New Orleans
CHRISTIAN ADVOCATE



THE WORLD IS MY PARISH

THE LIVING CHURCH

A vision without a task is a dream; a task without a vision is drudgery; but a vision and a task are the hope of the world.

—Methodist Recorder.

THE PRAYER-ROOM TODAY

Fit us, O God, for service in Thy Church, and train us in true discipleship, that through the spirit of the Child of Bethlehem we may have newness and abundance of life and help with others to build a better world. In Jesus' name we pray. Amen.

Vol. 86. No. 1.

NEW ORLEANS, LA.

THURSDAY, JANUARY 5, 1939.

Turning a New Leaf

By David E. Guyton

We thank Thee, Lord, for every gift
We've had of Thee, within the year.
With gratitude, our hands we lift
For every smile, for every tear.

It breaks our hearts that we have been
So heedless of Thy holy cause,
So mindless of our fellow men,
So full of folly and of flaws.

Upon each leaf of Life's bright book,
Each passing year we've left a stain.
Forgive, O God, when Thou shalt look!
We thank Thee we may turn again.

And help us, Lord, that we may write
Upon this leaf so clean and clear,
A daily record to delight
Our Father, for the coming year.

So, may Thy presence be so plain,
Our happy hearts shall know Thee there.
Our very faith, O Lord, is vain,
Unless we're conscious of Thy care.

We would be children, proud and glad,
To have Thee help us hold our pen,
Thy little lass, Thy little lad,
Lord save us from, "It might have been!"

Let every record of each day
Be such as Thou wouldst have it be,
A glint of gold, a hint of gray,
A blend of major-minor key.

Like little children, we shall mar
The whiteness of the leaf we turn;
But let Thy presence, like a star,
Lead gently, Father, as we learn.

Blue Mountain, Mississippi.

Wallet of the Week

THE STATE SUPREME COURT, of New Mexico, is reported to have handed down a decision against the holding of a five hundred thousand dollar lottery at Hot Springs, N. M., for the benefit of the Crippled Children's Hospital. The lottery was to have been sponsored by Harriman Institute for Social Research, and it shows that neither philanthropy nor science can be relied upon to suppress gambling. "The end justifies the means," as a rule of procedure, is unsound and morally dangerous.

* * *

MISSOURI STATE PRISONERS, in the penitentiary at Jefferson City, earn five cents per day, one dollar and fifty cents per month. At a recent chapel service, the prisoners took an offering for war and famine sufferers in China. The offering amounting to forty-two dollars and was forwarded to the Church Committee for China Relief with a letter of explanation from LeRoy Munyon, prison chaplain. The sympathies of the human heart may be blunted by wrongdoing but never entirely extinguished.

* * *

THE EARLIEST AMERICAN-PRINTED BOOK with a clear record, says **Catholic Action,** is "Breve y mas compendiosa doctrina christiana," published by Juan Pablos in Mexico in 1539. Pablos was a native of Brescia, in Lombardy, Italy, who came to Mexico to operate a branch office for Juan Cromberger, the leading printer of Seville in Spain. Pablos had the assistance of one pressman and an unskilled Negro helper. His enterprise was fostered by Zamarraga, the Spanish archbishop of Mexico, and by Mendoza, the viceroy.

* * *

AN ENTERPRISING CURTAIN CLEANER in New York is said to have maintained for a number of years a silkworm establishment in the garret of his house. His technique was used by his ancestors in Turkey for three hundred years. He says that a small investment would yield a farmer a cash profit of three hundred dollars within forty days, and says also if the government would secure and plant as much as fifty acres in each state of the right kind of mulberries for silkworm food, he would agree to go over the country and teach the people the art of the silk industry.

LISTENERS DIGEST is to be the name for the christening of a new entrant in the field of publications devoted to summarizing current thought and expression on popular topics. The particular undertaking of those who sponsor this new magazine will be to reproduce in print important matter which has been broadcast from radio stations over the country. It will tend to give permanence to material that might otherwise be lost, and it will make possible a more thorough and comprehensive study of radio broadcasts.

* * *

THE EASTERN CONFERENCE of the Methodist Protestant Church, meeting at Bridgeton, New Jersey, recently, is reported to have reiterated its opposition to Methodist unification by refusing to elect delegates to the forth-coming Uniting Conference. This Eastern Conference, which has work in New Jersey, New York, Pennsylvania, and Connecticut, voted against the ratification of the Plan of Union when it was submitted for approval. It continues its opposition, therefore, to the merging of the three bodies involved into one Church.

* * *

UNDERWORLD STATISTICS for the United States, according to figures credited to **The Religious Digest,** show that three million five hundred thousand people belong to that classification of American life. It is said that this group commits a recorded felony every twenty seconds, or four thousand three hundred felonies every day. Seven hundred thousand of these persons are said to be under twenty-one years of age, two hundred thousand of them will become murderers, and three hundred thousand people will fall victims of their murderous hand.

* * *

THE TYPICAL AMERICAN RADIO FAN, according to Hugh M. Beville, Jr., chief statistician of the National Broadcasting Company, has an average annual income of eleven hundred and sixty dollars, an elementary school education, and spends only ten dollars a year on recreation. People who live in modest homes constitute the larger part of the daily radio audience and their receivers are tuned in on an average of five hours per day. A majority of those who have more expensive living standards seek their diversion and information through other channels.

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

1939

More than twenty years ago, a woman was walking the streets of a certain Mississippi town and she muttered as she walked: "I will be glad when this year is ended; it has brought nothing but trouble and distress." That good woman has been long in her grave, but the years which have passed since have scarcely justified the optimism which her wish for a change in the calendar page implied. In the years since, we have experienced an era of prosperity and plenty followed by depression and economic distress of international proportions—a time when from the river of blood, came "seven well favoured kine" followed by seven other kine "ill favoured and leanfleshed" which "did eat up the seven well favoured and fat kine." Those of us who have lived through those years of economic fullness and want will doubtless feel that such hopes for a happier turn have not been fulfilled, and that, after a decade of social confusion and economic distress, we are little better off than we were twenty years ago. As a matter of fact, the area of economic dependence seems to be greater today than at any other period of our national history. Large numbers of the American people are but a little removed from the borders of economic destitution. This is neither the time nor the place to argue the case either as to the facts or the remedy. Humanity at all times and under all circumstances responds to a common impulse and,

> "Hope springs eternal in the human breast:
> Man never is, but always to be blest.
> The soul, uneasy and confined from home,
> Rests and expatiates in a life to come."

As the old year ends we look with expectancy and hope to the brighter day and the unsoiled page of the new, and, whether we call it providence, thrift, genius, or luck, we all join in a hearty: "Hail to 1939," and with soothing words of welcome, we woo the fates for better fortune for ourselves and for all the race. Lord of all grace, grant that it may come to pass even as we pray.

TEN THOUSAND—CAN IT BE DONE?

Can it be done? Of course this is the question which we meet on the threshold of any forward-looking adventure, and it cannot be escaped in the proposal to make the Advocate circulation ten thousand at least. It is a blunt way of challenging the feasibility of the proposition. Naturally we all wish to follow a winning flag. Well, let the first answer come from the field, and let those speak who have already blazed a trail. The first two lists in the campaign came from two small charges in the Aberdeen District, North Mississippi Conference. J. W. Holliday, Tremont circuit, and W. C. McCay, Nettleton, sent ten and thirteen respectively. At any rate, these two pastors and their people have given unequivocal answer to the question, "Can it be done?" The next question to be answered is, "Will we do it?" For the answer to this second question, we wait for the response of 490 other charges.

THE LAST MISSIONARY COUNCIL

In San Antonio, the city of the Alamo, the last session of the Council of the Southern Methodist Church is in session. More than a hundred years ago, David Crockett, James Bowie, W. B. Travis, and the others of that heroic band consecrated that missionary site with patriot blood. Since that time it has been a national shrine which symbolizes the spirit of independence and the courage of hero-souls. About that same spot, the sons of Wesley are gathered for a last act in the drama of a divided Methodism. In the years to come, we sincerely hope that a reunited Church may have reason to speak of this occasion as the time when the spirit of the old Franciscan mission returned to the long abandoned altar; a time when the Southern Church dedicated itself anew to that evangelistic and ecclesiastical unity, the oneness of Methodism around the world, which was the ideal and the dream of John Wesley, Francis Asbury, Thomas Coke, and the unselfish pioneers who laid

the foundation of a Church of world-wide influence and measureless possibilities for building the kingdom of God on earth.

CHANGE IN ARRANGEMENT

With this issue, we are making a change in the arrangement of the paper. Hereafter only personal and news items will be separated as to Conferences. Contributed articles and charge reports will be carried on pages common to all the Conferences. The reasons for change are that the necessity for carrying excess material from the space of one Conference to that of another results in confusion; the introduction of special features requires it; and the larger volume of general material in prospect will preempt more space than would be available without it.

TOO MUCH CHRISTMAS

Our caption is meant to indicate three groups of contributors: The first have not yet found time to send in their contributions; the space perception of others is out of focus; and that larger group, every one of whom has something to tell. New Year comes on Sunday and Monday belongs to the Sugar Bowl, so we are having to make up this paper on Saturday. Some of our material is late, some contributions are like "The Brook," and —well, we are just swamped. We have done the very best we could, and we are leaving Monday for the Missionary Council. We ask our friends to be patient with us until we can have a chance to prove our goodwill, and to demonstrate our good intentions. Meantime we are wishing all a Happy New Year.

CLEAN OUT OF UNCLEAN

Every ism or order, however selfish or fanatical, seeks to clothe its doings with the sanctity of holy enterprise. At the same time, it is not uncommon for punctilious and pharisaically scrupulous campaigners to resort to the most inconsistent and even arbitrary tricks for the suppression of opposition. They almost involuntarily adopt the tools of the autocrat, defamatory propaganda, picketings, boycotts, spying, snooping—a perfect "jambalya" of unseemly action. We can understand the use of such weapons for the achievement of confessedly selfish aims and ends, but we can find no good reason for clothing such methods with the vestments of the altar or sacred constitutional immunities because they are used for the promotion of philanthropic ends. We do not believe that unholy measures should be used against a wretched spirit of nationalism, nor that the sacrificial implications of the cross may be invoked to garnish race hatreds and other forms of bitter feeling. In our day, we have no more right to assume that "the prince of devils" will voluntarily or more willingly consent to the dissolution of his kingdom than he did in the day when the Pharisees charged Jesus with such senseless collusion. Christians should scrupulously avoid the spirit and the method of evil. There are many things being perpetrated throughout the world today with which we have no sympathy whatever, but we do not feel that we could escape the reproach of pharisaism by making God a party and a counselor in our unholy acts and attitudes. We know all too well how human we are and how thoroughly grounded in unholy tempers are our resentments. Verily it is still true that we cannot bring clean out of unclean.

1939

By Dr. H. T. Carley

Happy New Year!

Maybe the old year wasn't all that we wanted it to be—but it wasn't altogether bad. At times there was too much rain, and, again, it was too dry; some of our most cherished plans failed to materialize; some of our brightest hopes ended in disappointment; sickness marred some of our days, and sorrow came into some of our lives; there were days of heartache, and nights of restless tossing upon the pillow.

But there were seasons when the weather was perfect—when all the forces of nature conspired to make us happy just to be alive; not all our plans came to naught—some of them turned out exactly as we hoped they would; some of our hopes—thank God!—reached fruition; in spite of sickness and sorrow and heartache, there was, too, a goodly portion of health and happiness and serene contentment. No, the old year was not altogether bad.

We have happy memories of the constant affection of loved ones, and the loyalty and good cheer of friends, and the kindly words of the passers-by, and the well-wishing of those of the golden heart, and the noble deeds of those who love their fellow-man and who pray daily for the coming of the kingdom. Our own faith and courage and strength were renewed as we watched valiant souls fighting against odds, with never a whimper of pain or fear of defeat. Yes, the old year was a good year.

Happy New Year! The same sun as of old will share its warmth and brightness with us by day, and the same gentle stars will watch kindly over us by night. The affection of loved ones will still encircle us, and the handclasp of tried and true friends will still cheer our hearts. Noble souls will still keep us company along the upward way, and many a friendly hand will be reached to us when the way grows hard.

And the same God will still love and keep us.

Happy New Year!

AFTER SIXTEEN MONTHS OF WAR

By Bishop Arthur J. Moore

The China which I left in late February was shocked and bleeding after the first awful months of war. Nanking had fallen and the nation was waiting in an agony of suspense. Everyone was asking if factions would appear within the Government, if further defense would be possible, if there would be an ignominious peace leaving China prostrate before the invader.

The work of our Mission was located almost entirely in occupied territory, and it had shared the fate of other institutions in this area. Buildings had been destroyed, people had been scattered to the four winds, and the Japanese were holding much of our property. Most of our missionaries were in Shanghai, straining like horses at their bits to get back into their fields, but prevented by the Japanese. None of our hospitals were running, most schools had been closed or were limping along in Shanghai, and we knew of very few churches that were able to carry on.

I had been kept informed of developments while I was away. I knew that China had rallied after the defeat at Nanking and that she had reorganized her forces while the Japanese were carousing in that city. I knew that these forces had scored a smashing victory at Taierhchwang in April and that they had later fallen back towards the West, fighting stubbornly for every inch given up. I also knew that our Church was carrying on with numerous Chinese pastors and church workers taking up again their work in the devastated regions, gathering around them the remnants of their flocks, giving encouragement to the sorrowing and administering relief to the destitute. In June and July missionaries were allowed to return to their stations, and they carried forward the further reorganization of our work.

I returned in October to find a China, girded for struggle and determined to carry on to the end: a Church that had shown remarkable powers of endurance and adaptibility; and a Christian community that was facing grave problems as it looked into the future.

China Today

The war has swept over 350,000 square miles of China's territory, leaving a train of death and destruction in its wake. Parts of her greatest cities—Shanghai, Nanking, Canton, Hankow—have been laid low. The human suffering involved is probably without parallel in history. Tens of millions of people have been driven from their homes. The most authoritative study available, that of the National Refugee Relief Commission, estimates that there are 15,000,000 destitute war refugees throughout China. The total loss of life and property will probably never be known, but we know it has already reached a staggering figure. Yet in spite of this loss and the continued Japanese advance two facts stand out with unmistakable clearness: The Chinese are determined to resist to the end; and the Japanese have been unable to consolidate their gains.

REMEMBER THE SUPERANNUATE

Received from North Mississippi Conference	$12.49
Rev. W. P. Buhrman, Sanford, Fla.	1.50
Mrs. B. E. Methvin, Zachary, La.	3.00
Rev. O. S. Lewis, Philadelphia, Miss.	2.00
J. H. Johnson, Clarksdale, Miss.	7.50
Mrs. W. M. Doty, Pickens	1.00
J. T. Lewis, Tylertown	3.00
Senator Joe Cook, Jackson	5.00
C. E. Sprott, City	1.00
J. L. Farque, Lake Charles	1.50
Mrs. J. N. Lipscomb, Zachary, La.	1.00
A Friend, Sardis and Grenada District	1.00
Rev. J. H. Stafford, City	2.00
R. W. Vaughan, Ruston, La.	5.00
Judge R. E. Bennett, Meadville, Miss.	2.00
Miss Annie Alford, St. Joseph, Mo.	1.00
Miss Lula Whitaker, Laurel, Miss.	1.50
Epworth Church	9.00
W. M. S., Epworth Church	1.00

As has been our custom, we again make an appeal for a contribution to send the New Orleans Christian Advocate to the superannuates and the widows of preachers who cannot spare the price of the paper from the meager sum allowed for their support. In some cases the amount apportioned this year for the support of our retired veterans was even smaller than it was a year ago, and we sincerely hope that the amount received for our Superannuate Christmas Fund may be sufficient to include every one of these worthy men and women.

At the beginning of this conflict few foreign observers thought that China could last more than a few months in a major war—certainly that was what the military leaders of Japan believed. But here is China today, after sixteen months of heart-breaking fighting, united in spirit and in administration as she has never been before, facing the enemy with armies essentially intact, and determined to carry on resistance as long as the invader remains within her land. The recent loss of Canton and Hankow were great blows, but the spirit of the people has withstood the shock. Out of each defeat they have risen with determination unshaken—"We will go on 'till China is free!"

The area occupied by the Japanese seems large, yet they have actually advanced only along the main lines of communication and they have full control only over the cities or the towns on the railroads and main highways. Outside of these larger centers organized Chinese units are ready to pounce upon any small or exposed detail or to disrupt communications. The Japanese have defense works at each railroad station and even within a walled city like Soochow, they have fortifications at all strategic points. Just yesterday — Thanksgiving Day— twenty-five or thirty of their planes roared over my head, evidently on their way to some spot where these mobile units were threatening.

The puppet governments set up by the Japanese army have failed miserably to win over or to control the people who contemptuously refer to them as "China-sellers." Processes of economic domination such as the monopolies of silk, salt, banking and communications, the taking over of factories, and the imposing of internal customs taxes are bringing the Japanese little immediate return, but are strangling the normal economic life of the area. Opium and prostitution are more in evidence than ever before with cafes publicly advertising for "hostesses" at a guaranteed income that must seem fabulous to many a needy family.

The people are constantly subjected to Japanese-directed propaganda. Headlines scream: "Great Japanese Victory," "Chinese Routed," "Chiang Is Breaking Mentally," "Dissension within the Government." Slogans urge cooperation and peace and occasional circulars are distributed to the "Beloved People of the Occupied Areas"—even while these people are subjected to restrictions and indignities, which make the blood rise hot within them. It is no wonder that they are still at heart patriotic and are longing for the day of deliverance.

The Church Amidst The Devastation

As we have been able to learn more of the experiences of Christian men and women during and immediately following the period of hostilities in this area we have uncovered stories of heroism, devotion and radiant Christian faith: Chinese Pastors who stood by to care for their people or who led groups to places of safety and there ministered unto them; missionaries protecting, serving and organizing large numbers of people; doctors and nurses moving westward with

(Continued on page 13)

Conference News and Personals

PERSONAL AND OTHERWISE
Louisiana Conference

We thank Bro. W. C. Mann for his Advocate subscription, a new subscription to go to his address at Flora.

Rev. M. S. Robertson, St. Francisville, has our thanks for Christmas greetings and for his activity in behalf of the Advocate in his charge.

Rev. J. D. Nesom, Denham Springs, is delighted to be back on the charge where he was reared. We appreciate his interest and good wishes for the Advocate.

Rev. S. L. Riggs, Shreveport, veteran in every good cause and worthy friend of the Advocate, places us in his debt by his greetings and Christmas cordiality.

Chaplain A. F. Vaughan of the Army, Luke Field, Honolulu, renews his subscription with his good wishes and thanks us for an interesting and helpful paper.

Miss Helen McCants, agent for the Advocate, Istrouma Church, and Rev. W. H. Royal have our thanks for remittances and a continuation of interest in the Advocate cause.

Mrs. Perry F. Lowe, Minden, pleases us very much with the assurance that the Advocate is a source of pleasure to her. We hope that she may long continue to enjoy its weekly visits.

Our good friend, Mrs. H. B. McEachern, of Haynesville, is one of the best Advocate representatives we have and we appreciate her early interest in the Advocate cause for her charge.

Mrs. L. R. Tomlinson, Haughton, makes us her debtor for her message concerning the Advocate and what it means to her. We are glad to be of service to one who feels as she does about the paper.

The editor appreciates a cordial note from Dean Smith of Centenary. We greatly prize his friendship and his splendid service to Louisiana Methodists. We wish for him every good thing in the coming year.

On the evening of Christmas day Miss Mary Edith Wilson, of Lake Providence, and Mr. Edmund B. Yarbro, of Jackson, Miss., were married at the Methodist Church in Lake Providence. Rev. S. A. Seegers officiated.

Rev. Guy M. Hicks, pastor of Trinity Church, Ruston, has our thanks for his message of greeting and for the copies of his church calendar, one of which carries the complete organization of all departments of the church.

Rev. and Mrs. J. Cude Rousseaux, Colfax, are happy in the marriage of their son, notice of whose wedding appears elsewhere in this issue. Bro. Rousseaux doubled his Advocate quota last year and he hopes to do even better this year.

Mr. A. F. Godat, formerly a member of Carrollton Church, New Orleans, but now living in New York City, places us under obligation to him for an encouraging message regarding the Advocate of which he has been a consistent reader through the years.

Rev. C. D. Atkinson sends renewal subscription of Bro. Phillips of his charge who is at Sunday school and church every Sunday notwithstanding he is eighty-nine years old. That is certainly a worthy instance of devotion to his church.

Rev. and Mrs. A. Jerome Cain, Trout and Goodpine, have received as a Christmas present, Harriet Evelyn, a nine and one-quarter pound daughter, born December 12. We congratulate the happy parents and wish for them much joy in their new daughter.

Rev. W. F. Roberts reports that the good people of Mer Rouge charge have given him a very gracious reception and that he is happy in his new home. We feel that the people of Mer Rouge will be delighted with Bro. Roberts and his splendid family.

Rev. Sidney A. Seegers, Lake Providence, reports a fine Christmas service, and a generous remembrance of the parsonage on the part of his people. He has recently redecorated the interior of the church building, and is looking forward to a good year.

Rev. Don L. Harwell, recently assigned to the Rochelle-Tullos charge, having been a member of the Methodist Episcopal Church, is very happy in his new connection and confidently expects a good year in Louisiana. We appreciate his early interest in the Advocate cause.

Rev. Donald George, who was recently changed from Bogalusa circuit to Provencal, is on his new field and is well pleased with the situation. He says there is much work to be done, but the response of the people is gratifying. He expects to begin the construction of a parsonage in the near future.

Rev. F. M. Freeman, recently transferred from the Texas Conference and stationed at Noel Memorial, has been very graciously received by his people and is looking forward to a happy year with that church. We feel sure that the people of Noel Memorial Church are going to have a great year with him as their leader.

Rev. H. J. Boltz, superannuate member of the Louisiana Conference, has been spending a few days with his widowed daughter, Mrs. M. M. Bannerman, of Shreveport. We appreciate the good words of Bro. Boltz concerning the Advocate. We hope that he may live to enjoy many more years although he is now eighty-three.

Rev. W. R. Lyons reports that he is delighted with his new work at Sibley and that he hopes to achieve a worthy success in that field. He asked for fifty dollars for his Superannuate Christmas offering and secured more than that in cash besides an offering in produce for two superannuates living within the bounds of the charge, Brothers Buck and Akin.

Rev. H. L. Johns, new pastor at First Church, Lake Charles, was given an enthusiastic reception by his people and is beginning his work with characteristic energy and effectiveness. He reports that everything is beginning well and the interest which he maintained in the Advocate cause through his four years service as presiding elder has not been lessened by his return to the pastorate.

Bro. Thomas McCaulay Babington, of Franklinton, writes that shortly after he and his wife were married in 1885 they became subscribers to the Advocate and have been receiving it regularly since. Bro. Babington says that he has been reading it since he was a child, his father, Robert Babington, having been a subscriber probably from the beginning of the paper's existence. We rejoice to know that the friendship of the Babington family for the paper continues.

Mrs. W. E. Moreland, Advocate representative for Natchitoches charge, closes the year with a good list of subscriptions and with a fine tribute to her pastor and his administration and spiritual leadership. It is gratifying but not surprising to know that the affairs of the Natchitoches church, under the direction of Rev. R. R. Branton, are in good shape. We appreciate the willingness of our good friend, Mrs. Moreland, to share in the effort to increase the Advocate circulation to ten thousand.

Rev. V. D. Morris reports that his work for the fifth year at Columbia begins with the promise that it may be the best of his years in connection with that church. The new church school annex has been paid for and the parsonage completely overhauled and refurnished. The church school attendance is excellent,

the budget will be fully underwritten by the membership, a class of adults was received into the church on Christmas Sunday morning, and the full quota of Advocates will be forthcoming.

PERSONAL AND OTHERWISE
Mississippi Conference

Rev. J. W. Courtney, Philadelphia, who serves the Burnside charge, has our sincere thanks for substantial remembrance and for his interest in the paper.

Mr. J. C. Jackson, Hamburg, makes us glad because of his interest in what we are trying to do and in taking the time to tell us that he appreciates our effort.

Rev. W. M. Sullivan, who was recently assigned to Benton, sends us Christmas greetings and with his greetings the evidence of his unfailing interest in the Advocate.

We regret to learn of the ill health of Mrs. H. C. Greer, Anguilla, and we hope that the new year may bring brighter skies. We appreciate her renewal subscription for the paper.

Rev. H. W. F. Vaughan, Lumberton, gives evidence of his activity in all the enterprises of the church which is but a continuation of that which he has manifested through the years.

Rev. T. C. Cooper reports that he is pleasantly located at Kingston Church, Laurel, and is happy in his relation to his new people. We appreciate his greeting and wish for him a great year in his work.

Mrs. N. E. Cunningham, Advocate representative for Gibson Memorial Church, Vicksburg, is one of our most appreciated and faithful workers. She is already making her plans for taking care of the Advocate interest in that church.

Miss Annie Alford, deaconess of St. Joseph, Missouri, remembers the Advocate with a renewal subscription for herself and a superannuate subscription. Her greeting cheers us and we prize her assurance that the Advocate is always welcome and refreshing.

Mrs. J. F. Mars, Meridian, says that she began her subscription to the Advocate August 13, 1888, the day she was married, and that she had been a reader in her parsonage home since she was a little girl. We thank her for her blessing and for her words of cheer.

The Advocate appreciates the honor of an invitation to be present at the marriage of Coral Elizabeth, daughter of Rev. and Mrs. George Elmer Allan, to Mr. Burrel Lindsey White, on January 1, Poplar Springs Drive, Meridian. The happy young people will make their home at 804 Eleventh Avenue, Laurel.

Mrs. A. P. Holt requests the change of her address to 714 North Nevada Avenue, Colorado Springs, Colo., to take effect with the issue of December 29. We appreciate her interest in each separate copy of the paper, but as no issue will go out under date of December 29, the change will become effective January 5.

Mrs. J. W. Chisolm, Camden, writes us that Rev. C. H. Ellis, a superannuate of the Mississippi Conference, has been quite ill at the home of his daughter, Mrs. Milton, since the 22nd of November. At the time of her writing he was slightly improved, but his advanced age, being ninety-five, will make recuperation very slow at best.

PERSONAL AND OTHERWISE
North Mississippi Conference

Bro. L. P. Bailey, of Coldwater, writes that he has been a reader of the Advocate since 1891, and that he prizes still its weekly visits.

Bro. Theo Arterbury, Cruger, reports that his eyes trouble him so much that he is unable to read and he sends his paper to another who is able to enjoy it.

Rev. L. C. Lawhon is much pleased to be back at Carrollton for a third year. He says the people are good to him and that he has several things to report a little later.

Mrs. Jane Henderson, of Weir, says that she looks forward with pleasant anticipations to the weekly visits of the Advocate. We are glad to have her continued as one of our readers.

Rev. J. F. Mincey, Ripley, R. F. D., has been kept busy lately assisting his brethren who have been ill and not able to reach their appointments. He is doing a good work in that section.

Corinth Southside Church, under the leadership of Rev. E. P. Craddock, is building additional Sunday School equipment. Rev. A. P. Stephens has been engaged to conduct a revival in June.

Rev. L. P. Jumper, pastor of Iuka circuit, has two remodeling projects underway, one at Snowdon Church, and the other at Pleasant Hill. He has organized the young people into a circuit union.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Mrs. H. L. Talbert, secretary of Clarksdale Methodist Church, and a delegate to the Uniting Conference, is one of our good friends and has ever been, as evidenced by her recent remittance for the paper.

Rev. W. C. McCay, Nettleton, responds to our ten thousand appeal with a list of thirteen new subscriptions from his charge where he is beginning his first year in what we feel sure will be a great pastorate.

Rev. W. M. Hester, New Albany circuit, is soon to be living in a new brick veneer parsonage. During the two months since Conference the churches have raised funds sufficient to erect the parsonage on a cash basis.

Rev. C. W. Baley, Sarah, remembers the Advocate with a list of subscriptions, one of which is new. We appreciate Bro. Baley and the faithful work which he has done through the years. We wish for him a happy and prosperous New Year.

Rev. F. L. Looney, new pastor on the Mantachie charge, is making substantial improvements on the church property. The Ozark Church has been completely remodeled and plans for building a new parsonage at Mantachie are in the making.

Rev. A. R. Beasley, recently assigned to Holly Springs, has entered upon his work with characteristic enthusiasm and devotion. Congregations and attendance at prayer meetings have increased and he has made plans for a leadership school and a youth crusade.

Rev. J. W. Holliday reports that he is beginning his second year on Tremont charge and that he has been graciously received by his people. He has received

(Continued on page 10)



A CHRISTMAS PARTY

Dear Dr. Duren: On Monday night, December 12, a Christmas Party was sponsored by the Heidelberg Sunday School. A committee which had been appointed by the superintendent, worked out a program which included the entire membership of the school. Contests and games were played and enjoyed by children from the Primary class to the oldest member of the Adult class. Everyone was asked to bring a toy to be given to some child that otherwise would not have a visit from Santa. A committee was placed in charge of distributing these toys.

Some found that one could be spiritual and yet enjoy social fellowship as they had not for many years.

Fifty boys and girls, men and women, gathered in the Masonic Lodge Hall for two hours of play, which was followed by a feast of sandwiches and punch.

We feel that this social hour has helped our spiritual life enough to ask this space in the Advocate. Thanks.

Yours truly,
MRS. RUTH CLAYTON,
Chairman of Committee.

SHUBUTA SHOWERS NEW PASTOR

Dear Dr. Duren: We wish to express our appreciation through the Advocate to our good people of Shubuta. We have been cordially received here. The people are very thoughtful of us. Shortly after our arrival there came a knock at the door which was the signal of the arrival of many good things for the pantry. The food showers continued to pour in from our new friends, both Methodist and Baptist, until some one asked if we were going into the grocery business. We have never seen such a pounding. It was the largest we have ever received. But that is not all. A committee from the Woman's Missionary Society came around to see about the needs of the parsonage. A few days later the kitchen was furnished completely with every needed article. Also a nice set of china was added. And last, but not least, they installed an electric range. For all this we are profoundly grateful. We are looking forward to a great year for the Master. May I say that we have a delightful place to live and a fine people to serve.

T. R. HOLB,
Pastor.

MATERIALS FOR RACE RELATIONS SUNDAY

Since February 12 is to be observed nationally by churches, Sunday schools, young people's societies, and other religious groups as Race Relations Sunday, the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta, announces that it is prepared to furnish an assortment of pamphlets on this subject, designed to be helpful in preparing sermons, addresses and programs.

Among these are "The Bible and Race Relations," "America's Obligation to Its Negro Citizens," "Population Problems in the South," "America's Tenth Man," "The Cost of the Mob," and other interesting titles which will be sent without charge. Persons enclosing twenty-five cents for postage and handling will receive in addition to the above a sixty-two page book entitled "Christian Principles and Race Relations," and "Singers in the Dawn," a twenty-four page anthology of American Negro poetry.



NEWTON METHODIST CHURCH

RESOLUTION OF THANKS FROM CHINA CONFERENCE FOR RELIEF FUNDS

Whereas, the gracious contributions of the fellow Christians of our Church in America to the War Relief Fund for our Church in China have enabled us to provide aid and relief for many members of our Church and other people of the community who had been rendered desolate by the war and who otherwise would have been left in great distress and suffering, and

Whereas, this relief fund has made possible the provision of shelter and lodging for many who had to abandon their own homes and seek refuge elsewhere in places of comparative safety to escape from personal dangers of the worst sort; and

Whereas, the existence of this fund has made possible the opening of missions of healing and stations of relief, so greatly needed and so nobly carried on by our missionary colleagues, who have scorned hardship, ignored personal inconvenience, and sometimes exposed themselves to personal dangers to serve the people of the affected area in this time of unprecedented crisis; and

Whereas, this expression of deep concern for the welfare of their fellow Christians and the people of China in general is a very impressive and eloquent testimonial of Christian love, which has not only deeply touched the persons directly benefitted but has also produced a profound impression in the communities in which such work is carried on:

Be it resolved by the clerical and lay delegates assembled in the China Conference that we hereby express our deep and heartfelt appreciation and gratitude to the fellow members of our Church in America; and

That we give thanks to God, our living Father, for His kind providence and care; and

That we express our appreciation to Bishop Arthur J Moore for his sympathetic understanding and accurate knowledge of our present situation and needs, for his personal visits to the affected areas of our Church, for his untiring efforts on our behalf, and for the magnificent and inspiring leadership which he has given us in these, as well as in all other matters; and

That we also request Bishop Moore, Chairman of the Conference, to convey this message to our Church in America and to give it appropriate publicity.

EMORY MINISTERS' WEEK

"The Evangel of a New World" will be the general theme of the lectures to be given by Dr. Albert E. Day, guest lecturer for Ministers' Week, to be held January 18-20, at the Candler School of Theology at Emory University. In order they are, "A Disillusioned World," "The Evangel of Hope," "The Evangel of Judgment," "The Evangel of Love," and "Preaching the Evangel."

Harold C. Case will be the special speaker for the Religious Emphasis

(Continued on page 16)

NEWTON METHODISM

"The Newton Methodist Church was organized in 1865, by Rev. G. W. Chatfield, at that time principal of Garlandville school. It was made a part of the Garlandville circuit. Rev. J. D. Hays (blind preacher) was the first pastor and served for four years. Service was held in an old hospital and then in an old store building.

"The first church house was erected in 1867, and was used by all denominations for several years. This building was used for about 20 years and was replaced by a more commodious house of worship which served until 1899, when it was lost by fire.

"The membership began at once to rebuild and erected the present brick building, the corner stone being laid July 13, 1899. The building committee was composed of T. H. Selby, Dr. J. T. Watts, W. B. Richardson, W. H. Chambliss and Dr. G. H. McNeill, with W. J. McGee as builder. The first service was prayer meeting, October 19, 1899.

The church was dedicated in the latter part of October, 1903, by Bishop Galloway.

"This church served for all purposes, using curtains to separate Sunday School classes until 1922 when a 12 room brick Sunday School annex was built."

The interior of the auditorium was redecorated and beautified and some new furniture added in 1928 which makes it one of the most beautiful church auditoriums in this section.

Rev. James G. Galloway, brother of the late beloved Charles B. Galloway, was pastor of the church at the time.

Of the large congregations present in 1928 only about 16 stood as having been present thirty years before.



REV. M. K. MILLER, Pastor

Sunday School Superintendents since 1899 are: A. J. Brown, T. H. Selby, A. J. Watkins, Robert Rew, B. Tinsley, H. O. Thrash, A. S. McClendon, P. L. Blackwell and W. C. Mabry.

The following pastors have served since the organization: J. D. Hays, W. Boyles, L. D. Meadow, T. S. West, ... Cotton, J. B. Smith, G. W. Chatfield, R. B. Downer, G. Bancroft, G. W. Ellison, I. L. Peebles, J. S. Parker, J. M. Morse, J. T. Nicholson, D. B. Bradford, J. G. Galloway, John W. Crisler, P. D. Hardin, C. A. Powell, who was called to his reward December 2, 1909, L. F. Alford, J. A. Moore, H. W. Featherstun, H. F. Tolle, W. W. Graves, John C. Chambers, W. A. Hays, B. F. Jones, H. G. Hawkins, N. B. Harmon, H. M. Johnson, F. L. Applewhite, J. Early Gray, H. A. Wood, C. M. Crossley, J. L. Smith and M. K. Miller.

The following officials have years of faithful service to their credit: Stewards: Chairman, W. A. Bell; Vice-Chairman, W. A. Davenport; Secretary-Treasurer, Miss Sue Summer; W. R. Jones, John L. Summer, Dr. W. A. Box, M. S. Buckley, W. C. Mabry, Bob Gibson, Z. T. Gibson, W. B. Sullivan, John T. Thrash, T. O. Whyte, W. F. Russell, T. V. Murphey, C. E. Summer, Walter Spiva and Miss Lorene Sones.

Junior Stewards: Jimmie Atkins, John Box, Greig Bingham, Bill Bingham, Bob Buckley, James Lamar Bowling, Bill Holliday, Bill Jones, Bob Jones, Harold Munn, Jim Moore, Henry Clay Majure, Jr., Victor Murphey, Jr., Ray Murphey, Charles E. Summer, Jr., Bob Stricklin, Ollie Williams, Jr., James Edward Tanner and Richard Holman.

Church School enrollment is 180, General Superintendent, W. C. Mabry; Superintendent, George M. McLendon; Adult Division Superintendent, P. L. Blackwell; Young People's Division Superintendent, Mrs. W. R. Jones; Children's Division Superintendent, Mrs. M. K. Miller; Secretary and Treasurer, W. R. Jones. President Wesley Bible Class, John L. Summer; President W. M. S. which has four circles and fifty-two members is Mrs. W. E. Hunt.

The church membership to date is 512 and is moving forward courageously with no indebtedness on building. Total budget for 1937-38, as reported to Annual Conference, was $5,759.00. Amount assumed for Benevolences for 1938-39 will be increased. During the final campaign for liquidating the Orphanage indebtedness, Newton Church paid $2,283.00. The largest portion of this amount being realized through the generosity of W. A. Davenport.

THIS PUBLICITY FOR THE

NEWTON METHODIST CHURCH

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PERSONAL AND OTHERWISE

North Mississippi Conference

(Continued from page 7)

eighteen new members since Annual Conference and has three new churches to dedicate in the near future.

Rev. G. H. Hughes, pastor at Rita Bona, writes the office regarding business matters, which we are sure will be straightened out in the course of time. We appreciate the friendship and splendid cooperation of Bro. Boyles and of our good friends at Rita Bona, where we served our first appointment.

Rev. W. J. Dawson writes that he is getting a good start for his third year at Houston. The charge has made a slight increase in the pastor's salary and has assumed the same for benevolences as last year. He reports that Rev. N. G. Goldman, the new presiding elder, is making a good start and that he expects a prosperous year for the district.

Rev. C. A. Northington, Verona and Plantersville, reports a good Christmas in which he and his family were bountifully remembered. The pastor's salary and the askings for benevolences have been increased over last year. He writes favorably of his new presiding elder and his splendid service in the Advocate cause is still evident.

In the death of Mr. A. H. Peeples of Oxford, on December 26, the North Mississippi Conference has lost a good man and a faithful and devoted worker. He was long the church school superintendent at First Church, Columbus, where he lived for many years, and where his remains were interred beside the wife who spent years too afflicted him in health.

Rev. W. L. Robinson, pastor at Mount Vale, has sent to each one of his board that was mailed Families a letter expressing appreciation for their cooperation in making the year a profitable one. Such a spirit of cooperation is a real asset to any pastor and is to be commended. Bro. Robinson is a student at Millsaps College and is to begin teaching at Whitworth. Rev. W. H. Lott will serve as the Youth Director.

A Methodist family will be welcomed who have been members of Clinton Church, Jackson, Miss., and who have moved to Columbus. Bro. and Sister Chas. Pollard, Rev. Jesse Lott and family will be in the congregation.

Rev. [illegible] writes that he is getting along fine on the Ripley Circuit. He says that he seems to be improving slowly, but that he is suffering much. His many friends will not forget him nor fail to send him messages of love in the hour of his affliction.

Rev. Ben. P. Jaco, Raymondville, Texas, writes us that he has been seriously ill since November 23 and has spent some awful days of suffering when it seemed doubtful as to what turn events might take. At the time of his writing he was more hopeful of recovery but was still too weak to write greetings to his friends. We regret that his notice of greeting arrived too late for publication, but we are glad to include them as a personal remembrance to his friends in the Conference.

SANTA CLAUS AT KILLINS CHAPEL

Dear Dr. Daren, May we have space to report how Santa Claus came Sunday morning after the morning service at Killins Chapel, Montpelier cooperating. The people had three cars filled with boxes, etc., and said Santa Claus has come to the preacher and his wife. Flour, lard, sugar, rice, apples, oranges and can goods of all kinds. Of course this was worth something in dollars and cents, but the spirit of the gift was of more value than words can express. We can eat and enjoy the groceries and good things until they are all consumed, but the thought of the spirit of the gift will live on and on.

Surely, it made the preacher and his wife feel they were welcome back for another year. With the help of God we hope to do all the good we can among these good people during the year.

May God's richest blessings be with all.

R. H. SAMBURG,
MRS. R. H. SAMBURG.

CONFERENCE COMMISSIONS MEET

Rev. S. H. Hughes, presiding elder of the Lake Charles District, was elected chairman of the Rural Work Commission, at the organization of that commission assembled in Shreveport, December 15. Rev. A. Dwight [illegible], and Rev. C. D. Hollis of Columbia, were elected secretary and vice-chairman, respectively, of the Rural Work Commission. This commission is composed of the presiding elders of the conference, and members elected by the Boards of Christian Education, Missions, Church Extension, Hospitals and Homes, Sunday Schools, Epworth Leagues, Woman's Missionary Society, Evangelism, Temperance and Social Service. The Commission on Christian Education had Bishop A. Frank Smith and his cabinet for a two-day session at the Washington Youree Hotel in Shreveport, December 16-17.

Representatives of the cooperating boards gave statements of work being done by their boards to promote the rural church. The presiding elders gave evaluations of work being done by these boards in their districts. Rev. A. J. Walton, of the General Commission on Rural Work, presented the findings of that group. Bishop A. Frank Smith guided the formulation of a paper by the groups which recommended the following things:

1. A meeting of the Rural Work Commission with the set-up meeting on Evangelism to be held in New Orleans by Dr. Harry Denman and Bishop C. C. Selecman in the near future.

2. Holding of Missionary and Christian Education Institutes jointly in each of the districts.

3. Cooperation with those in authority to provide an adequate salary for rural preachers.

4. Employment of full time District Missionaries to be supported by funds raised within the districts served.

5. Stressing of Benevolences.

6. Employment of volunteer workers in holding revivals and informal training classes (Bible Conferences, Learning For Life Schools, Stewardship Classes, etc.) in the rural areas.

7. Enlisting aid of part time lay workers in rural areas.

8. Employment of full time rural deaconesses.

9. Assigning undeveloped and neglected rural areas to adjacent ministers.

10. Use of ministerial students during vacation periods.

11. Establishing chairs of Rural Work in rural seminaries.

Rev. A. J. Walton, of the General Conference Commission on Rural Work, pointed out four points to remember in developing betterment of rural work:

1. The need for more and better trained lay leaderships in rural areas that the rural church may better see how to help itself.

2. Building up a broader type of service to be rendered by the rural church.

3. Understanding of the financial resources resident in the rural community.

4. Preparation for evangelistic work and consolidation of revival efforts so as to conserve all values.

On Saturday morning Bishop A. Frank Smith presided over a joint session of the Bishop's Cabinet and the Conference Staff of Christian Education. Members of the staff reviewed work done by the various agencies and set up objectives for the coming year to be reached by the [illegible] of the staff members and presiding elders.

Saturday afternoon was given to separate meetings of the cabinet and the staff to determine ways of accomplishing

the goals set up in the morning session.

Objectives of the Division of Adult Work

1. Emphasis on Wesley Fellowship work with young adults of the local church.

2. Holding of Adult Camps in every district of the conference.

3. Emphasis of informal training agencies for adults. (Such as Bible Conferences, Learning for Life Schools, Elective Courses Carried by the Adult Student, and other non-credit classes available to Adult Classes.)

4. Completion of district and subdistrict organizations for Adult Work.

5. Cooperation in evangelization of unreached areas and in systematic visitation in local churches.

REV. V. D. MORRIS,
Conference Director.

ROUSSEAUX—WILKINSON

A very pretty wedding was solemnized in the Methodist parsonage at Colfax, La., Sunday evening, December 18, at 9 o'clock, when Mrs. Bryda Wilkinson and Mr. J. C. Rousseaux, Jr., were united in holy wedlock by the groom's father, the Rev. J. Cude Rousseaux.

The room was beautifully decorated with holly, and the contracting party stood under a canopy of holly and mistletoe. The bride is the widow of the late Larry Wilkinson, son of Mrs. L. A. Wilkinson and the late Dr. S. A. Wilkinson.

Only the relatives were present. After the ceremony the bride and groom, with the relatives, went to the home of Mrs. L. A. Wilkinson to partake of delicious refreshments. The table was beautiful with white carnations, ferns and candles. While the wedding cake was cut by the bride, all present wished them a long, happy married life.

The happy young couple will make their home with Mrs. L. A. Wilkinson, of Colfax, La.

A LOCAL PREACHER REPORTS

Dear Sir: In mailing amount covering Advocate for 12 months, beginning this November, I make a brief report as local deacon and member of Noel Memorial Methodist Church here.

The Noel people loved brother Crowe very much and hated so much to give him up, but we are happy with Dr. F. M. Freeman, who came to us from Texas, and are enjoying twice every Sunday some soul feasting sermons.

I have been happy for the past year, and am beginning the new Sunday School year as teacher of the Satterly Class. A finer bunch of young married people cannot be found anywhere. Mr. Waldo W. Moore, who taught a class for seven years, is now our assistant teacher, and is held in high esteem by our people at Noel Church. We have a fine Sunday School, with Mr. Cris. Barnett, a prominent attorney here in Shreveport, as our General Superintendent.

It has been my privilege during the year to supply in the absence of Brother Crowe several times, and twice I believe for Brother Ware at Park Avenue Church, and once for Dr. Power at the Dunlap Presbyterian Church.

We enjoy the Advocate and certainly hope that the desired 10,000 subscribers may be reached easily and our dear editor and his staff made glad.

Wishing you all a most happy Christmas and prosperous 1939, I am

Yours very cordially,
H. C. NORSWORTHY.

MAKING GOALS

By Rev. H. D. Suydam

This is rightly the age of goals and standards. Governments, institutions, industry, the Church, each in its own field are setting up objectives for conduct and achievement. Let us look at the making of goals for the Church.

Great care is needed in this. The spiritual as well as the financial success is very largely determined right here. There is a growing concern among the churches to pay their pledges in full. This is a most encouraging sign. Still there is great danger of being too conservative. While we do want our churches to pay their pledges in full, many of our pledges are so pitifully small.

Therefore, let us look at the motives we have in mind. Is the goal we accept according to the richness of God's blessing upon us and our church? Surely the quality of our gratitude for God's goodness is revealed in the size of our pledges as well as in paying them. A stingy pledge reveals a starved soul. A generous pledge reveals a grateful heart. What do we mean by a safe pledge? Is it safe for our purse or safe for our souls? A small, cheap offering condemns us for placing a cheap value upon Christ, his Gospel, and his Church. Such an offering advertises to the world that we think the Church unworthy of noble service or sacrifice. Thus we tend to turn men away rather than win them to the Christ who gave his all.

Then, too, the church that allows itself to make a cheap goal is doing the foolish thing, making its work much harder, and inviting failure. No one can work with spirit and enthusiasm on a task or goal that he is ashamed of. One can not really pray for, or feel God's power and help in doing the low, mean, unworthy thing. On the other hand a person can do splendid, courageous work toward a goal of which he is justly proud. Knowing that we have placed a value worth while upon our church and that we have accepted a goal in keeping with the dignity and majesty of our Christ, we can work with an enthusiasm that will be contagious and enlist the help of thinking people which will bring success.

There are pastoral charges that are making $100 and $200 goals for the Benevolences that could pay $400 or $500 easier. They would feel proud of the $500 accomplishment and work heartily for it, but would feel sneaking and cheap about the $100 pledge. There are charges that could pay their pastor $1500 salary more easily than $1000 for the same reason. And the increased self esteem of both preacher and people would make the increased cost the best investment ever made. There are many in our churches that are starving their souls, robbing the world of salvation, and making Jesus forever ashamed of them with quarters and four-bits. I am not referring to the really poor. I am thinking of those who have abundance for every whim of their selfishness. Let us take another long look at Calvary, Jesus as he sacrificed for us, then make our pledge accordingly.

COMMISSION ON EVANGELISM

The Commissions On Evangelism of the Memphis and North Mississippi Conferences convened in the First Methodist Church, Memphis, on Thursday morning, December 15, 1938, with Bishop J. Lloyd Decell presiding.

Bishop Decell conducted the opening worship. He used the fifteenth chapter of St. Luke as a scriptural basis for his remarks, and related his enlightening comment to the general theme of evangelism. At the conclusion of the devotional, organization was completed and Rev. W. J. Cunningham, of the North Mississippi Conference, was elected secretary.

The gathering was the first of its kind embracing the two conferences, and an interested and representative group was present. Upon inquiry from the chair it was learned that all the presiding elders of both conferences were present. Five members of the Commission On Evangelism of the Memphis Conference were in attendance, and seven members of the Commission from the North Mississippi Conference. There were present twenty visiting pastors from the Memphis Conference, and ten from the North Mississippi Conference. Fourteen general visitors from both conferences had also come to the meeting.

By rising vote, the secretary was instructed to send a communication expressing the love and sympathy of the body to Bishop Hoyt M. Dobbs, absent on account of illness. He was also instructed to send a similar communication to Hon. J. G. Houston, Lay Leader of the North Mississippi Conference, who was attending the funeral of his sister.

Bishop Decell presented his colleague, Bishop Clare Purcell, Dr. W. L. Duren, Editor of The New Orleans Christian Advocate, and Dr. George L. Morelock, of Nashville.

(Continued on page 16)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 8

By Dr. J. R. Countiss

THE PLACE OF COMMENDATION AND REBUKE

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Matt. 16: 13-25

Matt. 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

In forming an estimate of the character of Jesus more people have erred through haste than through deliberation. He desired to be judged by his works, silencing those who spoke words of acclaim they did not understand, and avoiding alike those whose unconsidered action would have hurled him from a precipice or have placed him on a throne. Yet his character was so unique that all men wondered and sought to account for him. His preeminence is attested by the extraordinary explanations proposed. Love linked him with the greatest of the prophets, while hate supposed him to be in league with the prince of devils, but all saw in him the working of more than ordinary powers.

For three years Jesus had asked no more of his disciples than that they follow him, going along with him, seeing his work, hearing his words, learning his way. Now that he is soon to be taken from them, it is essential that their estimate of his person be clarified and crystallized. No clear-cut conviction of sin and salvation could ever come to the world from preaching a gospel of a hazy Christ. Life's great movements must have foundation in solid fact. When Jesus puts the question of his identity to his disciples, a divine light breaks over the three years of experience that Peter has had with him, and in that light he makes his answer: "Thou art the Christ, the Son of the living God." It was Peter who saw and heard and remembered the facts. It was God who poured forth the light that illumined and gave them meaning. That interplay of the Spirit of God on the spirit of man constitutes the fellowship which is Christian experence and the basis of the Christian church.

Human ears have never heard higher commendation than Jesus gave to Peter following his great confession, though it is the high privilege of every one who comes to know God through Jesus Christ to enter into the same blessed fellowship. Peter received a flash of divine insight. His feet were planted in the right way. That he was not lifted to a plane of infallibility or of complete understanding of Jesus was immediately proved by his protest as well as by his later denial of his Lord. God has no favorites. One who is now worthy of all commendation may deserve rebuke within the hour. The cross must be taken up daily and patiently borne to the end of the long road. The Christ asks only that we follow him, and his approval of that which is good and true is always as generous and hearty as his condemnation of the evil and the false is patient and just.

Profound inquiry is being made as to whether with the billions being spent on public education, the true way of life is being found or the proper development of personality achieved. In the main, the answer must be negative. Education, like business, looks too largely toward self. Life is service. Personality is self-forgetfulness. The self-conscious never achieve personality. No one can either be happy or interesting so long as he thinks of himself—of how he looks or feels, of what impression he is making, whether he is awkward or graceful. Only the lost life is saved. Life is our most priceless and delicate machine—let us put it to service. It is our richest endowment—let us invest it.

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REV. C. R. LAHEY

We regret to learn that the Rev. Roger Lahey, of Oakdale, has been taken to Mayo Clinic by his wife upon the advice of their physician in Alexandria. His condition was not at all satisfactory, but we hope to receive a more favorable report within the next few days.

AFTER SIXTEEN MONTHS OF WAR

(Continued from page 5)

the lines; a group of teachers forced into a backward district and there organizing a school, embodying some of the best principles of Christian education. We once thought that Moore Memorial Church in Shanghai was the only church that was able to carry on through the war, but we now know that eight of our others located in less accessible districts remained on the job with only negligible interruptions. In other places, many workers had to leave, but soon returned to begin building the work that had been disrupted.

Our property has suffered heavily. Changchow Hospital, the newest of our three, was badly damaged by direct bomb hits, and its clinic building was burned. Ten churches, five of the larger residences, and two main school buildings were destroyed. Many other churches, buildings, and residences have been badly damaged. The loss of furnishings and equipment has been even more extensive. Schools have lost almost all of their science apparatus, much of their libraries, and quantities of desks and chairs. Hospitals have lost X-ray machines, expensive instruments, beds and bedding. Of the nineteen families under the General Board, all but two have been practically cleaned out, and the percentage of loss among Chinese pastors and workers would be just as high. Three important units of our property are still held by the Japanese—Virginia School in Huchow, and Soochow University and Laura Haygood in Soochow. We are continuing to insist, politely, but firmly, that this property be returned to us, its rightful owners, and we have hopes that it will all be in our hands by spring.

(To be concluded next week)

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BLUE BIRDS

Tradition whispers that in the sky is a bird blue as the sky itself, which brings to its finders happiness. But everyone cannot see it; for mortal eyes are prone to be blinded by the glitter of gold, fame, and position, and deceived by the mocking Will-o'-the Wisp of empty honors. But for the fortunate ones who seek with open eyes and heart, there is an undying promise, and for them the blue bird lives and carols.

The philosopher's stone is optimism. It is a gift possessed by everyone. It may be stunted, because it is used so little. Like all our natural gifts, it will increase in value by cultivation. Pessimism is an artificial state of mind that has no existence.

The optimist says: "Every cloud has its silver lining."

The pessimist replies: "Every silver lining has a cloud."

"Yes," declares the optimist, "but the cloud only hides the sun for a while. The sun is there all the time, more powerful than the cloud, and in time its strength will disperse the cloud."

We have often seen a landscape under a cloudy sky looking dark and forbidding. Suddenly the sun breaks out and a thousand hidden splendors spring to view. The sun does not create them; they were there before, only we did not see them. All the beauty of the earth lies before our eyes whenever we care to see it.

If we study life, we will not fail to notice that for every pain there is some compensation, and for every trouble some recompense. In our darkest hours there is always a blue bird somewhere to brighten our hopes and show us the splendor of final triumph.

The world is full of blue birds. With simple, trustful hearts we can see them, and when dark days come they sing to us carols of sunshine and happiness.—

—Sunshine.

TRIBUTE TO THE CHURCH

Being a lover of freedom when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church, alone, has had the courage and persistence to stand for intellectual truth and moral freedom.—Albert Einstein.

THE JOKE IS ON VIRGINIA

For 15 years, it appears, a portrait of Peter John Potemkin, Russian ambassador to the court of St. James' in 1862, has hung in the Virginia governor's office as a portrait of Captain John Smith, hero of the Jamestown colony.

The painting, for which between $1,100 and $1,500 was paid, was purchased in London and presented to the state in 1923 by 15 prominent Virginians. They had the report of London experts in Americana, that it was "quite possibly" a picture of Smith and was 300 years old.

The Oriental garb of the subject led Alexander Weddell, U. S. Ambassador to Argentina and a citizen of Richmond, to investigate. In the national portrait gallery in London he found an engraving of an original Potemkin portrait by G. Kneller. From Russia he obtained a photograph of a similar portrait of the Muscovite envoy.

The three pictures have a well-nigh conclusive likeness. The whiskers, the Oriental headdress and robe, or coat, seem nearly the same.

H. M. Hake, director of the London gallery, told Ambassador Weddell that Kneller, the painter, had a favorite engraver named "John Smith." It was the assumption that in this way the portrait somehow came to be known as Captain Smith's.

—Daily Newspaper.

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Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

The 1939 yearbooks are now ready for sale and distribution. These books contain the worship services for twelve meetings of the Woman's Missionary Society in 1939. The yearbook programs are built around the monthly topics of study. Every member of the society should own her own copy of the yearbook, which is beautifully bound in color, and presents a picture of some of the Old Testament prophets. The cost is ten cents per copy or one dollar for twelve copies. Every society is entitled to one free yearbook. Send orders to Literature Headquarters, 706 Church Street, Nashville, Tennessee.

* * *

The Woman's Missionary Council will meet on March 8-13 in Asheville, North Carolina. An executive session of the Council will be held on the afternoon of the eighth. The first open session will be held that night, at which time there will be guest speakers from the Methodist Episcopal Church. Dr. William S. Straughn of the Methodist Protestant Church will speak during the morning devotional hour and will preach the sermon on Sunday morning. Bishop Clare Purcell will consecrate the missionaries and deaconesses on Sunday night. The Madras Conference will be featured on Thursday night of the Council meeting, and Scarritt College will present a special anniversary program on Friday night.

* * *

Miss Sallie Lou MacKinnon is in the Orient. She and Dr. A. W. Wasson attended the International Missionary Council, which met in Madras, India, December 12-30.

* * *

Mrs. B. W. Lipscomb is back home after a two-year stay in China. She is in Lexington, Mississippi, with her daughter, Mrs. B. S. Beall, Jr.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Did you miss the joy of sharing what you had with the Methodist Home on Thanksgiving? The members of the Liberty Chapel Church did not. Read what they have to say about the experience.

From Liberty Chapel

Since the organization of our Missionary Society in 1933 we have not missed having our monthly meetings on our regular days unless providentially hindered with bad weather or sickness. If this happened we set another day convenient for all.

We are carrying on with an average of thirteen members. We always send our quarterly reports promptly to our District Secretary, Conference Treasurer, and Superintendent of Publicity. In August we organized a Junior Young Folks society. They have eight members and meet regularly.

At our October meeting our auxiliary gave a dollar on our parsonage collection. We sent 500 Octagon Coupons to Superintendent Fred McDonnell.

The ninth of November, "The Week of Prayer" was observed and an offering was taken for the Home and Foreign work designated. On November 21, a crate of chickens was sent from members of our church and the W. M. S. members to the Methodist Orphanage for Thanksgiving dinner.

The good letter of thanks received from Superintendent F. J. McDonnell more than paid for our effort to please. We feel in our hearts a lasting joy at knowing that we have the love and prayers of those precious children.

MRS. NELLIE BOYD.

Zone Meeting—Greenwood District

The last meeting of the year was held at the Carrollton Methodist Church, November 17, 1938.

The hymn, "He leadeth me," opened the meeting. Mrs. W. D. Neal read the 100th Psalm as the Bible lesson and Bro. McKibben led in prayer.

A skit, "Mrs. Christian Social Relations Learns Her Duties," was put on by Miss Lillian Curtis and Mrs. A. K. Anderson of Winona. "Why Work With Missionary Societies" was answered with a paper by Mrs. Taylor Everette of Columbiana. Special song, "Under His Wing," was sung by Mesdames Austin and Taylor of Carrollton.

The minutes were read and approved. There were good reports from all the societies. Those attending were: Winona, 5; Columbiana, 2; Carrollton, 12; North Carrollton, 3; Kilmichael, 4; Duck Hill, 4; McCarley, 3; and Vaiden, 4. We welcome McCarley as a new society.

In a questionnaire sent out by Mrs. Sturdivant, Mrs. Lawhon answered "Why the Zone Meeting?"; Mrs. Boyett answered "Where Do we Get Material?"; How Can You Stimulate and Help Small Societies?" and "When, Where, and Why Reports Sent In?"

All were urged to take the World Outlook and to lend it or give it to the Public School in one's community. Five reasons, "Why Organize a Society?" were read from the Handbook by the Secretary.

Kilmichael will be missed from our Zone since they are transferred to the Columbus District.

Brothers McKibben of Duck Hill, Davenport of Winona, and Lawhon of Carrollton commended the women for their work.

Mrs. H. A. Lott was elected Zone Chairman. Mrs. W. D. Neal was elected Secretary. A rising vote of thanks was given the retiring officers.

An invitation was accepted to meet in North Carrollton for the first meeting of 1939. After the hymn, "More Love to Thee," Bro. Lawhon closed the meeting with prayer.

MRS. B. J. HAMAN,
Secretary.

MOORHEAD, W. M. S.

The following officers have been elected and installed to serve the Moorhead Methodist Missionary Society for the coming year: President, Mrs. William Donald; Vice-President, Miss Pauline Milton; Corresponding Secretary and Treasurer, Mrs. B. M. Elmore; Superintendent of Study, Mrs. Talmadge; Superintendent of Publicity and World Outlook, Mrs. Betty Cantwell; Superintendent of Christian Social Relations, Mrs. W. M. Holmes; Superintendent of Supplies, Mrs. D. T. Hester.

During the Week of Prayer, Mrs. A. M. Applewhite, who spent several months in China with her brother, Rev. Timmons Henry, a missionary, spoke to the group in a most interesting way on the Methodist Church's work in China.

At the zone meeting held at the Community House in Moorhead, there was a splendid attendance from the societies of Belzoni, Inverness, Isola and Moorhead. A panel discussion on the duties of officers was led by Mrs. B. V. Montgomery, Zone leader and participated in by representatives from the different societies. New officers elected were: Chairman, Mrs. T. H. Dudley; Secretary and Treasurer, Mrs. W. I. Bleylock.

MRS. BETTY CANTWELL,
Chairman of Publicity.

"Spiritual greatness is allied to human capacity, and before we can become spiritually great we must increase our human capacity to see the rose while our fingers bleed because of the thorns."
—Robert Johnston.

"And in the conduct of national life moral character outweighs everything else. All through history when the old fashioned virtues really become old fashioned and are held in contempt, . . . it is proof of national decay."—Albert W. Wiggam.

In Memoriam

RESOLUTIONS OF RESPECT—MRS. FANNIE JOYCE OWEN

Whereas, on November 13, 1938, the kind, the true, the sweet, the brave spirit of Mrs. Fannie Joyce Owen, our beloved co-worker and friend, returned to the Giver of life:

'Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams"; and,

Whereas, Miss Fannie, as we affectionately called her, was a faithful member of the Durant Woman's Missionary Society, ever eager to do her share and contributing liberally of her means; and,

Whereas, Miss Fannie's unfailing courage, zest for life, and unfaltering trust in God sustained her and proved an abiding inspiration to those who knew her;

Therefore, be it resolved by the Durant Woman's Missionary Society:

First: That we bow humbly to the providence of God in calling Miss Fannie home. Our association with her was a blessing.

Second: That Miss Fannie's going has left a deep void in the church, community, and Missionary Society.

Third: That we extend our sincere love and sympathy to her bereaved family with whom she "walks no more."

Be it further resolved, that a copy of these resolutions be sent to the family, the Durant News, the New Orleans Christian Advocate, and that a copy be recorded in the minutes of the Missionary Society.

(Signed) MRS. DAN COMFORT,
MRS. B. W. MOORE,
MRS. A. B. CLEMENTS.

IN MEMORIAM—MRS. SUSAN DRAKE ADAMS

Sept. 18, 1857—Nov. 9, 1938

In the cold gray dawn of November 9, the summons came to this dear, sweet soul, as it must come to all of us, and with unfaltering faith she entered into the Valley of the Shadow of Death.

Eighty-one beautiful years she had lived, to bless by her presence her loved ones, and with whom ever she came in contact. John Keble's beautiful hymn always came into my mind whenever I looked into her dear pure face.

"Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs,
Their soul is Christ's abode.

Still to the lowly soul
He doth himself impart,
And for his temple and his throne
Select the pure in heart."

—J. K.

Surely, surely her heart was the throne of her beloved Saviour! Reverently and tenderly she was laid to rest in the family lot in old Natchez, Miss., by the side of the dear husband who had preceded her twelve years ago. Flowers that she loved covered her last resting place, and the rays of the setting sun rested on the reverent faces of those who had gathered to do her honor, and yet it was not a sad service, for we almost felt that we could hear her dear voice join in with Paul crying: "I have fought a good fight, I have kept the faith"!

To her children is left a beautiful memory of love and devotion, and the stunning faith she gave her God.

We cannot grieve for her, for we know all is well, and by faith in her beloved Saviour her life and death means victory!

"Sunset and evening star
And one clear call for me,
And may there be no mourning of the bar
When I put out to sea.

For tho' from out our bourne of time and place,
The flood may bear me far;
I hope to see my Pilot face to face,
When I have crossed the bar!"

—A. T.

ONE WHO LOVED HER.

MRS. VIOLA ELLIS HURLBERT

The gentle opening and closing of a door and a loved one had passed on to a fuller realization of life. The beauty of the scene that we know came to her as her soul swept up the steeps of light, alleviates somewhat the loneliness and grief of those who mourn her going. For over there was her "Father's house" and in "Mansions prepared for them," she found her loved ones who had gone before.

Ever widening horizons shall be her portion for she had within her heart that fountain of life that rises to eternity.

Viola Ellis Hurlbert winged her way to endless day, July 23, 1938. Born September 21, 1872, into the home of a Methodist preacher, the late Rev. G. R. Ellis, she was truly a daughter of Methodism, coming from a long line of illustrious Methodist forebears among whom was Bishop William Capers. She grew to lovely young womanhood and was married to H. P. Hurlbert, December 28, 1892. To this union were born six children, four of whom died in infancy. Two daughters, Mrs. W. A. Gable of Eastabutchie, Mississippi, and Mrs. Gaulden Smith of Hattiesburg, Mississippi, survive her. Also three sisters: Mrs. Carrie Ellis Hall, of Shelby, Mississippi; Mrs. Bennett Bell, of Pelahatchie; and Mrs. Walter Williamson, Canton, Mississippi. One brother, Frank Ellis, of Jackson, Mississippi; three grandchildren, Gerald Gable, Millsaps College, Jackson, and Betty and Buddy Smith, of Hattiesburg, Mississippi, as well as a host of other relatives and friends.

She was eager for life, living it fully and zestfully, giving of herself and her means to any cause that tended towards a better, happier way of living for others. Being deeply spiritual she had the courage of her convictions, carrying a high standard in vital issues and died as she had lived—a beautiful stalwart soul.

While we "long for the touch of a vanished hand and the sound of a voice that is still," her gentle influence lives on and memories of her fill be ever fragrant and sweet.

May God, in His mercy, help those who are so sadly bereft, remembering that e'er long we, too, shall stand beside the silent sea, waiting the sound of a muffled oar and grant that we like she, may have the blessed assurance that we cannot drift beyond His love and care.

As we travel along, the way grows strange with faces new, as we near the end and milestones into headstones change 'neath everyone a friend.

We can truly say that to have known her was to have been a better, happier person; so genuine was her friendship and so bright and happy her personality.

I am grateful for the privilege of having been—Her friend.

PEARL CLARK.

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PERTUSSIN

COMMISSION ON EVANGELISM

(Continued from page 11)

In gracious words, the Bishop presented Dr. Harry Denman, of the General Board of Missions, who made the main address of the morning and outlined some definite plans for carrying out the program of evangelism in the conferences. The numerous questions from the floor indicated that the group had come to think seriously about the deeper meanings of evangelism. The meeting had reached a high point of enthusiasm when the hour for adjournment came and might have continued with profit and interest, but a large congregation had gathered in the main auditorium of the church to hear Bishop Selecman preach. Many in the congregation had not heard Bishop Selecman before, and all were gripped by his fervent evangelistic appeal. At the close of his sermon, scores gathered around and near the altar for personal rededication. It was a refreshing experience to see bishops, presiding elders, pastors and laymen kneeling at the altar in a common reconsecration to God for the task ahead.

At the luncheon attended by the Conference Commissions and a number of visiting brethren, Dr. Denman presented in further detail methods of evangelism in the conferences, and Bishop Purcell made an inspirational address which struck notes of confidence and assurance. The occasion marked, perhaps, Bishop Purcell's first appearance before Conference groups in this section, and his message was heard with much interest and appreciation.

The entire meeting was conducted on a high spiritual level. The pastors and presiding elders went back to their work committed to The Fellowship Of Evangelism and secure in their belief that in the bishops present, and in Dr. Harry Denman, the church had chosen capable leadership. If great evangelistic meetings like the one in Memphis are to be held throughout our denomination, a new spirit shall presently appear in Methodism.

W. J. CUNNINGHAM.

LETTER FROM A SUBSCRIBER

To the Christian Advocate:

I have thought a long while that I would write you a letter. I have been a reader of the Advocate a long while and have enjoyed having it in my home.

I have been a follower of Christ since I was a small child. I was just eight years old when I joined the church, and I still go to the same place to worship. I am now sixty-three years of age.

It pays to serve Jesus, this I speak from my heart.

I have had lots of pleasures and have always taken my Saviour with me in all things, and more so since I have had a family to guide and direct.

It pays to serve Jesus, this I speak from my heart.

I have been a widow seventeen years and I have always asked Him to guide me in all things. He teaches us that he will guide his children if they will only ask him and lean upon him. He is a true Saviour, willing to help and guide.

It pays to serve Jesus, this I speak from my heart.

I have reared a family, with the help of their father while he was living, of two sons and three daughters. One died at the age of 22 years. All the others have homes of their own and are doing well. They are members of the Methodist Church. I have eight granddaughters and four grandsons. I always mention them in prayer.

It pays to serve Jesus, this I speak from my heart.

MRS. E. L. AYCOCK.

Rt. 3, Macon, Miss.

MRS. T. D. LIPSCOMB ILL

Dear Dr. Duren: Mrs. Lipscomb underwent a major operation at 10 a. m. Friday, December 30, in the Ardoin Sanitorium at Ville Platte, La. Her condition seems favorable and we have hopes for her recovery. We will appreciate the prayers of the Advocate readers.

Yours fraternally,

T. D. LIPSCOMB.

EMORY MINISTERS' WEEK

(Continued from page 8)

Week to be held at the same time. This will mark the first year that separate speakers have been obtained for Ministers' Week, which is primarily for ministers and other visitors, and for Religious Emphasis Week, which is mostly for students.

Mr. Case will speak every morning at 10 o'clock and on Thursday night at 7:30. There will be a luncheon forum at 1 o'clock on Thursday. Most of his time will be devoted to visiting among the fraternities and dormitories and holding personal conferences with students. He is a leader of note in Christian education, particularly in work with Young People.

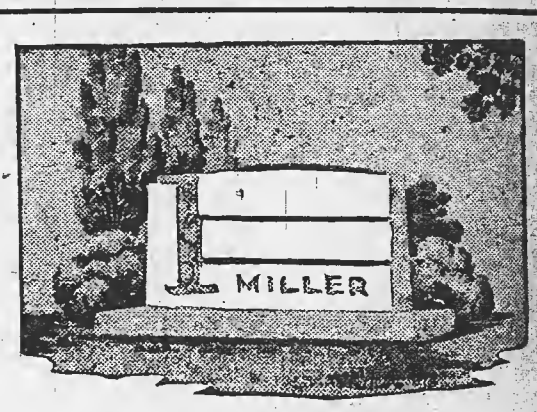
Tuesday and Wednesday Mr. Harry Denman will lead a forum on Evangelism. Thursday and Friday Bishop Paul B. Kern will direct forums on the Youth's Crusade. Thursday morning Mr. Emmett Johnson will conduct a seminar on Emory extension projects in rural work.



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How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of any virus-laden mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which may be needed in the treatment of colds.

Calotabs are quite economical; only 25 cents for the family package, 10 cents for the trial package.—(adv.)

New Orleans
CHRISTIAN ADVOCATE



THE WORLD IS MY PARISH

THE LIVING CHURCH

Growing every day in awe,
For Thy name is holy;
Learning every day to love
With a love more lowly.

Every day more gratefully
Kindnesses receiving.
Every day more readily
Injuries forgiving.

Lord, so pray we every day,
Hear us in Thy pity,
That we enter in at last
To the Holy City.

—H. Mary Butler.

THE PRAYER-ROOM TODAY

O Lord, in these difficult times, when there is a seeming opposition of knowledge and faith; we pray Thee be our guide and strength and light, that, looking up to Thee always, we may behold the rock on which we stand, and be confident in the word which thou hast spoken. Amen.

—Benjamin Jowett.

Vol. 85. No. 2.

NEW ORLEANS, LA.

THURSDAY, JANUARY 12, 1939.

The Eleventh Hour

It is the eleventh hour. If the nations are to be caught back from the brink of the gulf, to find God's plan is not a luxury but a desperate need. The choice is not between one form of government or another, between one political philosophy or another. It is a choice between God's plan and utter obliteration of every treasured remnant of civilized life and human hope.

There is only one way to begin.

God's plan can only be understood and applied by men whose personal lives are under His control. National rebirth begins with personal rebirth. It begins at the point where a man is willing to listen to the voice of God in his own heart for the details of his own life, as for the policies of nations.

It begins with absolute honesty, absolute purity, absolute unselfishness and absolute love.

Must fear, pride and self-indulgence block the way? They will block the way in the life of nations if they block the way in the lives of those who lead.

Should the ultimate disaster come, there will be no lack of men to fling down their lives for the sake of home and country. But will there be found in time to avert that disaster, men with courage enough to lead the nations through the fire of repentance to the freedom of God's plan?

DR. J. A. N. PADILLA, British Minister to Holland.

Wallet of the Week

CHURCH BAZAARS in England are meeting with organized opposition from the Retail Grocers Association. They are opposed as an unfair invasion of the field of commerce and "a legalized sort of blackmail." These church bazaars are held in small communities and, through donations and profits, they help to meet church budgets, but to the annoyance and at the expense of local tradespeople who pay for the privilege of earning their living by serving the public as grocers.

* * *

RUSSIA'S CONVERSION TO CHRISTIANITY occurred during the reign of St. Vladimir the Great, the first Christian ruler of Russia. The nine hundred and fiftieth anniversary of that event was celebrated in Philadelphia on October 29. The outdoor part of the celebration in the afternoon included the "Concentration of Water" which is a symbol of the baptism and immersion of the Russian people in the Dneiper when they accepted Christianity in the year 988.

* * *

JUGOSLAVIA has a landed area of something more than ninety-five thousand square miles, with a population, eighty per cent rural, of more than fifteen millions. The country, a Versailles construction, represents six nationalities. "Of nine rulers in Belgrade in the last century, only three died natural deaths at their posts." King Alexander I, who was proclaimed dictator in 1929, was assassinated in Marseilles in 1934. Such has been the political situation in the Balkan cauldron for many decades.

* * *

MRS. W. L. CARROLL, a great-niece of England's premier Admiral, Lord Horatio Nelson, lived in Natchez, Mississippi. She was a devoted member of the Methodist Church, and when she died in 1892, she left her estate by will to the Methodist Episcopal Church, South, for the establishment of an orphan asylum for "white Methodist children." Dr. W. L. C. Hunnicutt was named as executor of the will which was voided by the statute of mortmain in Mississippi. It is a matter of regret that such a philanthropy connected with Lord Nelson was defeated, but that instance in no sense discredits the wisdom embodied in the statute of mortmain.

A PAPUAN TYPE OF PEOPLE, hitherto unknown, was discovered in the wilds of interior Dutch New Guinea a year or so ago. They are described as being head-hunting cannibals, who wear many strings of beads, earrings and a bone piercing the nose, and whose wardrobe consists mainly of a loin cloth. Their articles of ornamentation they believed protect them from evil spirits. The civilization of this people, numbering some tens of thousands, is that of the Stone Age.

* * *

THE NEW YORK SYNOD of the Presbyterian Church, in its last annual session which met in Binghamton, approved a plan to provide a minimum salary of fifteen hundred dollars per year and a manse for the ministers serving the smaller Presbyterian churches of New York State. The plan proposes a levy on the more prosperous churches of three per cent of all salaries in excess of fifteen hundred dollars, exclusive of manse. The fund is to be raised by the Synodical council and administered by the council and Synodical executive.

* * *

OVER THREE MILLION LEPERS in the British Empire, is a statement made by the British Empire Leprosy Relief Association. According to the statement, the children of lepers need only to be separated from their parents to save them from infection, and the cost of leper treatment is nominal—five dollars will provide treatment for four lepers for a whole year. The fight against this loathsome and deadly malady seems, however, to be making slow progress. As of old, the public seems disposed to regard the leper as hopelessly unclean.

* * *

DR. ALBERT SCHWEITZER, medical missionary in Africa, tells many stories of the primitive simplicity and the superstition of the natives of Africa. On one occasion they heard a phonograph and their fury was aroused by what they thought to be the voice of departed tribal spirits. A stereopticon showing of the closing scene in the life of Christ was so real to them that they shouted to Jesus to beware of the Betrayer. An African boy woke up on a cold morning in London and seeing the vapor of his breath began to cry that he was "on fire inside."

New Orleans Christian Advocate

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EDITORIAL

DR. EMIL BRUNNER

On New Year's Day, we had the very great pleasure of listening to Dr. Emil Brunner, of Zurich, who is in this country as "guest professor" at Princeton University. Dr. Brunner, though one of the most eminent theologians of Europe, has neither airs nor affectation to indicate a consciousness of fame, and in his treatment of a very simple theme he was natural, easy and frank. He spoke on prayer, using Luke xi. 5-13, emphasizing: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" He began by observing the utter uselessness of a detailed inquiry into the possibilities of 1939, which are God's secrets to teach us dependence and to inspire a life of adventure. He declared that prayer is a way open for all Christians and is an act through which we may indicate our certainty of God. The need of the Holy Spirit as the greatest need of the world today, he said, is declared by politicians, scientists, and churchmen. Prayer, the speaker declared, presupposes responsibility—ask. This he illustrated by supposing a pestilence and a single physician holding a sovereign remedy which he offered free to every sufferer making application. The responsibility of the individual sufferer was that he must apply.

Dr. Brunner then discussed the common difficulties of prayer: Spiritual emptiness, prayer-wheel formality, pagan repetition, all tending to negative God. He declared that the mystery of God is revealed through Christ in communion—God taking the pray-er into his own place where He listens and out of which He answers. Cooperation and prayer have, therefore, a real place in the fabric of God, the lay-out of His world. The full meaning of being "created in the image of God" is revealed in the right to converse with Him. He declared that personality is responsibility, and prayer the essence of faith and personal life.

The last part of this very searching and simple sermon had to do with the question: "What is prayer?" Much of what is called prayer was characterized as merely pagan babbling—machine-gun patter; but real prayer is an entering into a conversational intimacy with God in praise and thanksgiving. That makes God real, but not so the friendship which seeks only loaves. True prayer is urgent and trustful, an exercise in which "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." It is such prayer which creates in us a radiance and a spiritual energy, cleansing, revealing, holy—the reflection of Christ. In this day of confusion and bitterness when we have,

"Nothing left but heaven and prayer,"

only those can stand the strain who, by prayer, enter into the full apprehension of His love and goodness.

OUR APPEAL

We continue our appeal for at least one new subscription from every subscriber to this paper. We do not ask that it be sent as a gift; we very much prefer that you get another to subscribe for themselves, for then we stand an even chance to make a permanent friend for the paper. Within a week after this appeal went out the first time, four of our readers sent us a total of twenty-nine subscriptions, and we have had many responses since. We are desperately in earnest about increasing the circulation of the Advocate to ten thousand. We appeal to every preacher and layman, reader of the Advocate, send us at least one new subscriber at once.

After the meeting of the Committee on Interdenominational Relations and Church Union, January 24, we expect to begin publishing the recommendations which will be made to the Uniting Conference at Kansas City. Every Methodist in our three Conferences should be fully informed and should give expression to his feelings on any matter which interests him. The space of the Advocate will be open for constructive criticism.

Truly the Western World is fast becoming the rendezvous of the representatives of evangelical Christianity as it is of those who for conscience' sake cling to the ideal of freedom.

THE MISSIONARY COUNCIL

The General Missionary Council, which met at San Antonio last week, was probably as satisfactory and worthwhile as any of the previous sessions held. The interest of the session did not depend upon a few outstanding personalities, but rather upon a large group of capable leaders who kept a sustained interest from the beginning to the end of the program. This meeting marked the last of such gatherings under the auspices of the Methodist Episcopal Church, South. The keynote of its emphasis was, the place of united Methodism in the conquest of the world with particular emphasis upon evangelism and the Youth's Crusade. The session constituted a fitting climax to the promotional efforts of our Church and a no less hopeful prelude for the new Methodism soon to be launched.

On the program were ten Southern bishops, four bishops of the Methodist Episcopal Church, the President of the General Conference of the Methodist Protestant Church, and many pastors and official representatives of the missionary and evangelistic interests of what is soon to become a united Methodism. Only one speaker failed to appear and all speakers acquitted themselves with credit and did honor to the Church. All of our new bishops were on the program and not one of them failed to inspire an added confidence in his leadership in the larger Methodism of tomorrow. No one of them acquitted himself more creditably than did our own Bishop Decell. We feel confident that these new bishops will represent the South ably and faithfully in the United Church.

We were not able to secure a copy of the report of the findings committee adopted at the concluding session, but its most important item was a recommendation that a Church-wide effort to raise money for the rehabilitation of our work in the war-devastated areas of China be made at once. The campaign is to be under the direction of Bishop Arthur J. Moore and representatives of the China Conference, and is to be concluded with an offering in all the churches on a certain day in March. The findings committee recommended also that the Council be continued and made a nomination for the next session which, of course, will depend upon the action of the Uniting Conference meeting in Kansas City next April.

We can give here only a general statement regarding the Council as a whole. In succeeding issues of the Advocatae, we purpose to give extracts and addresses which will reveal something of the spirit and the earnest desire of our spokesmen. Two observations we would make: There has been no recession in the missionary interest and zeal of our Methodism. Neither have we lost confidence in the evangelism which brought Methodism to place and power.

Editorial Miscellany

By Dr. H. T. Carley

A CLEAN DESK

That desk of mine, that was littered with papers, books, magazines, fishing tackle, nails, an old hat or two, ashtrays, paper-weights, pens, pencils, ink bottles, old letters, circulars, catalogs, etc., etc.—you ought to see it now!

I took a day off yesterday and cleaned it up.

It was a hard job. The main trouble was not that it involved so much work, but that I hated to get rid of things I had had so long. To be sure, they were perfectly useless, but they had a kind of grip on my affections. There was, for example, an old rusty three-inch bolt. I don't remember when I put it on my desk, or why, but it had been there a long time. I think maybe I had intended to use it as a sinker on a trot-line, but just never got to it. But it was not some forgotten use that endeared it to me—it was the association. Every day for months I have seen it there. Sometimes it was in the way and I had to shove it aside, but I didn't have the heart to throw it in the waste-basket—it was just like an old friend.

It is hard to lay aside old things, even if they have become useless. My favorite hat dates back, I think, to the time when I lived in New Orleans—and that is some dating back! My recollection is that I got it from Sam Meyer, "Meyer, the Hatter," friend and gentleman. The hat is now lopsided, full of holes, battered and stained beyond repair; but it fits my head (maybe it's old and battered, too!) as comfortably as an old shoe does my foot. But certain influences (private, but very powerful) were brought to bear, and I had to get a new hat. It is a good one, too—up-to-date, famous make, and it cost plenty. But that good old hat! Sometimes when the family is away, I pull it off its peg, put it on, and walk all over the place. I know I look like a tramp—but how good I feel! I hope everybody has an old hat.

So it was a hard job to clean up my desk. But the work is done, and there it is, spick-and-span. I'll try not to litter it up too much this new year.

Speaking of turning over a new leaf with the new year: **Keep it clean—but write it full!**

ADDRESS DR. J. W. HAWLEY

(The conclusion of the Council address of Dr. Hawley, pastor of the Methodist Protestant Church, Pittsburgh.)

The missionary spirit of the Methodist Protestant Church expressed itself in the gradual development of four independent Boards of Missions, each operating under its own charter—two general boards, one home and one foreign and two women's boards, one home and one foreign. The different policies of our two foreign boards brought about inevitable misunderstanding and conflict. To correct this weakness in our organization, the General Conference created what we called "The Union Board of Foreign Missionary Administration." This Board was composed of five members of the Woman's Foreign Missionary Society and five members of the Board of Foreign missions. They met regularly for counsel and correlation of the work of the two Foreign Mission Boards. The powers of this Administrative Board were purely advisory. It had no authority by which it could enforce its decisions. The result was disappointing and we soon discovered that the Administrative Board was itself a new source of friction. As a result, the General Conference of 1928 ordered the consolidation of all four missionary boards under one charter. The change was revolutionary for us and we had considerable difficulty in adjusting ourselves to the new system. It is as hard to pull some people away from old names and customs and organizations as it is to pull a horse out of a burning barn. However, after ten years, we are now in a position to observe certain definite advantages which we have realized as the result of this centralization of authority.

1. We were able to reorganize our whole missionary program in the interest of economy and efficiency both at home and abroad.

2. A unified administration made it possible for us to maintain all of our work through the depression without closing any essential part of it.

3. We eliminated waste and overlapping which we were unable to do with four boards.

4. Now the educational program of the Board of Missions includes the whole work of the Church and the women are informed about denominational enterprises of which they knew little before these interests were included in their work.

5. Our broader program has developed a new and broader leadership throughout the Church.

6. The enlarged program has enlisted the interest and cooperation of more women because they are now working for every department of the Church, both local and general.

7. Under one Board we entirely eliminated friction and favoritism on the mission fields.

8. In small stations, where workers are few and furloughs disrupt the program, a cooperative work on the part of men and women is essential.

9. Since co-education has become rather common in the countries where our schools are located, it has become increasingly necessary to unify the work of men and women in our mission schools.

10. A united work recognizes the essential unity of the people in the church and in the families which we are trying to reach.

11. Too often separation meant that there was no unity of effort to reach the men, women and children of the same families.

12. Having a unified authority, we were able to maintain all of our work and at the same time reduce our indebtedness. Before the merger, heavy borrowings were made by certain boards. The unified Board was able to stop this. At the beginning of the merger in 1928, our Board of Missions owed $150,404.85. In eight years, at the depth of the depression, we reduced that indebtedness to $80,619.44, or a total of $60,655.41. That during the worst financial years in the recent history of our Church. These goals were achieved through a unity of authority and program. You can readily understand why we Methodist Protestants are so concerned that the "Missionary Council" shall have sufficient power to do for the New Church what this centralization of authority did for us. Principles work the same in large bodies as in small ones. A cup of sea water will show you what five oceans are like. We are a small denomination but we have had a valuable experience. It is quite possible to discover a diamond by the flickering light of a match.

We are not simply uniting three churches, we are building a new church. Our representatives in the Uniting Conference are not delegated to protect us against each other, neither are they delegated to preserve anything in any of our churches which will not add to the efficiency of the new Methodist Church. We have something on our hands bigger and more important than the preservation of old forms and names and organizations and prejudices. The church is to society what a compass is to a ship and it must be efficient. Our responsibility is a staggering one. Now is the time to scrap every piece of antiquated and inefficient machinery in any of our churches and to introduce any changes which will increase our ability to perform the God-given mission of saving this sinning world. Necessary changes can be made more readily now when the people of our churches are expecting them than ever again. Many precious opportunities are lost through procrastination. A door swings open and shut, but if you would enter, you must do so when it is open.

May I be permitted to say a very delicate thing? Once our Church was torn asunder as the Methodist Episcopal churches were, and for the same cause. Later we were reunited. Today when our Board of Missions meets there are sitting together representatives from Alabama, North Carolina, Maryland, Pennsylvania, West Virginia and Ohio, and there is never the slightest consciousness on the part of any one that some are from the North and others from the South. The charter of our Board places the headquarters in Pittsburgh in the North, but for the convenience of the Executive Secretaries, the offices are located in Baltimore in the South. It is within our power to make union or discord. We can preserve the Mason and Dixon Line and, though united in name and form, we can be as separate as two churches to the end of time, or we can resolve that under God this shall be a real and complete union, both in organization and spirit. For the sake of the Christ whom we serve, and the millions of dying souls whom we seek to save, we must not, we dare not permit any selfish desire or petty prejudice to influence our decisions in the building of this new Church. We must be men and women the light of whose lives will shine down the years long after we have disappeared. We all have our preferences, but let none of us be like the man who, when others were dying about him, stopped to pick a thorn out of his own finger.

We are rapidly approaching the momentous hour when the new Methodist Church will take form. We have become very enthusiastic over the possibilities of a great church for the Kingdom of God. We are thrilled as we think of the impact, the moral and spiritual mass power, of eight million Christians against a pagan world, but remember it is not the size of the cannon but it is hitting the mark that counts. We are glad that we have a great church, but we shall be embarrassed, humiliated and sick at heart if we fail now to make it a good church. Let no man try to justify this union unless the united Church shall be better and more productive of good in the world than all three churches were before. It is one thing to become enthusiastic over a popular movement, it is quite another thing to purpose in your heart that, cost what it may, this new Church shall bear the marks of Christ's

(Continued on page 16)

ADDITIONAL SUPERANNUATE SUBSCRIPTION FUND

Methodist Church,
Cleveland, Miss.....6.00
Mrs. Leise B. Davis,
Gulfport, Miss.....1.00
Rev. M. E. Scott,
Tchula, Miss.....1.00
Wm. B. Reily,
New Orleans, La.....10.00

Conference News and Personals

PERSONAL AND OTHERWISE
Louisiana Conference

Rev. Joe Brown Love writes that they have had a good beginning in Coushatta and that the people are most friendly and cooperative.

Friends of Mrs. P. B. McCullin will want to know that she has moved to Springhill, La. We wish for her happiness and contentment in her new home.

Rev. C. D. Atkinson, Opelousas, continues his good work for the Advocate with another subscription. Bro. Atkinson never fails to do his part.

We acknowledge with thanks receipt of a renewal and a new subscription from the Rev. R. V. Fulton, Lottie, La. We wish for him a good year at Lottie.

Rev. F. C. Collins sends us a list of thirty prospective subscribers from the Pelican-Harmon charge and requests that we mail folders to them. This we will gladly do.

Rev. Ralph Cain, sends us three new subscriptions from the Gonzales charge and promises to send in another. This fine spirit of cooperation is greatly appreciated.

Mrs. W. O. Kernan, of First Church, New Orleans, is spending a few weeks with her daughter and son-in-law, Major and Mrs. Royals, Station Hospital, Fort Sam Houston, Texas.

In asking for a list of subscribers on the Sibley charge, the Rev. W. R. Lyons says that he has put out a general letter to the entire charge about the Advocate. This is splendid work.

The Rev. Wm. H. Gardner sends notice that he has moved from Chickamauga to Calhoun, Ga. We are glad that he is interested in having the Advocate continue to come to his home.

Dr. D. L. Coale, general evangelist, Methodist Church, has moved to 219 So. Normandie Avenue, Los Angeles, California. Those wishing to get in touch with him may address him there.

Rev. G. P. White, superannuate, living at Hammond, sends the Advocate New Year greetings and to all who helped to make possible the gift to the superannuates at Christmas, his thanks and blessing.

Rev. R. H. Staples, who is one of the most faithful and effective pastors in the Louisiana Conference, says that he feels that he is off to a good start at New Iberia where he received a cordial and kindly welcome.

Rev. Alvin P. Smith sends for a list of Advocate subscribers on the Grand Cane charge and adds that they are enjoying their new work and are looking forward to a happy and worthwhile year. We thank him for his good wishes.

Brother J. M. Porter sends his renewal subscription and with it an order for the Minutes of the Conference. We will turn the order for the minutes over to Dr. R. H. Harper, and they will go to him at Lake End, La., as soon as they are ready.

Rev. R. F. Harrell, superannuate of the Louisiana Conference, now living at Mississippi City, Miss., was a visitor at the Advocate office last week. We are sorry to have missed him and hope that he will not pass us by the next time he is in the city.

Rev. F. J. McCoy reports progress at Wisner. He took the special Christmas offering for superannuates and received ten dollars. The following Sunday he took a collection for the Superannuate Endowment Fund and received sixteen dollars.

Mrs. George Fox advises us that she has not received a copy of the paper since December 1. We are sorry that a transposition of addresses on the mailing list should have occurred, but glad to know that Mrs. Fox "misses the Advocate and needs it."

Rev. P. W. Sibley writes us that the work on the Walker charge is moving along well and that he feels they are going to have a good year there. He sends two new subscriptions and indicates that we may look for more later. We appreciate this fine work.

We appreciate the thoughtfulness of Dr. M. S. Monk, of Alexandria, in sending us notice that Rev. Roger Lahey had been carried to Mayo Clinic, Rochester, Minn. We sincerely hope that this may prove to be a great blessing in the fight for the restoration of Brother Lahey's health.

Rev. Frank C. Collins has been well received at both Pelican and Harmon where he begins his third year in high favor. At a special Christmas service on Wednesday evening, December 21, Brother Collins and his family were called and presented the Christmas tree with all its gifts. The grocery-man, the banker and Santa Claus all surrendered to the preacher, think of it!

Mr. Charles N. White, Director of Camp Brewer, is seeking to promote and develop a Young People's summer conference at this new site. Camp Brewer, a twenty-five acre site, is located on the Alexandria-Lake Charles highway, twenty miles south of Alexandria. Under the leadership of Dr. R. H. Harper, presiding elder, a substantial beginning has been made toward equipment for the accommodation of two hundred people under approved sanitary regulations and with fair standards of camp comfort.

We regret to announce the death of Rev. W. G. Evans, of New Orleans, on Sunday morning. His death followed an operation a week earlier. Brother Evans had been associated with New Orleans and Louisiana practically all his life. His father had been a minister in Louisiana, he had himself been a member of the Louisiana Conference, and for many years a resident of New Orleans. The funeral was held from Rayne Memorial Church on Monday afternoon. His widow, two daughters and two sons survive him.

A bulletin from First Church, Columbia, contains expressions of appreciation from the pastor, Rev. Virgil D. Morris, for the many gifts and remembrances to him and his family during the holidays. The Missionary Society put in new cabinets, the Harrell-May Circle installed a new kitchen range in the parsonage, the Young People's Division presented a woolen blanket, and many persons made personal gifts. All these things, together with the fine spirit of cooperation and Christian service in the congregation, make the pastor believe that his fifth year in Columbia will be the best yet.

PERSONAL AND OTHERWISE
Mississippi Conference

Miss. Katherine S. Arnold, Wesley Community House, Biloxi, sends us a new subscription which is herewith acknowledged.

Rev. J. S. Noblin renews his subscription and reports that everything is going well on the Collins charge. They are happy in the work there.

Mrs. H. L. McKinney writes us that she wishes her paper forwarded to Beaumont, her new home. Mrs. McKinney formerly lived at Lucedale.

Rev. Roy L. Lane says that he is new at Magee, but he is planning and expecting that it may be a year crowned with a good measure of success which will include the Advocate.

Rev. Otho M. Brantley reports a superannuate collection of thirty dollars for Fannin charge. The pastor and his parsonage have been the recipients of a remarkable show of kindness and cordiality.

Rev. V. G. Clifford sends for a mailing list of Quitman and promises us his hearty support in the campaign for ten thousand subscribers. He feels that more

of our people should read the Advocate and is going to do all he can to help us reach our goal.

PERSONAL AND OTHERWISE

North Mississippi Conference

Mrs. Jane Dement, Secretary, First Methodist Church, Tupelo, sends remittance for one new and one renewal subscription. Bro. W. A. Tyson is the pastor.

Rev. W. M. Jones, who is described as being more than just "one of the Jones boys," is the new pastor at Brooksville where the delight of pastor and people is said to be mutual.

Rev. S. A. Brown promises to do what he can with the campaign for new subscribers and reports that prospects look good for a happy year at Tutwiler. His good wishes are reciprocated.

Rev. W. J. Cunningham made New Year a great day at Sardis—a memorable communion service at the morning hour and a student recognition service for the evening were the special features.

Owing to the necessity for an early make-up last week, we were not able to include the program of the preacher's meeting for the Columbus District and it is too late to give it in this issue.

We have furnished a mailing list of subscribers on the Lambert-Crowder charge to the pastor, Rev. M. H. McCormack, who says that they will try to do at least as well as they did last year.

Rev. R. S. Lawson, superannuate member of the North Mississippi Conference, is now at Big Sandy, Texas, where the Advocate is his chief means of keeping in contact with his brethren back home.

Mr. Richard E. Davis, Secretary-Treasurer of the church at Cleveland, has our thanks on behalf of the superannuates for a check of six dollars that no preacher-veteran may be denied the privilege of his Conference paper.

Rev. C. L. Oakes, now at the beginning of his first year at Kilmichael, has good prospects for the success of his pastorate. There has been an increase of the salary of the pastor, and a good report was made at the first quarterly conference.

Rev. J. D. Wroten is reported to be having a fine response at the beginning of his ministry at First Church, Columbus. Large congregations greet him and the tone of his ministry is pleasing to that staunch Methodist people.

Rev. E. G. Mohler begins well at Eupora where there has been a two-hundred dollar advance in the salary, a sale of the church lot to the government for a post office site, and plans are under way for constructing a new house of worship.

The people of Vaiden remembered the pastor and his family with one of the finest Christmas offerings they have ever received. Bro. Driskell reports good congregations and interest, and that he will do what he can to further the interests of the Advocate.

Rev. J. H. Holder and his capable wife begin what promises to be a good year at West Point. The church has a fine organization of young people, and on January 1, an effective program launching the Youth Crusade was participated in by Dr. L. P. Wasson, the presiding elder.

Rev. B. P. Jaco, superannuate living at Raymondville, Texas, is somewhat improved. He taught his class of men on New Year's morning, but he is far from being robust, or even the restoration to his accustomed state of health. Friends in North Mississippi will be glad to know of his improvement and will hope for the continuation of his progress toward health.

Rev. and Mrs. R. B. Craig, of Dumas charge, asks the prayers of friends and brethren for the restoration of their son, Victor, to health. The son, who has been in the Methodist Hospital at Memphis for three weeks, is back at home, but without marked or permanent improvement. We feel sure that these distressed parents will have the support of many prayers offered for their son.

Rev. M. E. Scott sends for a mailing list of subscribers at Tchula and promises to do what he can about getting his people to renew their subscriptions and also to get some new subscribers. He says that they are getting off to a good start, that the people have been very kind to them, and that the church services are well attended. We wish to express our thanks for the offering for the superannuates, sent in for one of his members by Bro. Scott.

HEFLIN CHARGE

Dear Brother Duren: The New Year dawns full of hope and confidence. The Old Year ended with pleasant memories. Both the Brushwood and Heflin churches have recently remembered us with lovely poundings. The beautiful electric star atop the water tank of the Pace Brothers' Lumber Company in Heflin radiated good cheer throughout the Christmas holidays. There are many ways of preaching the Gospel outside the pulpit. The New Orleans Christian Advocate is one of the most effective means of spreading the Good News; we are entering heartily into the January campaign for building up the subscription list to a total of ten thousand. Wishing you a Happy New Year.

L. R. NEASE, JR.

FROM THE ORPHANAGE

I am sure the many friends of the Orphanage will be glad to know of the wonderful Christmas we had here in the Home. It was a happy occasion indeed. So many nice things were received from friends throughout the state. Every child received something. The Christmas tree was almost hid by the huge stack of packages. It was inspiring to see the happy faces of the children and watch them enjoy the toys and other gifts.

I wish to take this opportunity of thanking those who helped in making this one of the happiest occasions the Home has ever known, for surely we could not possibly have had such a joyous Christmas had it not been for the thoughtfulness and kindness of the people throughout the Conference. It began Thanksgiving week through the car and truck loads of groceries, fruit and produce sent in from so many places. Many nice things were received and our financial situation will be greatly relieved as a result of so noble a response. A number of fine White Christmas offerings were received, as well as large gifts of money.

Mr. T. L. James made all our children very happy indeed with his Christmas gift of a dollar to each child. They went

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.



to town and spent their dollars themselves, buying whatever they desired. It was interesting to watch them. Our children are unusually happy—they are grateful for the many lovely things sent them. Their faith in Santa Claus is stronger than ever.

The New Year has begun well—a New Year's check for $500.00 was sent by a friend on January 1. We trust this is an indication of a prosperous year for the Home.

I wish to invite you to visit the Home and get acquainted with the work and the children. We will be happy to have you and will be glad to show you about and explain the work to you.

We are looking forward to a good year in the Orphanage, so please remember us in your offerings, also in your prayers.

C. B. WHITE,
Superintendent.

THE ART OF ARRIVING

By Rev. H. W. Rickey

An art is the arrangement of men or methods or materials in such a skillful way as to win success or accomplish much good. An art is the tactful or skillful or practical application of natural ability, acquired information or seasoned experience so as to serve valuable or worthwhile purposes. The Englishman who was supereminent in science, Mr. Thomas R. Huxley, had a profound respect for that Englishman who was supereminent in religion, the Rev. John Benjamin Wesley. Mr. Huxley spoke of him as the sagacious Mr. Wesley.

Mr. Wesley practiced and taught that there was no art quite so divine as the art of reaching and quickening other minds. The Methodist minister must not only be a good man but he must also be an exceedingly smart man, because he must sell to others that which they cannot touch, see, hear or taste and relatively few thrillingly feel. He is therefore a dealer in the invisible and a specializer on the impossible and must learn how to extract precious values out of the obnoxious, unpleasant and unintelligent. To reach and quicken the inner spirit life of folks who act so queerly is a task that challenges a high order and variety of gifts and graces.

He must master this noble art of arriving. He must explore many religious experiments and accumulate a large store of religious experiences. He must cultivate to the nth degree, the knack of getting along with the unique sort of religious menagerie—with local ring masters and church bosses, stocked with seniority of office—long continuance in church office has its vices as well as its virtues.

At the beginning they were nicknamed Methodists. There was a peculiar strength in their ways of doings things that made the natives sit up and take notice. It did not take the folks long to have an awareness that a Methodist preacher had come to town. They felt the shock of his stimulating presence as if they had collided with an electric eel. The unpardonable sin in this muddled, jazzed up, restless, tap-dancing age is to be heavy or dull or a sleep inducing bore.

The early Methodist pioneers had an electrifying quality that caused them to discharge like storage batteries on legs into the contacting population. These alert and alive propagandists had inventiveness, initiative, resourcefulness and surprise power so that folks were not only astonished at their doctrines but also at their personalities.

Mr. Wesley was the inventor of unsurpassed methods of stirring communities to a keen and widespread religious interest. So overwhelmingly did Mr. Wesley succeed in this divine art of reaching and quickening the public mind, that faiths, orders and sects paid him the superlative compliment of imitating and reproducing his hitherto unsurpassed methods.

It is a tragedy not to let folks know that you are on the map. The folks you don't know you can't help. The advertiser of today uses clever expedients to get into the public eye, therefore, he studies constantly the laws that attract public attention. John the Baptist, Jesus, and the Apostles caused huge commotions in dense populations. They collected large crowds. They had supreme gifts of publicity. They kept folks necks on a stretch—they had the crowds goggle-eyed as to what might happen next.

Can you not look back on pastorates that you did not penetrate and really did not register as a forceful factor in community life?

How about our words, ways, walks? Anything striking, startling or stimulating about them? Jesus spoke frequently in one syllable words, yet what strength of thought and depth of spirit and life He put into those short, picked and packed words.

When we sit in a group do the children cluster about us? Does Grandmother's face light up with a pleased look? Does Grandfather limber up and become alive when the preacher steps over the threshhold of his doorway? Do folks ask us to pray for them? Are there tears in their eyes as we rise from a sick bedside or the family circle group? Do we know the sorrows, the aches, the losses, the disappointments, the birthdays and the anniversaries of our people? Do they follow us with love letters or season greeting cards from pastorate to pastorate? Do we find an increasing appetite or relish for God's word? Does our prayer life indicate a deepening hunger after God or thirsting for His righteousness? Can we appreciate the noble heroism of those who live patiently with the unpleasant or repulsive? Finally, in the trip from New York City to Chicago, you must pass many way stations. To arrive, you must depart. In our Pilgrim's progress, have we departed from the old life of the evil self into the life more abundant in Christ? Have we arrived at that stage of experience where our "Passion is only He?" Has the Lord Jesus Christ become "the fairest among ten thousand and the one altogether lovely to us" as individual ministers?

Note: This devotional given at the Ministers' Meeting held at the Gentilly Methodist Church on December 12, was followed by an impressive altar service in which each minister offered himself anew and dedicated himself to the Lord Christ with the purpose of making this the best year of his entire ministry. By motion of Dr. E. C. Gunn, presiding elder of the New Orleans District, it was voted to have this devotional published in the New Orleans Christian Advocate.

KARL TOOKE,
Secretary.

SEASHORE PASTOR'S SCHOOL

Dear Dr. Duren: Will you please give publicity to the following:

The Seashore Pastor's School will be held at the Seashore Methodist Assembly Grounds, Biloxi, Miss., June 19-24, 1939.

Dr. Edwin Lewis, Drew Theological Seminary, Madison, N. J., will be the platform speaker.

Dr. F. Fagan Thompson, Associate Pastor of Galloway Memorial Church, Jackson, Miss., will direct the singing.

We are anxious to give this as wide publicity as possible, and will appreciate your assistance.

I. H. SELLS.

COMMISSION PLANS WORK FOR YEAR

The Commission on Evangelism, of the Mississippi Conference, met at the Capitol Street Church in Jackson, on December 19, to plan and inaugurate a program of evangelism for the Mississippi Conference. The morning session was held in the main auditorium of the church with Rev. J. L. Neill presiding, and more than a hundred preachers and laymen were present to hear addresses by Dr. Harry Denman and Bishop C. C. Selecman. These addresses were of a high order and Bishop Selecman brought the morning session to a climax with an altar service of reconsecration in which practically the entire congregation participated.

Following the morning session, a luncheon meeting was held in the social hall of the church with members of the commission, presiding elders, district directors of evangelism, and special guests including Dr. Harry Denman, Mrs. Paul Arrington, Dr. J. M. Sullivan, Dr. H. T. Carley, Rev. W. M. Sullivan, Rev. R. L. Lane, Rev. A. M. Broadfoot and others present. Dr. Harry Denman was the chief speaker at this meeting and went into detail about the plans and program that

have been adopted by the general commission on evangelism.

The Commission was assured of cooperation by the presiding elders, by Dr. J. M. Sullivan, representing the lay activities, by Mrs. Paul Arrington, representing the Woman's Missionary Society, by W. D. Hawkins, representing the Rural Work Commission, and by Rev. I. H. Sells, representing the Board of Christian Education.

After some discussion, seven special objectives were adopted by the Commission as its main program for this year. Although it will give its cooperation to the whole program of the general commission, these seven objectives will receive the major emphasis.

Mrs. W. F. Mahaffey, of Mendenhall, was added to the membership of the Commission to represent the Woman's Missionary Society. The editor of The Methodist offered to give the commission a page in each issue of the paper for news and promotion as a supplement to the regular services of the New Orleans Christian Advocate and other papers. A special publicity committee was appointed by Rev. J. L. Neill as follows: B. M. Hunt, L. D. Haughton, and V. G. Clifford.

The next meeting of the commission will be held on the afternoon of June 21, at the Pastor's School at Biloxi.

V. G. CLIFFORD,
Secretary.

Evangelistic Objectives

The following special objectives were adopted by the Commission on Evangelism at its meeting in Jackson in December:

1. Promote the circulation of The Upper Room.

2. Take steps to secure the appointment of a Committee on Evangelism in every church. Through this committee and the pastors, promote evangelism in all the churches, beginning on the first Sunday in January and continuing through the summer and autumn revivals.

3. Endeavor to develop a workable plan whereby each pastor will not only hold a revival in his own charge, but will also assist another pastor or conduct a revival in an unchurched area. The Conference Director of Evangelism should be the medium through which pastors will secure help of other pastors, appointments made, needy areas located, etc.

4. District Directors of Evangelism should aid the presiding elders and pastors in the promotion of evangelism throughout the district and should, insofar as possible, conduct conferences or institutes on evangelism among all groups, such as (1) young people, (2) stewards, (3) organized classes, (4) missionary societies, (5) officers and teachers.

5. Arrange for the distribution of evangelistic literature, especially a book of Helps for Personal Workers, which will be published by the General Commission on Evangelism.

6. Assist pastors and local committees in organizing the Fellowship of Evangelism among adults, young people, and all groups within the church.

7. Study the plans of the Youth Crusade, the Rural Work Commission and the Department of Home Missions. Confer with the leaders and cooperate with these sections of the church work wherever possible.

THE CHURCH WORKING WITH ADULTS

The Church does have a worthwhile and comprehensive program for its adult members, but it seems that few have discovered this fact. Everyone is aware of the activities of the Church on behalf of its children and young people and for the workers in those divisons. We have laid great emphasis on that part of the Church's total program. We need even more emphasis in those areas of activity, but in addition, we need to emphasize the work of the Church with adults. Adults create the atmosphere in which children and young people must complete their development, and that atmosphere, created by adults, will determine to a large extent the direction the lives of the children and youth will take regardless of what the Church has done for them. It has been abundantly proven that adults can change and be changed. Church leaders need to recognize this truth and take advantage of the possibilities it offers.

The person immediately responsible, under the pastor and general superintendent, for the adult program of the Church is the superintendent of the Adult Division of the church school. He has a wonderful opportunity to make his church effective in the religious life of the community during the year. He is not asked to do his work without provision having been made by the church for his guidance. Help comes to him by the way of personal advice and printed materials. There is his pastor whose heart will rejoice at his interest in the adult work of the church. Then there are the District Director of adult work and his associates, the Conference Director of adult work, the Executive Secretary of the Conference Board of Christian Education, and Mr. Rippy and his staff at Nashville. Everyone of these will deem it a great privilege to give all the assistance possible to everyone who is interested enough to let his needs be known. Each month Mr. Rippy has an article in the Adult Student. There are also many pamphlets both free and charge that will give the earnest worker no end of suggestions.

At a recent meeting of the Conference Council the following goals were adopted: 1. Quarterly sub-district council meetings; 2. Every church putting on a worthwhile program for its adults; 3. A Learning for Life School in every church during the year; 4. A Home Department in every church; 5. An accurate list of the adult members of every church; 6. A minimum of ten Wesley Fellowships in every district; 7. A minimum of five leadership courses offered in every district; 8. A recreational program for the adults in every church; 9. A Conference adult assembly; 10. Monthly observance of the Home and Foreign Missionary Enterprise with program and offering in every church.

The Council selected four items for special emphasis during this year. They are as follows: During January, February and March—**The Home Department.** Get pamphlet 428-B. Emphasis for April, May and June—**Leadership Training.** Get program manual 411-H. For the third quarter of 1939 the emphasis is to be on **Recreation.** Program manual 412-H. Emphasis the last quarter—**The Wesley Fellowship.** Pamphlet 402-B.

The selection of the special emphases does not mean that the rest of the adult program is to be neglected, but these are lifted up for consideration and action in a particular way. Next year other phases of the work will be given noteworthy attention.

At the end of each quarter reports will be expected on the progress made.

MURRAY COX,
Conference Director of Adult Work for the Mississippi Conference.

THE CONFERENCE PAPER

With nearly 200,000 members of the Methodist Church—and approximately a million constituents of Methodism—in the three Conferences served by THE NEW ORLEANS CHRISTIAN ADVOCATE, we should experience little difficulty in reaching the modest goal of ten thousand in circulation.

The influence of the church press is quiet and unspectacular, but it runs deep; and the weekly visit of the church paper in the home is a power in Christian culture and evangelism, and probably more significantly so than anyone has ever realized.

It would be a mighty stroke of victory for Methodism in this area if the rich content of columns of the ADVOCATE could be made available in even ten thousand Methodist homes.

MARLIN McCORMACK.

ACKERMAN, MISS.

We began our fourth year in Ackerman with bright prospects for its being the best and happiest of a most pleasant quadrennium. The church attendance and church school attendance has been the best the first quarter that it has been for a year. The pastor and family were remembered, as usual, at Christmas

with a shower of useful gifts. These tokens of love are much appreciated. We feel our best efforts are all too little to render to Christ for and among such loyal friends.

The three per cent special for the superannuates was taken as a Christmas offering and check has been forwarded to the Board Treasurer. The finances for the church are off to a good start for the year. We have good hopes, and a desire on the part of the pastor and the people to make this the best year of the four. The Advocate will not be left out.

A. Y. BROWN,
Pastor.

LETTER FROM REV. T. H. PORTER

Dear Advocate Readers: My health has been so poor and my nervous system in such a condition that I have not been able to think much or write much either for several years past, but if the editor will indulge me, I will try to write the brethren of the North Mississippi Conference, especially, a few lines, to tell you that I still love you and pray for you daily, and for the great work in which you are engaged.

God never honored any man above a call to the ministry of His Word. When I was able to preach, I said if I should die suddenly I would rather fall in the pulpit while preaching the Gospel of the Lord Jesus Christ, than anywhere else.

Please allow me to thank all who sent me their sweet Christmas greetings, and other expressions of love and friendship, this Christmas as well at at various other times.

Requesting a continuation of your prayers and love, I am,

Fraternally yours,
T. H. PORTER.

Memphis, Tenn.

AFTER SIXTEEN MONTHS OF WAR

By Bishop Arthur J. Moore

(Concluded from last week)

Occupied Areas

Within the past few months significant developments have taken place. Missionaries have returned to five cities from which they have been barred for seven months, both our Soochow and Huchow Hospitals have been recovered from the Japanese, and new beginnings are being made in several phases of our educational, medical and evangelistic work.

Hospitals are doing yeoman service in an area where most other medical work has been stopped. In Huchow they started off by fighting a cholera epidemic and for weeks they have been taxed far beyond the limit of human endurance. Clinics are full in Soochow and the Hospital is providing the essential care in spite of its reduced equipment. In Changchow our doctors and nurses had to go back to a wrecked Hospital, but there they are, and the touch of healing is in their hands.

The response to the work of the Church is most gratifying. People are weary and heavy laden in these areas. Many have passed through the Valley of the Shadow, most of them are deprived of their normal activities, and over all hangs the dread cloud of uncertainty. The Church is one of the few institutions they had known in the past which still stands and which, furthermore, is carrying on in a spirit of freedom. With its warm fellowship, its group study, and its worship it is supplying a needed outlet, a sustaining faith, and a hope for the future. Some churches report an unprecedented participation in Bible Classes and Clubs, and one of our workers reports having 2,000 children in singing classes.

No formal schools have been opened outside of Shanghai, but in all our large centers special or "Make-up" classes are being conducted. They do not register with the new governments, but are able to provide much-needed study opportunities for hundreds of children—in Soochow alone, almost 900 are so enrolled. How long we can maintain our freedom of teaching we do not know, but there have already been efforts, which we have successfully resisted, to inject Japanese propaganda in the form of special instruction and essay contests. Here lies one of our greatest problems of the future.

These times of trial have united missionaries and Chinese in a deepened fellowship which is truly gratifying. The missionary, standing in the crowds at the railway station, riding in the overloaded trains, or meeting groups on the streets or in shops is accepted as one of them. He is given confidences that bear the mark of complete trust. Particularly in times of tension with the military authorities does he feel that sense of belonging with the people.

In Shanghai

Moore Memorial Church is one of the most usefully busy institutions I have ever seen. Schools, clubs and special groups enroll several thousand. From its service groups goes a steady stream of relief supplies to refugee camps and hospitals. Its services of worship are outstanding in beauty and inspiration, packing the auditorium with 1200—1500 each Sunday.

Numerous of our schools are here also, and one of the most significant developments of this period was bringing together of the four Christian colleges, of which our own Soochow University is one, into a working plan of cooperation and joint undertakings.

Our Southwest Project

But China is not all occupied territory. Out in the Southwest a new nation is being built. Areas recently regarded as isolated and backwards have been stirred into new life by the influx of tens of thousands of refugees from the coast, by the building of new highways and railroads, by the construction of factories, many of which were moved from the eastern cities, and by the opening of famous schools and colleges formerly located in Peiping, Tientsin, Nanking, and Hankow. Into the center of this region our Church has sent two of its best men to cooperate with the older churches in developing a program to meet this emerging opportunity. Other workers may be added, and an educational project is being considered.

Scorched Earth

What shall we say to those who feel that Missions should follow a "Scorched Earth Policy,, and withdraw from the occupied areas? Just this—that the love of Christ constrains us to answer the call of human need wherever it exists, and our people need us now. We must go to them. To refuse is to begin that process of losing sight of the individual in carrying out of a sweeping national policy, a process which would defeat the purpose of Christ to serve all men whatever their race or circumstances.

We believe, furthermore, that proposals for Mission withdrawal rest upon a misunderstanding of the Chinese Government's own position. The military have destroyed government buildings, factories, railroads, and other property likely to prove a military or economic asset to Japan. There is no record of any authoritative body in the Chinese Government deciding on a Scorched Earth policy to be applied to the homes, fields, and workshops of the millions of people in the occupied areas. We have, on the other hand, an authoritative word on that most debatable of all our forms of work in these areas—the educational—that the National Ministry of Education approves of Missions engaging in primary school education in the occupied areas.

I have visited all the areas served by our church twice since this brutal war began, once last January and again in October, and I am proud to say that our faithful workers are undertaking their tasks with a keen sense of the issues involved and that all are guided by a basic policy carefully worked out by a central Mission authority.

Let Us Go Forward

The times are uncertain, and no one can predict what the next month or year will bring forth. But this we do know—that here in this area of our Church are millions of men and women whose hearts and bodies are crying out for the ministry we can bring to them; that here are trained workers, Chinese and missionaries, able and anxious to answer that call; and that we follow One whose life was given to just such a ministry.

The call is clear. We shall not rush in, but we shall send our workers stead-

ily on towards the centers of need. We shall not aim at "Business as Usual," but we shall seek to open work that meets the people where they are and that develops with the changing situation. It is a hard work filled with problems and difficulties, but it is our work, and we believe it is His work, and by His Grace we will go forward!

Shanghai, China.
December 1, 1938.

BOOKS

The Problem of Following Jesus. By James Gordon Gilkey. The Macmillan Co., pp. 127. Price $1.50.

Dr. Gilkey is known as an author mostly through suggestive books and sermons on life's "problems." In this last offering of his pen, he follows the same line of approach with an adventure into the field of Biblical criticism. The result of this effort which we find in the pages of the book "The Problem of Following Jesus" is perhaps not quite up to the standards set by Dr. Gilkey in his previous works.

In his foreword, Dr. Gilkey states that he aims to write non-technically for the average reader. Even though he is aware of the danger of over-simplification, we feel that he falls into it repeatedly. Simplicity is indeed a virtue, but it does not excuse everything. He also tells us that the purpose of his book is to point out a problem rather than reach a solution. It is of course the privilege of an author to write on the subject he pleases and to choose his pattern. But, again, even though Dr. Gilkey himself admits the limitations of his present inquiry, one may regret that he was content merely to describe the stumps which stand in the way and did not choose to chart the way out of the forest of confusion into which he has led us.

The first half of the book classifies the teachings of Jesus on the leading themes of religion into three main strands: Those that are confused or mistaken; those that are uncritically carried over from Jesus' time and environment; and those which are to be retained as permanent and true. Thus, from the Gospel records, Dr Gilkey retains as significant and valuable three great ideas: 1. The love of God at the heart of the Universe. 2. The infinite worth of a human being because of his sonship to God. 3. The rule of kindness which should prevail between human beings because of this infinite, intrinsic value of human life and personality.

In the second half of the book, Dr. Gilkey examines the truth of the first two beliefs of Jesus, and the many difficulties which attend the practice of the third in modern life.

His approach to the whole problem is made along the worn-out and threadbare path of extreme liberalism which, in the present day theological atmosphere, often makes his theses sound antiquated and irrelevant. But the main criticism of this book is not so much what it says (some of it is very good), but what it leaves unsaid. After all, the "problem of following Jesus" is a great deal more than being kind toward one another.

A. M. S.

Professional Writing, by Walter S. Campbell, ("Stanley Vestal") Director, Courses in Professional Writing, University of Oklahoma. The Macmillan Company, New York, pp 344, Price $2.75.

This is not a book which one finds easy to review. It deals with so many technical problems and important related factors that one scarcely knows how or where to begin. The book is, however, vastly more than a study of the mechanics which govern in the production of good literature. It begins with a study of the writer's own mind and purpose, continues with an analysis of effective writing as being intentionally related to a definite type of reader, a creative preparation for the task, and ends with the no less important matter of finishing the task. A carefully planned study of the process of producing effective, forceful, and finished literature is made accessible by means of well chosen examples of writing designed to produce particular effects—a classic blue-printing which aptly illustrates the thought of a very discriminating teacher in the art of literary craftsmanship, popularity, and effectiveness.

The Church and the Christian. Shailer Mathews. The Macmillan Co., pp. 150, Price $2.00.

Dean Shailer Mathews has written several books on the nature and function of religion. All of them have been worth reading. This last offering from his mind and pen—"The Church and the Christian"—is unquestionably one of the most significant books of the year, and we feel certain that it will win for itself a permanent place in the library of the thoughtful students of religion.

Every few years we are able to see some particular problem or emphasis forge to the front of the current religious meditation. We can all remember how vital and absorbing were the discussions raised by Bible Criticism—Science versus Faith—the Historical Jesus—the Social Gospel, etc., etc. Today we are in a period when the emphasis is on the Church: its meaning, nature, function and tasks. This was the main theme of the Edinburgh Conference, and the subject is on the agenda of many religious discussion groups, forums and seminars.

Of course, Catholicism has had for a long time a definite answer to the question: "What is the Church?" This answer is a vital part of the doctrinal structure of the Catholic Church. Dean Mathews' book is an illuminating contribution toward a Protestant theory of the Church as it is being gradually formulated.

The book has seven chapters with three of them particularly gripping: The Church as a Channel of Grace; Churches as Moral Ferments; and Are Churches Still Needed? In each chapter, Dean Mathews gives a brief historical sketch tracing the origin and development of the particular subject under consideration. For him, religion is essentially a technique of the search for God. What we call Christianity and the Church is in reality the history of the Christians themselves. As an empiricist, Dr. Mathews does not like to leave the realm of experience to soar in the abstract domain of the speculative. Hence, what we call Christianity and the Church can only be understood, according to him, as the actual performance of the Christians themselves. From this experimental standpoint of sociology and psychology, Dr. Mathews makes what we believe to be the strongest cases on record for the Church.

The main idea of the book could be summed up in the words "The Church is necessary because a group can accomplish collectively what particular individuals could not accomplish otherwise." The searching analysis and the illuminating description which Dean Mathews makes of the various group functions of the Church are eminently worth a careful reading, and we recommend this book enthusiastically.

A. M. S.

A METHODIST WELCOME

Dear Brother Duren: The people of Jackson rejoice that our city has been chosen as the meeting place of the Joint Commission on Methodist Union, January 24-27, 1939.

While you will receive a warm welcome from the people of Jackson when you arrive in our city, on every hand, the presiding elder and the pastors of the Methodist churches of Jackson desire to send this special message of greeting in addition to their expression of hospitality. We appreciate the service you are rendering the cause of Methodist Union, and wish to assure you of a cordial reception.

We shall endeavor to make your visit in Jackson pleasant, and if we can serve you in any way, please let us know.

Yours fraternally,

Signed: T. M. Brownlee, B. M. Hunt, Geo. M. Jones, J. L. Smith, J. A. Wells, Elliott Jones, B. L. Sutherland, Presiding Elder and Pastors.


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Christian Education

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CHURCH SCHOOL LESSON JANUARY 15

By Dr. J. R. Countiss

THE TRANSFORMING POWER OF PRAYER

Golden Text: We beheld his glory, the glory as of the only begotten of the Father.—John 1:14.

Matt. 17: 1-9, 14-18
King James Version

Matt. 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and on for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Some Christian thinking has practically robbed Jesus of his humanity by ascribing to him an omniscience that knew the end from the beginning and had no need to learn or to develop. The record states that he "grew in wisdom and stature" and that he "learned obedience by the things he suffered." He appears to have become gradually conscious of his divine mission, and to have worked out the details of his method as conditions developed. From about the time of Peter's great confession Jesus saw clearly that physical suffering and death were involved in his Messiahship, though Peter protested with the stubbornness of indignation that nothing of the kind must be tolerated. Practically all the remainder of Jesus' ministry is given to preparing the disciples for understanding and enduring the shock of his crucifixion.

The way of gain through loss, of peace through pain, of life through death is neither easy nor attractive. Had there been another way, Jesus would fain have taken it. To carry through, he would need the comfort of the Father and the disciples would need the illumination of his Spirit. Their partial concepts of Messiahship were limited by their understanding of and reverence for the Law and the Prophets. Whatever experience Jesus might have, they felt that he should keep distinctly within the bounds of their traditions. The vision of Hermon forever settled for them the supremacy of Jesus over Moses and Elijah. He shone in his own original personal glory, while theirs was but a reflected light. Their conversation concerned him not themselves—his future not their past. The fateful hour for which all law and prophecy had been given was fast approaching, and in this rapt moment when two worlds met "they spoke of his decease which he should accomplish at Jerusalem." The approval of the Voice divine was given to Jesus, and the representatives of ancient good faded from the scene. Henceforth the disciples were to see "no man, save Jesus only"—the preeminent Christ. In the strength and glory of that vision they could face the dark days ahead, and understand that his human flesh was but the habitation of the living God.

If Peter found the mountain top experience delightful, what must it have meant in comfort and strength to Jesus himself? Yet he came not to be ministered unto and acclaimed, but to serve and to save. While glory shone on the mountain, gloom dwelt in the valley. There was the cry of suffering, there the shame of defeat, and Jesus hurried down that he might heal and comfort, that he might encourage and empower the faltering disciples whose lack of faith had perhaps prevented their being present when the heavens were opened and the glory of God was seen in the face of Jesus. Only those who have seen God can cast out devils. These disciples had been successful on other occasions. Why had they failed in this case of sore need and urgent pleading? Jesus seems hurt and almost impatient as he rebukes their lack of faith and their failure to pray. There can be no truly Christian success without prayer on the mountain and work in the plain, without personal devotion to enrich individual experience plus the expression of that experience in service to needy fellow creatures.

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First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really splendid medicine and you get about four times as much for your money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it is amazing. You can feel it take hold in a way that means business. It loosens the phlegm, soothes the irritated membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep. Just try it, and if not pleased, your money will be refunded.

The Christian Fireside

MANY DRY VICTORIES SHOW TREND TOWARD PROHIBITION

By Ethel Hubler, Editor The National Voice, Los Angeles

Prohibition is coming back. The wets say it is. The drys say it is. But strange as it seems, the drys are not as confident of the return of prohibition as the wets seem to be.

The outcome of wet and dry elections this fall is just a hint of what's coming. Here is a boiled-down list of recent dry victories:

In New York state, 23 towns voted dry.

In Illinois, at least four townships voted dry.

In the city of Chicago, eight precincts voted out liquor.

In Alabama, three counties voted dry by larger majorities than in previous elections. Since March, 1937, six other counties have voted dry in this state.

In Ohio, more than a score of townships and precincts voted dry.

In New Hampshire, in a state-wide election, many precincts voted by heavy majorities to retain their dry status and at least seven wet townships voted out liquor.

In Maine, at a state-wide election held some weeks earlier, drys won in 254 cities, towns and plantations, out of 510.

Here is a state-by-state review of the progress made by dry forces in other states:

North Carolina: In Orange county, N. C., where the University of North Carolina is located, drys won another county election recently. Catamba county voted against state liquor stores.

Texas: 114 counties out of 254 now have local option. Seventeen of these counties voted dry within the last year.

Pennsylvania: In 1937, 214 communities voted out either beer or hard liquors. In one month, 100 elections were held and drys won 89 of them. There is more dry territory now in Pennsylvania than at any time preceding prohibition.

Georgia: 114 counties voted dry. 45 counties voted wet. In the county local option elections, 1938, 38 counties voted wet and 8 counties voted dry, while 113 dry counties have not even called a referendum.

Ohio: In one month drys won 48 out of 63 local option elections. More than 1000 political units in Ohio had previously voted dry.

Kentucky: There are 48 counties now in the dry column. The state is now approximately one-third dry, although it is the largest whisky producing state in the nation.

Capt. Wilford S. Alexander, in an address to the liquor men at Baltimore, Maryland, urging them to "clean up" if they expected to continue in business, added that there have been 7000 local option elections in the United States since repeal, and that the drys have won 5000 of these elections.

Business Week, national business publication, recently stated: "The drys have never quit. By constant sniping they take a village, a town, a county, here and there, now and then. In 36 states which permit local option, the drys have a chance to show their strength and are showing their strength."

Tap & Tavern, in an editorial commented: "Are the drys making headway? Yes, through gain of more and more local option towns . . . Let us awaken to the danger confronting repeal and the industry. Let each and every one of us become aroused to the approaching menace . . ."

John J. Daly, president of the New York State Restaurant Liquor Dealers Association, recently declared that the number of "drys" is on the increase.

Distillers and licensees will be out of business within 10 or 15 years unless the industry as a whole mends its ways, Gene Tunney told the Protective Liquor Alliance.

There have been three great nation-wide waves of public indignation against the liquor traffic. The last one resulted in prohibition. History will repeat itself.—The National Voice.

When a whole nation sacrifices itself to the will of one man it has thrown away its birthright.—Storm Jameson.

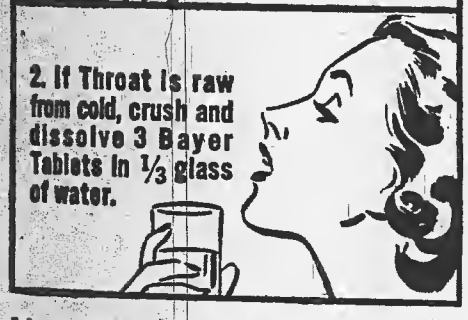
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Just Follow Simple Directions Below—and Use Fast-Acting Bayer Aspirin



1. To ease pain and discomfort and reduce fever take 2 Bayer Tablets—drink a glass of water. Repeat in 2 hours.



2. If Throat is raw from cold, crush and dissolve 3 Bayer Tablets in ⅓ glass of water.

It's the Way Thousands Know to Ease Discomfort of Colds and Sore Throat Accompanying Colds

The simple way pictured above often brings amazingly fast relief from discomfort and sore throat accompanying colds.

Try it. Then — *see your doctor.* He probably will tell you to continue with the Bayer Aspirin because it acts so fast to relieve discomforts of a cold. And to reduce fever.

This simple way, backed by scientific authority, has largely supplanted the use of strong medicines in easing cold symptoms. Perhaps the easiest, most effective way yet discovered. But make sure you get BAYER Aspirin.



15c FOR 12 TABLETS
2 FULL DOZEN 25c

John R. Dickey's Old Reliable

Eye Wash

Used 65 Years



Soothes, relieves and gives comfort to irritated eyes. Genuine in red box 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

666 relieves COLDS first day, Headaches and Fever due to Colds in 30 minutes

LIQUID, TABLETS SALVE, NOSE DROPS

Try "Rub-My-Tism"—a Wonderful Liniment

COUGHS!

Get After That Cough Today with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans

A number of accounts of Sixtieth Anniversary programs given by the various auxiliaries have come to us recently. How we wish there was space to give them in full!

Arcadia Society held their Sixtieth Anniversary program in the home of Mrs. Frank Taylor. Mrs. A. B. Rogers told of the beginnings of the woman's work in 1878. On this lovely occasion life memberships were presented to Mrs. Ella Scott and Mrs. Ed Conger. All past presidents of this auxiliary were presented.

First Church, Shreveport, celebrated this Anniversary with a fellowship luncheon where approximately three hundred women were seated at long tables. At the speakers' table were: Mrs. J. F. Foster, president of auxiliary; Mrs. Harvey Bogan, vice-president; Mrs. E. E. Stewart, treasurer, and Mrs. S. L. Riggs, secretary. Seated with them were Mrs. George Sexton, Jr., Mrs. M. M. Ledbetter, Mrs. Dana Dawson, Miss Grace Gatewood, Mrs. George Sexton and Mrs. A. M. Serex. An interesting program was given and a huge birthday cake was cut.

First Church, Baton Rouge, celebrated in the home of its president, Mrs. F. W. Raggio with a very beautiful tea. Mrs. Raggio was assisted by all the auxiliary officers.

Rayne Memorial Society at New Orleans held its Sixtieth Anniversary program at its December meeting at the church. Mrs. J. B. Pollard gave a historical sketch of the woman's work and was assisted by the following, who were in costumes of sixty years ago: Mrs. J. G. Snelling, Mrs. R. D. Crow, Mrs. R. S. Jones, Mrs. Paul Hogan, Mrs. Edgar Swan, Mrs. William Hughes, Mrs. Glenn Hitherington, Mrs. R. S. Byran, Mrs. Howard Black, Mrs. John Parker, Mrs. C. M. Baabington, Mrs. J. B. Lake, Mrs. R. E. Stevenson and Mrs. Paul Hogan, Jr. The program was closed with a candle-lighting service.

The Houma Society observed the Anniversary occasion with a tea at the home of Mrs. J. Hunter Thatcher. The president, Mrs. Claude Ellender, and other officers received with Mrs. Thatcher.

Monroe, First Church, celebrated this Anniversary with a special occasion during the Christmas holidays. Mrs. John Munholland told the story of the sixty years of missionary work done by the women of Southern Methodism.

One of the main features of each of these occasions was the beautifully lighted birthday cake.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

IMPORTANT

If for any reason your auxiliary has not met all its financial obligations for 1938, it is not too late. Make a special effort to send this money to the Conference Treasurer, Mrs. J. H. Penix, 824 Carlisle, Jackson, Miss., by January 15th, as our Council Pledge has not yet been reached.

Mississippi Conference has paid its pledge in full for the past three years—we must not fail this time. Would you be willing to make a sacrificial offering for this cause?

Our theme for 1939 is "Widening Horizons"—let us begin by increasing pledges both individually and in auxiliaries, and let our New Year's resolution be, to meet our pledges quarterly.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Miss.

The all-day meeting of Zones No. 1 and 2, of the Sardis-Grenada District, held at the Methodist Church at Coldwater, Wednesday, November 30, was well attended, there being representatives from five auxiliaries in Zone No. 1, and six auxiliaries in Zone No. 2; about fifty persons attending.

Not only did lovely flowers, the smiling faces, the hearty hand-clasps of our Coldwater friends bid us welcome but the very church itself, newly decorated, seemed to echo the words.

Mrs. Carl Wamble, Chairman of Zone No. 2, presided. The meeting was opened by all singing, "Rescue the Perishing."

Brother Williams, pastor of Coldwater Church, brought us a thought-provoking message, "What are we as Christians doing to make our Christ attractive to the world?" Is it attracted or turned away from Him by what it reads in our lives? We are so often the only Bible it reads.

Mrs. Bridgeforth, Chairman of Zone No. 1, was elected Secretary.

Miss Tryphena Rogers, District Secretary; Mrs. Woodson, District Leader for Children's Division; and Mrs. E. M. Sharp, Conference Superintendent of Mission and Bible Study, gave many helpful suggestions in the discussions.

The program was largely educational since the subject was Officer's Training Day.

The subjects, "Why organize a Missionary Society?" "What constitutes a good officer, a good member?" "How to keep the interest unflagging," was brought for discussion, Mesdames R. T. Mitchell, J. W. Whitwell and W. T. Robinson leading.

Miss Rogers brought up the questions, "Why have a Zone meeting? Is it worthwhile?" "How group the auxiliaries composing a Zone?" The opinion was that it is very much worthwhile since it carries out the Biblical injunction, "Bear one another's burdens."

At this point the zones separated for a short business session.

The hour for lunch having arrived, we thoroughly enjoyed the cooperative lunch so attractively arranged and served by our hostesses.

The song, "Blest Be the Tie That Binds," called us together again to enjoy the C. S. S. R. playlet, impressively given by two members of the Coldwater Auxiliary.

The help that the Executive Committee meeting gives in making accurate reports and having them sent on time was illustrated.

The different groups of officers retired to separate rooms for a panel discussion of their duties.

Soft music called us to the auditorium. Mrs. Elder, President of the Coldwater Missionary Society, gave the closing meditation, her subject being, "Thy Kingdom Come—but not now." Alas, that reservation in our hearts has so long delayed the coming of God's Kingdom.

We stood with bowed heads as a prayer song was being sung, and this ended the day.

MRS. W. J. EAST,
Secretary Zone No. 2.

Reports

Secretaries of Children's Work are usually asked to send their reports in on July and January first. Since the Fall units have been postponed until January, it will of course be impossible to send reports on January 1. Your Conference Secretary will send you a report blank sometime during the latter part of January. You will have until February to get your reports back to her. In order that we may have a full report for the Woman's Missionary Council, which meets in Asheville, N. C., the first part of March, please send your report to your Conference the very day your missionary units come to a close. We are anxious to make this the best report we have ever had from every Conference. We cannot do this without the full cooperation of every secretary of Children's Work.

Mrs. Bourne suggests that the 1938 Secretary of Children's Work take the major responsibility for the Brazil units if possible. If this is impossible she

should help the 1939 secretary understand her job.

Have you a copy of the little leaflet THE CO-OPERATIVE EDUCATION IN THE CHILDREN'S DIVISION? Does it have on the front cover, immediately under the title, a line saying "Revised October, 1938?"

QUITCHERKICKIN'!

Now, and through the Glad New Year,
Greet your neighbor with Good-Cheer;
Love your Job, and Keep on Stickin';
Smile and Sing and QUITCHERKICK-IN'—
Speak and Act upon the Level;
Go to Church, and Shame the Devil.—

Square your shoulders, Buck the Line;
WIN IN NINETEEN-THIRTY-NINE!

—The Shaws.

In Memoriam

IN MEMORIAM—HARRIET LANE RHODES

Harriet Lane Rhodes (nee Knight) was born June 9, 1855, in Rankin County. In early childhood she was converted and united with the Methodist Church at Shiloh. On November 13, 1873, she was happily married to E. W. Rhodes, and they made their home a Christian household, where truth, virtue, honor, love and Christian fellowship prevailed. To this union were born six children, three of whom survive: Ed. W. Rhodes, who lives in the ancestral home near Brandon; Walter Rhodes, of Monroe, La.; and Mrs. Ella Rhodes Lewis, wife of Rev. James M. Lewis of McComb, Miss.

When the writer was pastor at Brandon many years ago, it was one of the delights of his life to visit brother and sister Rhodes and partake of their gracious hospitality. They were industrious, economical and prosperous, never in need of applying for "relief," but always generous to the Church and to the needs of others. They loved the Church and the ministry, and contributed much to making Shiloh Methodist Church and community a wholesome and fine place in which to live and rear a family. They were truly "the salt of the earth."

For many years sister Rhodes was a widow, and in much affliction physically, but her faith and hope grew stronger, and for her it was "light at evening time" as she sweetly and patiently awaited her "Home-going." On October 29, 1938, her gentle spirit joined the saints above in eternal glory.

"O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!"

OSMOND S. LEWIS.

IN MEMORIAM

On the night of December 9, 1938, the door to peace, rest, and a more abundant life swung open to receive the beautiful and waiting spirit of one of our most revered and best loved citizens.

Mrs. Mary E. Smith Thompson was born in Union Parish, December 12, 1866. She was united in marriage to Dr. Oliver H. Thompson, December 5, 1886, and came as a bride to the little town of Marion, Louisiana, where she resided for the past fifty-two years.

To this union were born the following sons and daughters: Mrs. Olive Wheelis, K. S. Thompson, Clayton Thompson, of Marion; Mrs. I. B. Webb, Sugarland, Texas; O. M. Thompson and James W. Thompson, of Baton Rouge, La. Truly her children can rise up and call her blessed.

She joined the Methodist Episcopal Church, South, in early womanhood, and throughout the rest of her life was one of its most earnest, loyal and devoted members.

For several years before her death she was confined to her bed by a painful illness, but her beautiful spirit of patience and fortitude made her bedside a shrine for loving relatives and friends.

We knew Mrs. Thompson in many walks of life and we have yet to know a more faithful wife, devoted mother and loyal friend.

The many beautiful floral offerings and the host of sorrowing relatives and friends present gave ample testimony to the high esteem in which she was held by those who knew her.

Her life was a blessing and a benediction and her enobling influence will live long in the hearts of her bereaved husband, children, grandchildren and unnumbered friends.

She has truly lived by the side of the road and been a friend to man.

MRS. JACOB COHEN

The Missionary Society of Carrollton Avenue Methodist Church passed the following resolutions on the death of a beloved member, Mrs. Jacob Cohen, who passed away November 28th, 1938:

Whereas, God, in His divine love and wisdom, has called from our midst our beloved friend and co-worker, we bow in humble submission.

Our church and missionary society have lost one of its most consecrated members; she held office in the Society for thirty-two years and her influence was felt by all who came within the sound of her voice.

Resolved, that the Society keenly feels its loss and that in our hearts we treasure her memory and pray that the inspiration of her life will linger with us during the coming years.

Resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate, a copy sent to the family, and one spread on the minutes of our Society.

MRS. D. C. WORRELL,
MRS. W. D. STORMS,
MRS. H. E. BRISTER,
MRS. H. P. SHALLCROSS,
MRS. H. J. THOMPSON.

HEADACHE

The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.
All drug stores.
10c-30c-60c

CAPUDINE

Bothered by Constipation?

Get relief this simple, pleasant way!



● Take one or two tablets of Ex-Lax before retiring. It tastes just like delicious chocolate. No bottles or spoons to bother with. No disagreeable concoctions to mix. Ex-Lax is easy to use and pleasant to take.



● You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!



● In the morning, Ex-Lax acts . . . *thoroughly* and *effectively!* It works so gently that, except for the relief you enjoy, you scarcely realize you have taken a laxative.

Ex-Lax is good for *every* member of the family—the youngsters as well as the grown-ups. Available at all drug stores in handy 10¢ and 25¢ sizes.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

ADDRESS, DR. J. W. HAWLEY

(Continued from page 5)

passion and be all that God wants it to be. There is a great difference between enthusiasm and purpose. Enthusiasm is a sentiment, purpose is a conviction. Enthusiasm is an emotion, purpose is a design. Enthusiasm is transient, purpose is permanent. Enthusiasm talks with eloquence, purpose resolves. Enthusiasm gets up parades, purpose makes long and forced marches in the night and the rain and the mud. Enthusiasm waves a flag, purpose dies for the flag. Enthusiasm attends conventions and adopts resolutions and talks of high ideals, purpose translates ideals and resolutions into life. Enthusiasm sheds sentimental tears over the under-privileged who lie buried beneath the ashes of burned-out hopes, purpose looks out over a world steeped in ignorance, superstition, hatred and sin, and cries with consecrated missonary zeal, "These human souls must be saved." Enthusiasm lauds the glory of a great church, purpose resolutely determines that, with the help of God, it shall be the best, the most unselfish, the most efficient and the most intensely Christian church the world has yet seen.

REJOICE EVERMORE

Religion that smothers joy is a poor religion. Jesus urged His disciples again and again to rejoice. This same exhortation was on the lips of Paul. All too long we have associated the graveyard and the church together in our thinking. The preacher has been caricatured as one who stills the voice of laughter. Until Christians can go up and down the world increasing its stock of joy, religion will not go far toward redeeming the world.—Roy L. Smith in Zion's Herald.

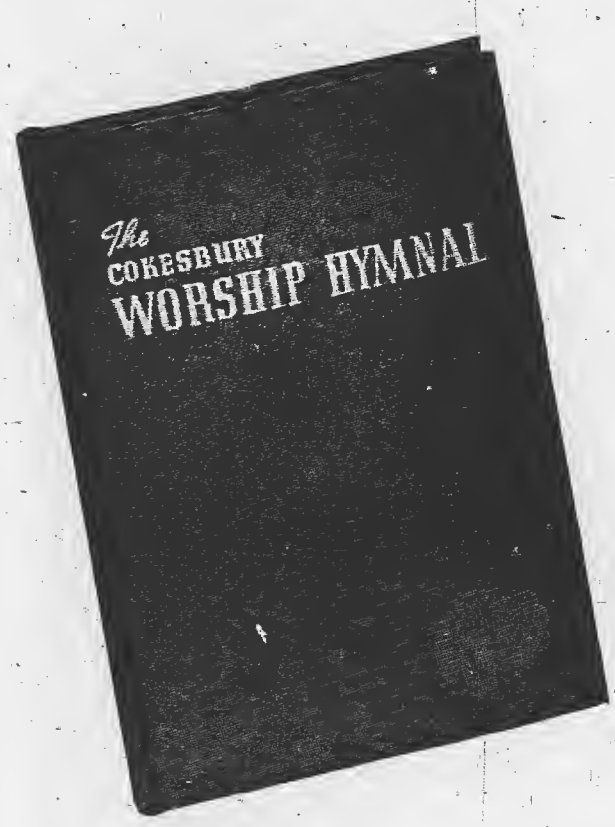
Alexandria District—First Round
(Latter Part)

First Church, Alexandria, Q. C. Feb. 13, p.m.
Provencal, at Provencal, Q. C. Jan. 18, p.m.
Winnfield, preaching Jan. 22, a.m., Q. C. afternoon.
Rochelle-Tullos, at Tullos, preaching and Q. C. Jan. 22, p.m.
Oakdale, Q. C. Jan. 25, p.m.; preaching March 5, p.m.
Pleasant Hill, at Pleasant Hill, preaching Jan. 29, a.m., Q. C. afternoon.
Natchitoches, preaching and Q. C., Jan. 29, p.m.
Palestine, at Palestine, Q. C. Feb. 1, p.m.
Colfax-Montgomery, at Montgomery, Feb. 5, a.m., Q. C. afternoon.
Montrose, preaching and Q. C., Feb. 5, p.m.
Lecompte, Q. C. Feb. 8, p.m.
Sicily Island, at Sicily Island, preaching Feb. 12, a.m., Q. C. afternoon.
Ferriday, preaching and Q. C., Feb. 12, p.m.
Marksville, at Marksville, preaching Feb. 19, a.m., Q. C. afternoon.
Boyce, preaching and Q. C., Feb. 19, p.m.
Melder, at Fellowship, preaching Feb. 26, a.m., Q. C. afternoon.
Glenmora, preaching and Q. C., Feb. 26, p.m.

R. H. HARPER, P. E.

Self-will and greed generally go together. These two ugly elements doom any life to final failure.

—Youth.



Don't take our word for it!

After all, we are the publishers and we naturally believe that the new COKESBURY WORSHIP HYMNAL is the best songbook published. **But don't take our word for it!** There are many enthusiastic users who will back us up. Read below a few excerpts taken from the many letters received since publication

" . . . one of the finest collections of Gospel songs that I have ever seen for such a low priced book."

" . . . a fine contribution to the music of Methodism and of Christianity."

" . . . It is the most complete songbook that I've ever seen—one that will meet the need of every division of the Church School and of any other church service."

" . . . I am pleased to find so many appropriate songs for children and young people and I believe this book will fill a long felt need in our rural churches."

" . . . a very fine piece of workmanship, with splendid content."

" . . . the best arranged hymnal I have ever examined."

" . . . just what we have been needing for the small church."

" . . . an excellent contribution to our worship services."

PRICES: Single copy, postpaid, cloth binding 50 cents, manila 30 cents. In quantities, transportation extra, cloth binding 40 cents, manila 25 cents. Round or shaped notes. Orchestrated edition available.

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New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

O clear-eyed Faith and Patience, thou So
calm and strong!
Lend strength to weakness, teach us how
The sleepless eyes of God look through
This night of wrong!

—Frederica Beard.

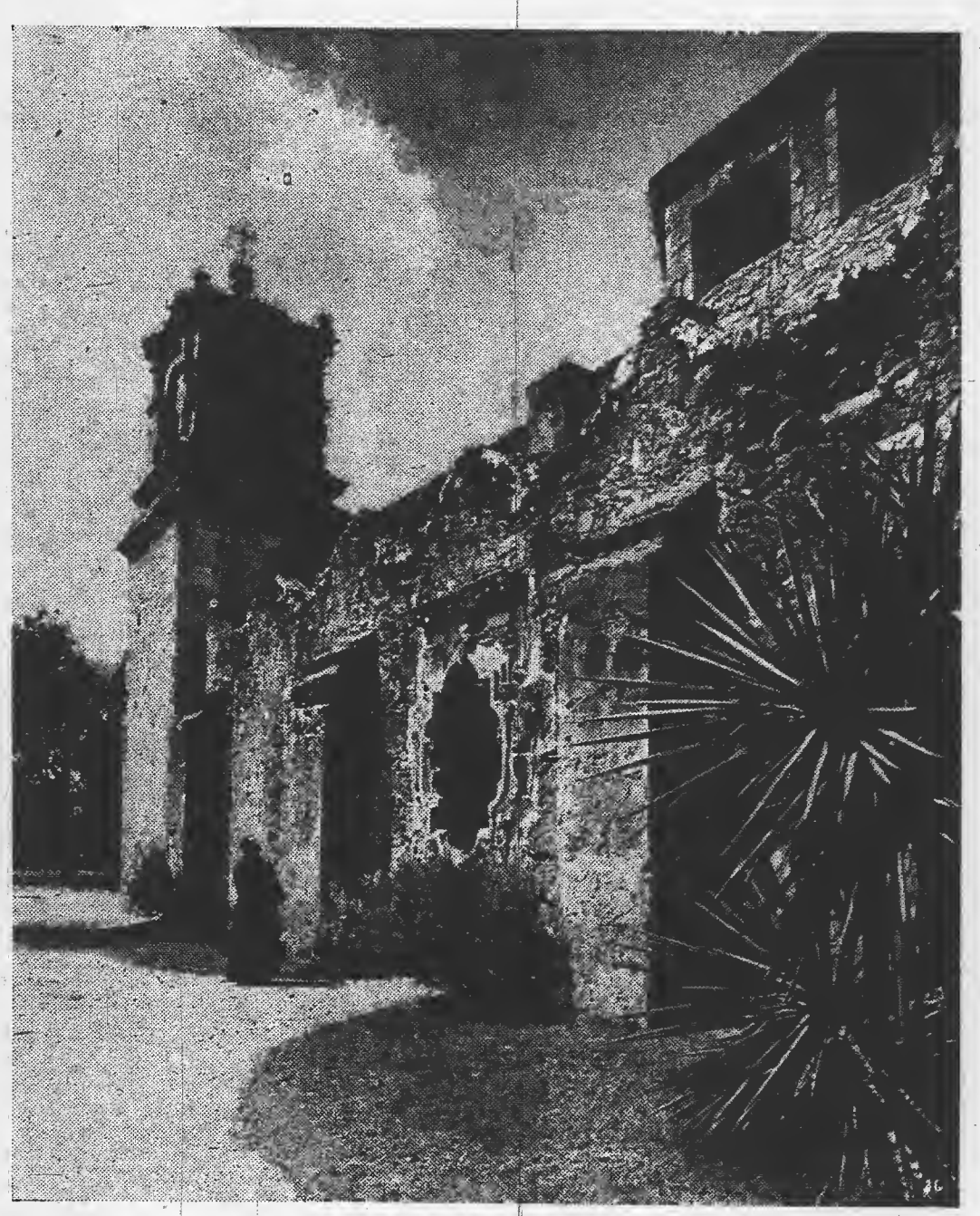
THE PRAYER-ROOM TODAY

Knowledge thou hast lent,
But, Lord, the will—there lies our bitter
need;
Give us to build above the deep intent,
The deed, the deed.

—John Drinkwater.

Vol. 86. No. 3.

NEW ORLEANS, LA.
THURSDAY, JANUARY 19, 1939.



(Municipal Information Bureau, San Antonio, Texas)

Mission San Jose, which is called "Queen of the Missions," is only one of many historical points of interest in and near San Antonio, Texas. The mission is particularly noted for its Rose Window, pictured above, which is considered a masterpiece.

Wallet of the Week

THE LLAMA OF PERU is more than a beast of burden to the natives who from time immemorial have treated it with great tenderness. In the ancient city of Cuzco, the gorgeously attired Indians, descendants of the Incas, care for their llamas as they do members of their households. They are pets rather than beasts of burden and, although they are but dumb animals, they are admitted to share in the experiences of gladness and in all the festive occasions of the family.

* * *

BUDDHIST TEMPLES in the United States are said to number one hundred. The most of these are located on the Pacific Coast where they serve the religious needs of fifty thousand Japanese, and where the larger part of Buddhists are to be found. The fiftieth annual convention of Buddhists was held in their largest temple in San Francisco. Two new temples are to be constructed in the East, one in New York and the other in Philadelphia, to serve the Japanese population in these metropolitan centers.

* * *

THE AMERICAN BIBLE SOCIETY has produced seventy-three Talking Book records which contain the whole of the New Testament and twelve books of the Old Testament. This is a service which brings the Scriptures to the blind who are unable to read the books for the blind. The machines to be used with these records are furnished by the government and the records are sold to individuals at a fraction of the cost of producing them. This is a great and worthy service to those who have the handicap of blindness.

* * *

CHEMICAL WARFARE, according to **Commonweal,** originated early in the history of the human race. It is thought of as a development of the World War, but ancient Chinese and Egyptian documents tell of the use of fumes in battle. Wood impregnated with pitch and sulphur was used in the siege of Troy and in the Peloponnesian War. The Boeotians constructed fire-throwing machines, Alexander the Great used quicklime, and on down the years the nations and races made steady progress toward the deadly effectiveness of the poison gases now in use. Leonardo da Vinci, artist though he was, seems to have originated the idea of the gas mask.

THE MELTING POT, Israel Zangwill's beautiful conception of the trend in American social life, was challenged in a recent statement by Professor Francis J. Brown of New York University. Professor Brown believes that there is an increasing race tension in our country which may result in racial and religious strife similar to that now prevailing in Central Europe. As a means of overcoming this trend, he proposes a seven-point program in which he would have the schools take the lead.

* * *

THE AFRICAN OKAPI, a relative of the Giraffe of the Miocene Period, is said to be one of the oldest living mammals and is the only large type to remain undiscovered until after 1900. It lives in the fever-breeding jungles of the Belgian Congo and was discovered by the famous African explorer, Sir Harry Johnston. It is queer looking, shy and inoffensive except in defence of its young. Through the centuries it has lived in the jungle far from human habitation, and almost unknown to the natives sharing the wilderness.

* * *

THE RULES OF MT. HOLYOKE COLLEGE in 1837 said: "No young lady shall become a member of Mt. Holyoke Seminary who cannot kindle a fire, wash potatoes, repeat the multiplication table and at least two-thirds of the shorter catechism. Every member of the school shall walk a mile a day unless a freshet, earthquake or some other calamity prevent. No young lady shall devote more than an hour a day to miscellaneous reading. No young lady is expected to have gentlemen acquaintances unless they are returned missionaries or agents of benevolent societies." **Mirabile dictu!**

* * *

DICTATORIAL AND BUREAUCRATIC USURPATION on the part of educational accrediting agencies are vigorously attacked by a permanent committee of the National Association of State Universities and the Association of Land Grant Colleges, headed by John J. Tigert of the University of Florida. The report alleges a needless multiplicity of agencies, departmental segmentation, a lack of coordination and outmoded standards, all resulting in departmental conflicts, a hurtful restriction of academic freedom and excessive costs. It is not unlikely that such conditions may be expected to prevail in any enterprise dominated by a super-organization.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

LEE THE IMMORTAL

It is never easy to analyze human greatness, to give a satisfactory explanation of the reasons for the abiding quality of great characters. Time is the real test of a life and what time approves we accept as immortal. It is easy, however, to confuse immortality with that afterglow of personal popularity which we call fame—the permanent with the passing. In some cases men are swept to fame upon the crest of some great success. In the case of some whose lives are climaxed with tragedy, permanence is assumed before all the factors have been fully and finally adjudicated. We believe that immortality is an appreciation which runs deeper than mere applause. It is a state at which men arrive in spite of defeats in the major enterprises of life; a blend of sunshine and shadow. In this the demigod is distinguished from the deathless soul. The demigod is a creature of circumstance and his chariot rides upon the unstable breath of vociferous multitudes. Immortality is a deposit of personality, power, expressed in great and worthy deeds, a monument whose glory shines down the years with an increasing radiance. The life-record may have been flecked with a thousand defeats, but they only serve to discover the imperishable grandeur which is immortality. Immortality reflects the solid content of life and is never just an honor conferred. Small and self-seeking politicians might withhold public recognition from Madame Curie, but the little gram of radium which she extracted from the slag heap was destined to immortalize her name for the priceless service which she rendered suffering humanity.

So it was with that peerless Southerner, Robert E. Lee. When he surrendered his commission rather than weigh his personal interests and fortune against the loyalty of his soul he took a course which carried him along a desperate path, but that choice revealed the deathless quality of the man. He lost the decision on the field of battle, in the shadows of defeat his conquering spirit refused to be crushed, and despite poverty and political humiliation, his great soul conquered the petty prejudices of men and survived the disasters of war. The radiance of his life increases with every passing year. Approved by the tests of time, to friend and foe alike he is Lee, the Immortal.

DID YOU KNOW?

There are approximately seventy thousand families represented in the quarter of a million Methodist members in Louisiana and Mississippi. Only one out of ten of these families subscribes for the New Orleans Christian Advocate. This means that nine out of every ten Methodist homes in Louisiana and Mississippi are without a dependable interpreter of their Church and its activity. It is not surprising that uninformed people should yield to feeling and prejudice when they lack a foundation for intelligent churchmanship. When no great issue is up for action and settlement it is easy enough to accept things as they are, and there may be little danger in such a course. But we have come to a day in the history of the Methodist Church when every true man and woman will need to be fully informed if he is to face worthily the great questions raised by Methodist union. Every Methodist home should have accurate information as to the changes in prospect. No one will wish to take an unworthy position in this very important hour. The religious future of your home may depend upon intelligent action in the present situation. We appeal to the "nine" who are not taking their Conference paper: Subscribe for the New Orleans Christian Advocate at once. It is our purpose to withhold nothing that may help any Methodist in Louisiana and Mississippi to prove himself worthy of the best traditions of the Church he loves. Brother Pastor, remember that an ounce of information is worth a pound of persuasion in matters that require a righteous decision. Ask the nine non-subscriber families in your charge to share the information which we purpose to make possible for them.

DEATH OF MR. W. W. FONDREN

A pall fell upon the Missionary Council on Thursday of last week when it was announced that Mr. W. W. Fondren, of Houston, had died suddenly in his room at the hotel in San Antonio. He had not been well, but was in attendance at the Council and no one knew that death was imminent. He was one of the outstanding Methodist laymen of Texas, a man of noble philanthropy, and a patron of education. His death will be a great loss to Texas Methodism.

THE EDITORS AND SAN ANTONIO

The entertainment of the editors in San Antonio was very satisfactory. To splendid hotel accommodations and the unique interest of that city of the Southwest, were added many courtesies of a more personal nature. We mention particularly a sightseeing trip which was the contribution of the Chamber of Commerce. The editors had little time which they might call their own, but nothing was left undone to make those moments enjoyable and the trip to San Antonio will long be remembered for its interest and enjoyableness. We will carry a more extended story of San Antonio and its places of historic interest later.

DISSOLVING PARTNERSHIP

Representative Ludlow, Democrat of Indiana, is said to favor the dissolution of the four-year-old partnership of the government with the Virgin Islands in the manufacture of rum. He is quoted as saying: "This enterprise puts the government squarely before the boys and girls of the country in the attitude of sanctioning the use of rum." Why not? It seems to us that a better beginning would be to dissolve the older rum partnership by which rum is sold at the doors of those boys and girls and propaganda is radioed into the homes of the land.

A MINISTRY OF CULTURE

The Rumanian government is said to maintain a "Ministry of Popular Culture" which recently caused the arrest of a number of Baptist ministers on the ground that they "openly disparaged the official Orthodox Church." Whatever may be the facts in the case, such a course is in effect a process of ecclesiastical intimidation which will result in the suppression of religious independence and the liquidation of the vital and valuable assets of true religion. The theological schools of America, seventy-nine in number, not to be outdone by the lock-step system of general education, have decreed a uniform system of accrediting for schools of theology in the United States and Canada. Forty-nine schools have been accredited under the nine standards proposed and six applications are pending. Regardless of what the intention may be, the first effect of this step is to discredit the work of thirty members of the Association and of all non-member institutions. This, as we see it, is by no means the most important and far-reaching possibility of this action. The regimentation of ministerial training is likely to become a first step in the establishment of an ecclesiastical cult, a ministry of **religious** culture, which may result in the degradation of religion, the substitution of material for spiritual aims, a dead faith, and a seizure by the state of what it may conceive to be but another piece of duplicating machinery in economic and social organization. We would keep for each school a fair measure of independence and for every candidate for the ministry an atmosphere conducive to the development of initiative and self-respect.

WISE MICE

By Dr. H. T. Carley

In spite of Burns' beautiful lines, "To a Mouse," with their expressions of tender pity for the little beast whose home he had destroyed with his plow in the bleak November field, and their philosophic reflections on the tragedy of disrupted plans, mice are a terror to some people and a pest to nearly everybody. The problem is not how to save them, but how to get rid of them. Perhaps the most that can be said in favor of cats is that they hate mice and rats.

Those who have no cats to take care of the mouse problem have to resort to direct methods to eliminate them—mostly poison and traps. We have seen no figures on the industry, but we imagine the manufacture of mouse-traps comes under the head of big business. It would take a lot of traps to catch all the mice in the country; besides, these traps, especially the spring variety, have a way of disappearing —very much like pins. "What goes with all the pins?" could just as easily be asked of the mouse-traps. At least, that is the way it is around this house.

With plenty of traps and a little cheese, it would seem to be an easy matter to get rid of the mice. It would be but for one thing—mice have sense.

We set some traps a few nights ago and made a good catch. We set them again the next night—and didn't get a mouse. And we haven't caught any since. We used the same traps, the same kind of bait, and put them in the same places. We know there are still plenty of mice around; but we don't catch them.

It is evident that the little rodents have discovered that to fool with a trap means death—and they stay away from it.

Some men don't seem to have as much sense as mice—they walk straight into the snare that has dealt death to many another. A mouse can do without cheese if he has to.

THE CHALLENGE TO EVANGELIZE

By Bishop J. L. Decell

The perfect challenges the imperfect. Man is not made to be satisfied with less than perfection. Scientists figure to a split second happenings millenia in the future, physicists measure to a thousandth part of an inch, Everest must be climbed, and the church would ever extend the domain of Christ.

This is a glorious day in which to be living! Notwithstanding deep rooted and widespread disorder is over the face of the earth, and panaceas for world betterment like the Jordan end in a dead sea, yet we live to witness again the initiative of the Living God.

Some dare to believe that through evangelical witness and evangelistic endeavor we are to pass out of the welter of personal immorality, corporate egotism and collective selfishness to a better day. May it not be that we are now passing out of a transition period into one of those historic future-forming epochs that will mark the destiny of generations to come?

The Church, therefore, cannot be acquiescent in the face of gigantic evils, nor unconcerned about personal delinquencies. She will find no rest until "perfect man is in his perfect society." Happily this renewed interest in, and emphasis on, a powerful saving awakening isn't a phenomenon peculiar to Methodism. It seems that God is vitalizing the whole body of Christ and giving all branches of the Church eyes to see the world catastrophe and hearts to feel that it is evangelization or demoralization for both Church and state.

Evangelism is the Sovereign God and Indwelling Christ living in the Church, both ministers and members, who through the Holy Spirit share redemptive life with the lost and release corrective energy into human society. Such evangelism is Methodism's native life and at her best she has always lived in the imperative mood and in a state of great expectancy.

Methodism is meant for the many, none are beyond the range of her interest, nor below or above the reach of her saving gospel. She has and will continue to use any and all methods which result in "saving the people." Moreover, she knows that true evangelism is more than a method—it is a mood, it is more than a manner—it is a movement. In this mind Methodism faces the challenge of:

I.

The World's Confusion and Despair

Great powers of evil are unleashed in our world. Human wickedness is in conflict with the unconquerable goodness of Almighty God and horrors unspeakable have emerged. The engines of destruction are so ominous that some fear organized malignity will destroy civilization itself and barbaric diabolism will spread its black wings over the earth. Even staid scientists are disturbed lest human gains of five thousand years may be wiped out within a few months' time.

Intriguing intolerance infests the nations, and race prejudice born in passion and nourished in self-righteousness has become apprenticed to suspicion and married to violence. Mars is marching on, with the grasping form of Midas hiding in the shadows while mammonism and militarism are walking across a bleeding world. Though their stride is giant-like and their heels press and pierce like steel, feeble humanity seems to hope in vain that their feet are clay.

Is not our generation living too much under "horse-power" and not enough under real man-power plus the Divine? Are not the billion wild horses of an industrial order running away with much of the world? We behold the incongruous spectacle of a capacity to produce an over abundance nullified, too often, by a wide-spread poverty unable to even purchase necessities.

In the modern vortex of iniquity we find that mob violence wreaks unlawful and torturous vengeance, godless gangsters tear helpless children from motherhood's breast, perfidious persons drag honor into shame, sophisticated simpletons undermine faith in God, greedy calculators of coin dispossess multitudes, and shiftless mendicants prey upon fleshpots of indolence.

Thus it is seen that a corrupt tree still brings forth only the fruit of corruption. Dr. A. E. Garvie rightly says, "There can be no adequate economic or political recovery to enduring health in human society without moral reformation, and there can be no sufficient moral reformation without an intense religious revival." In the urgency of deliverance we are faced with the challenge of:

II.

The Church's Crisis

It is revive and survive, evangelize or crystallize for the Church. The present world confusion and despair forces the Church into crisis. Crisis isn't merely a turning point in history, it is a time of judgment when the Church itself is on trial before the purposes of God in history.

In the main the Apostolic Church met frigid formalism, icy regularity and powerful prejudice with a lambent flame of fire, but there is of record "somewhat against the church at Ephesus." With her doctrinal integrity, strong organization, patient endurance, benevolent toil and activity, she "had lost her first love." Once her first love was the cure and care of souls, a lack of which, high social influence, proud dignity and complete organization could not atone. The supreme mission of the Church was then as it is now: glow and go for souls.

A realization of this ambition and objective of "First Love" will banish appalling indifference. William T. Stead, a British reformer, went to the chief of police in his burough to inquire about the nefarious practice of mothers selling their little daughters into shame. The chief said, "that has actually gone on for a long time." Stead, in a rage exclaimed "that ought to arouse hell!" To which the chief replies, "it hasn't even aroused the neighbors."

The Church will overcome the confusion and despair of the world and meet her own crisis by living in a spiritual mood and sustaining a moral offensive which constitute the heart of genuine evangelism. As has been truly said "outside of the home, school and church, the powerful social factors are scarcely under the sway of the gospel of Jesus Christ." Industry, commerce, politics, and international relations are areas in which the spirit of Jesus must be taught and lived by those who are chosen to witness in Jerusalem and Judea, as well as in the uttermost parts. Evangelism will not only deal effectively with the "trinity of vice—impurity, drunkenness,

(Continued on page 8)

FIRST REPORT ON NEW SUBSCRIBER CAMPAIGN

Mississippi

Rev. J. W. Holliday, Tremont	10
Rev. A. F. Gallman, Taylorsville	1
Rev. W. C. McCay, Nettleton	13
Rev. C. W. Baley, Sarah	1
Rev. C. C. Clark, Columbia	1
Rev. R. R. Scott, New Albany	12
Rev. R. C. Nanney, Ashland	4
Rev. L. L. Roberts, Prentiss	1
Rev. Guy Ray, Cockrum	2
Rev. W. W. Milligan, Duncan	1
Rev. W. W. Woollard, Rosedale	2
Rev. Wm. Fulgham, Roxie	1
Rev. J. R. Countiss, Starkville	1
Rev. D. W. Ulmer, Foxworth	1
Rev. A. C. McCorkle, Charleston	1
Rev. T. W. Smallwood, Ethel	3
Rev. L. T. Nelson, Homewood	1
Rev. G. R. Meaders, Buena Vista	25
Rev. Percy Vaughan, Carthage	1

Louisiana

Rev. R. R. Branton, Natchitoches	2
Rev. Don R. Harwell, Rochelle	1
Rev. J. D. Nesom, Denham Springs	4
Rev. R. V. Fulton, Lottie	1
Rev. P. W. Sibley, Walker	2
Rev. Ralph Cain, Gonzales	3
Rev. D. B. Boddie, Hodge	3
Rev. Louis Hoffpauir, Haynesville	1
Rev. W. W. Holmes, Rayne Meml	4
Rev. J. A. McCormack, Abbeville	1
Rev. Joe Brown Love, Coushatta	1
Rev. C. M. Hughes, Waterproof	1
Rev. Briscoe Carter, Leesville	1
Rev. V. D. Morris, Columbia, (6 months)	10

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Rev. D. B. Boddie, Hodge, has sent five new subscriptions to the Advocate, and he says he proposes to do the fair thing with reference to a quota.

Miss Alpha Puckett, Financial Secretary, First Church, Baton Rouge, places us under obligation to her for two subscriptions, her own and another.

Miss Emma Cammack, Shreveport, writes us a letter which we greatly appreciate. It is a great pleasure to serve those who really love the paper as she does.

M. H. Eskridge, Baton Rouge, sends two subscriptions to the Advocate, one a renewal and the other we think to be new. We appreciate the interest and effective work for the paper.

Rev. J. D. Nesom sends us a good list of new and renewal subscriptions from Denham Springs which we greatly appreciate. Such lists set us forward hopefully in our Advocate campaign.

Our good friend, Rev. S. S. Bogan, Shreveport, cheers us with the message: "I wish for you and the Advocate force every good blessing and for the Advocate the greatest year of its history."

Friends of Rev. T D. Lipscomb, pastor at Hackberry, will be glad to learn that he has been able to move his wife to the home of their daughter and son in Alexandria. She is reported to be doing well.

The contribution of Mr. W. B. Reily to the Advocate Christmas Fund, as given last week, was in error. It should have been $25, not $10. The Superannuate preacher has no better friend than Mr. Reily.

Mrs. R. W. Tucker, of Ruston, places us in her debt for her renewal subscription and a kindly word concerning the paper. She expresses her appreciation also for the Christmas gift for the superannuates.

Rev. T. F. King, Ida and Hosston, is in great favor with his people. At the present time he is remodeling and repainting the church at Hosston and it is to be greatly improved in usefulness and attractiveness.

Mrs. H. B. McEachern, Advocate representative at Haynesville, where Rev. Louis Hoffpauir is pastor, begins the year well as the friend and promoter of Advocate interests. We appreciate both Mrs. McEachern and Bro. Hoffpauir.

We acknowledge with appreciation the interest of Rev. A. C. Lawton, of Springhill. Bro. Lawton returned to Louisiana at the last Conference, following a year spent at S. M. U. We appreciate his faithful work for the Advocate.

Rev. J. W. Faulk reports that the work at Plain Dealing begins well and that his assistant, Rev. Beckcom Cavaunagh, is having a cordial reception in his work. He is rendering this service in connection with his work at Centenary College.

Bro. A. M. Mayo, veteran superintendent of the Church School at Lake Charles, writes us a note regarding the Scarritt broadcast which he greatly enjoyed. We are glad to be of service to our readers and to every worthy effort of our schools.

We appreciate the message from Rev. W. C. Barham, Wynn Memorial Church, Shreveport, pledging his loyalty to the Advocate and its interests. We have had no more loyal friend than Bro. Barham and we knew that his devotion would not be any less now than it has been in the past.

Dr. Adrian M. Serex reports a splendid Preachers' Retreat for his district held at Greenwood. Dean Smith, of Centenary College, was the leader and twenty-six preachers were present. Dr. Serex has just secured title to land for a new church in Rodessa, and the building program will start immediately.

We appreciate a note from Mrs. A. P. Holt, 714 North Nevada Avenue, Colorado Springs, telling us that her home is Crowley, La. We had been referring to her in the Mississippi personals because we did not know where her home had been. We appreciate her assurance of interest in the Advocate and the home folks.

Hon. and Mrs. R. E. Brumby, formerly residents of Franklin, are making their home at 303 B Kennesaw, Marietta, Ga., where Bro. Brumby has charge of the chair factory which has been the property of the family since its organization a number of years ago. They will be greatly missed in Franklin and throughout Louisiana.

Rev. J. A. McCormack, recently assigned to Abbeville, writes hopefully of the Advocate and its promotion in his new charge. We appreciate his good word concerning the paper and we are glad to know of his gracious reception at Abbeville and that he has the outlook for a good year. His collection for the superannuates at Christmas amounted to $78 and all local interests are being cared for promptly.

Friends in Mississippi and Louisiana will regret to learn of the death on last Saturday of Mrs. D. K. Irwin of New Orleans, widow of the late Dr. Emmett L. Irwin of Clinton. Mrs. Irwin was a granddaughter of Dr. William Winans, that sturdy pioneer Methodist preacher whose name is written large in the early records of the Church in Mississippi and Louisiana. She came to New Orleans about seventeen years ago and affiliated with Carrollton Avenue Church. The funeral was held Sunday with interment at Clinton.

PERSONAL AND OTHERWISE

Mississippi Conference

Rev. J. H. Cameron, Montrose, says that he has a fine people to work with and he anticipates a good year in every respect.

Rev. J. W. Courtney is said to be making a good start on the Burnside charge, where he is beginning his first year at that place.

Rev. E. D. Simpson, DeKalb, has our thanks for material remembrance. We trust that he may have a great year in every way.

Rev. J. Early Gray, Port Gibson, reports that everything is moving smoothly with his work. He is looking forward to a successful year in every way.

Rev. J. H. Moore, Silver Creek, says that his committee on Christian literature is actively at work and he hopes to bring a gratifying report soon.

Rev. Glynn Miller, Binnsville charge, enters upon his year's work with a pledge of wholehearted support of the Advocate cause and for this we are truly grateful.

Rev. T. R. Holt, Shubuta, says that he wants his to be a quota church in Christian literature. He reports a bright outlook for a good year in his new charge.

Rev. E. E. McKeithen, Meadville and Bude, pledges his full and enthusiastic support to make the Advocate new-member campaign a great success in his charge.

Rev. W. L. Blackwell, Carthage, manifests his interest in the Advocate by a good list of names to whom we have sent circulars soliciting their subscriptions for the paper.

Rev. Frank E. Dement, new pastor at Gallman, begins his first year as an itinerant minister with a carefulness of method which promises much for his future success.

Rev. C. T. Noble, superannuate of the Mississippi Conference, living at Ellisville, is still a friend of the Advocate and we hope that his love may abide until the day of life is spent.

Rev. D. E. Vickers, Saucier, begins his promotional work for the Advocate in the methodical manner for which he is always noted. We do not know of a more loyal man than he.

Mr. and Mrs. J. E. Hailey, Gholson, send a renewal subscription for the credit of Cleveland charge, Rev. W. H. McRaney, pastor. Bro. and Sister Hailey are members of Lynville church.

Rev. J. E. J. Ferguson, Florence, has been slightly indisposed with a case of flu. He expects to be entirely recovered in a short time and to be actively engaged in pressing the program of work for his church.

Rev. Wm. Fulgham, pastor at Roxie, is in his second year. He shows a systematic knowledge of the various interests for which he is responsible in his church work and that is a good beginning for any pastor.

Rev. W. C. M. Baggett, Philadelphia circuit, is very much appreciated by his people. He is building a new church at Sandtown. His daughters render great help in the church school and young people's work in Philadelphia.

Rev. C. C. Clark is one of the most effective pastors of the Mississippi Conference and is one of the most ardent supporters of the papers of the church, both General anad Conference. He keeps the Conference organ to the fore wherever he goes.

Rev. O. S. Lewis reports growing interest in all departments of church work at Philadelphia. Bro. Lewis, Rev. Irl Sells, Rev. Murray Cox and Rev. Feathersun Vaughan will attend Ministers' Week at Emory University, and Mrs. Lewis will visit Miss Ann Stephens Lewis at Ensley Community House, Birmingham.

PERSONAL AND OTHERWISE

North Mississippi Conference

A group of young men of the Y. M. C. A. at State College will conduct the evening service at Ackerman on January 22.

Rev. W. H. Andrews, now in his fourth year at Marietta, is undertaking an aggressive forward movement for Christian literature in his charge.

Mrs. A. L. Holmes, a shut-in, living at Kosciusko, renews her subscription and expresses her great appreciation of the New Orleans Christian Advocate.

Rev. R. C. Mayo, pastor at Vardaman, says that the people have been very kind in their reception of their new pastor and he is looking forward to a pleasant year.

Rev. J. D. Wroten, pastor at First Church, Columbus, has organized a fellowship of evangelism for an aggressive campaign of soulwinning in his new charge.

The editor makes grateful acknowledgment of the loyalty and support of Rev. C. A. Northington, pastor at Verona. The Advocate has never had a better friend than Bro. Northington.

Central Methodist Church, Columbus, W. N. Dodds, pastor, is to be dedicated by Bishop J. L. Decell the first Sunday in March. All former pastors are invited to attend.

Rev. E. F. Tucker, in preparation for an intensive evangelistic campaign, has taken a religious census of his entire charge of six churches. This should greatly facilitate his efforts.

Rev. J. T. McCafferty, pastor at Leland, but a dirt farmer in his instincts, says, "You cannot keep a town down when it is supported by people living on such land as this Deer Creek blackland."

Rev. S. M. Butts, Conference Evangelist, makes his home at Mathiston and he is now making up his schedule for revivals this year. He would be glad to include any who may need his assistance.

Rev. J. E. Lawhon, pastor at Marks and Belen, sends a subscription for Mrs. G. C. Jones. Mrs. Jones was a parishioner of this editor many years ago and we have treasured her friendship through the years.

Rev. W. W. Milligan, pastor at Duncan, says that he is off to a good start and with prospects for a great year. Splendid interest is shown in all the work of the church and all interests are receiving a favorable response.

Rev. H. C. Lewis, Rienzi, son of Rev. and Mrs. H. P. Lewis of Hernando, began his year's work with an appendicitis operation. We are glad to learn, however, that he is recovering nicely and expects to be at his work soon.

Columbus District, under the leadership of Dr. L. P. Wasson, presiding elder, is holding a list of educational institutes at Brooksville, Louisville, Eupora and Kosciusko, with Rev. A. R. Grisham, assisted by other speakers, in charge.

Rev. E. S. Lewis, pastor at Durant, is doing an effective piece of evangelistic work through the church school. A bus is being used to transport pupils to and from the service at which Bro. Lewis delivers a ten minute address each Sunday.

Rev. Guy Ray begins his second year at Cockrum with prospects for a good year. A twenty per cent increase in the benevolence acceptance and a generous Christmas remembrance for the pastor and his family are among the features recorded thus far.

Rev. R. C. Nanney has our thanks for a good list of subscriptions and he says that he expects to get more than was assigned him before he completes the round of his churches. This is but one of many encouraging reports which we have received thus far.

Dr. J. R. Countiss, Starkville, was a welcome visitor at the Advocate office last week. He was in New Orleans on account of the serious illness of a friend. Dr. Countiss was the preacher at the Columbus District Ministerial Association held at Ackerman on Monday of last week.

Friends of Mr. J. H. Johnson, Treasurer of the Conference, will be interested to know that he is in the Methodist Hospital at Memphis for a checkup on his condition. He stood the trip well and is reported to be better than he had been for two or three weeks. We hope to hear a still more favorable report in the near future.

Rev. Rudolph R. Scott, recently transferred from the North Alabama Conference and stationed at New Albany, is doing a good job in his new field. We have just received a list of twelve new subscriptions with a pledge that others will follow. He is delighted with his people and we hear that his people are delighted with him.

Our good friend, Rev. A. R. Beasley, who is now in his first year at Holly Springs, reports everything as going well,

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.



PERSONAL AND OTHERWISE

good congregations, an increase in the pastor's salary, and an extensive training school and revival program planned for the spring. Prayer meeting attendance has reached forty-eight on an attendence goal of seventy.

The parsonage at Mathiston, where E. L. Jernigan is pastor, has been equipped with new bathroom fixtures and a former member of the church, now a missionary in Peru, sent a liberal check for the lighting fixtures to be installed in the church now nearing completion. The educational annex at Maben on the same charge is nearing completion also and it is a cash project.

General

In the death of Dr. C. Ensor Walters, British Methodism has lost a great leader. For a quarter of a century, he had been the head of Methodist missions in London. He was a great missionary leader and a great spirit.

Rev. W. E. Sangster, English Wesleyan minister, will succeed the late Dr. Tinsdale T. Young as pastor of Central Hall, Westminster, beginning next September. Dr. F. Luke Wiseman, who is now supplying the place, will continue until that time.

We regret to learn of the accident in which Bishop and Mrs. Selecman narrowly escaped serious injury. The Bishop and his wife were on their way to Oklahoma City when the accident occurred and their car was badly wrecked.

Bishop Charles W. Flint, resident Bishop of the Atlanta Area, is reported to have been quite ill in a Miami, Fla., hospital. He has been suffering from an attack of paratyphoid fever. We are glad to know that at last report his condition showed some improvement and we hope that he may soon be fully restored to health.

It is with sincere regret that we note the illness of Rev. Wm. H. Phelps, editor of the Michigan Christian Advocate. He has been confined in Harper Hospital with an attack of toxanemia since December 8, and his condition is such as to cause apprehension. At last report he was not improved. Dr. Phelps is one of the best editors of the Northern church press.

THE CHALLENGE TO EVANGELIZE

(Continued from page 5)

and gambling" but with inequities, injustices, and political corruption.

Henry Kendall Booth writes: "All the stupendous achievements wrought by the miracles of modern science, spectacular as they are, have not given mankind more hope nor larger happiness" and "it is in the realm of human relationships that our present civilization is most bankrupt." It is true that there are immediate moral means necessary for ultimate moral ends and that "an ideal is not a law to be obeyed but an end to be attained and such attainment requires time," but so long as sinful selfishness is the motive and strife the method there cannot be much abatement of evil nor lessening of peril for mankind. The Church must tell the whole story everywhere for the Church will convert the world or the world will pervert the Church. She does not need so much driving power as she does directing fellowship, for the great ends of her evangelizing mission will be achieved more by mediating Christ and ministering kindness than by administrative supervision or regulative control.

There need be no doubt but that an evangelical witness and evangelistic effort which achieves conversion of sinners will sustain Christian principles in childhood's and youth's expanding minds. Also, from such achievement will come an organic social conscience which will purify motives and warm hearts which shall find and prescribe a course for a better world. It isn't so much to save civilization as such, but to build a civilization worth saving.

In love and labor the church will not concentrate merely on principles of widely related organizations for she will not forget that man is a person, and life-giving and soul-saving ministry will not overlook the individual, poor or rich, underprivileged or privileged who, all alike, stand in need of saving mercy. Love for all and out to all is her movement. For this task the Church is challenged by her

III.
Adequate Resources

"Our weapons are not carnal, but they are spiritual, mighty through God to the pulling down of strongholds." The conscience of the churches, their praying, planning and working for a revival of the work of God in the midst of the years manifestly evidence that God is with us yet, and our resources are adequate in Him. God loved all, gave all for all, and Jesus saw in every person, child, youth, and adult values of infinite worth.

"Had the claims of Jesus been followed by no permanent result, he would have gone down as the greatest pretender of all history. His teachings bristle with assumptions unless fulfilled can only be regarded as the wildest eccentricities of self-delusion. The claims of Christ have embodied themselves into the facts and institutions of history" and man has already been lifted to heights which now demand further advance or disastrous defeat will ensue.

We have the resources of history the records of which are replete with visitations of saving power. All through the centuries God has not been left without witness to the saving efficacy of the gospel of Christ. It has succeeded wondrously.

Some soft gentlemen who want a "God without wrath to bring men without sin into a kingdom without sacrifice by the ministrations of a Christ without a Cross," have offered honey-dew for drink and milk of paradise for food, but they have not seen the fountains of life cleansed nor the hurt of the people healed. We still have the "Fountain filled with blood, drawn from Emanuel's veins; and sinners plunged beneath that flood, lose all their guilty stains."

Methodism has the resources of Reconciliation. Browning, in his day, exclaimed; "Milton, thou shouldst be living today to show us the way of high thinking and noble living." America has passed through periods of stress using the saving word.: "The Sovereignty of God," "The Kingdom of Heaven,, and "The Kingdom of Earth." Now, Paul, thou shouldst be here to speak again the saving word of RECONCILIATION. Let there be reconciliation between man and man, capital and labor, business and government, ideology and ideals, nation and nation, man and his God: Paul isn't here, but the Church is here to proclaim "We pray you in Christ's stead, be ye reconciled to God."

Confident of these Divine resources, Methodism is blessed with a versatile church-mind. Our organizations are purposeful, our programs intelligent, and our plans adaptable. We are not Marcions set to improve Christianity; religious ruffians like Celsus who would reprove Christ, nor neoplatonists who would disprove the truth. We are humble people who crave "More love to Thee O Christ" that we might more effectively win others to the knowledge of "The only true God."

We have passed from critical controversy to curative passion. Our organizing and administrative abilities are not to be expended only on advancing our departmental efficiency and prosperity but unitedly enlisting the indifferent, reclaiming the back-slidden, winning the lost, and training children, youth, and age in discipleship. Thousands of Methodist preachers, pastors, presiding elders, secretaries, and bishops, hundreds of thousands of volunteer workers, and millions of members are our Methodist heritage to be used in our Evangelizing Mission. Facility, plan, message and personality, human and Divine, challenge Methodism to move forward in this troubled day.

IV.
Conclusion

Winter is passing, springtime is returning and with the perpetual presence of Christ we shall match the challenge of this great enterprise with consecration and devotion.

A chaplain was reading the third chapter of John to a dying soldier, and when he came to John 3:16 "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life," the soldier said, "That is enough for me—that is all I want." Yes, that is enough!

Proclaim, proclaim, ye prophets,
Sing, sing, ye choirs,
And sound, sound, ye trumpets
"The year of Jubilee is come!"

Let United Methodism go out with the intensity of love and fellowship, masterful thinking and discipline, uplifted hearts and serving hands and she will help to take the frown off childhood's face, put joy into youth's song, strength into growing age, and win the capitulation of modern Caesars to the Cross of Christ, and extend the Heavenly Kingdom throughout the world.

PRAIRIE AND STRONGS

Dear Editor: I am a little late, but I could not put aside my desire to use the Advocate to let the people of the Prairie and Strongs charge know how we appreciate their very generous reception of myself and family on this charge.

They have shown us every kindness and consideration that one could expect at the hands of people who prize very brightly all our best Southern traditions.

When we arrived the people of Prairie met us with a very hearty welcome and a generous pounding. Then on Sunday before Christmas Hamilton Church filled our car with another generous pounding for a Christmas gift. Then Strongs church supplied us with a fine turkey gobbler and other good things for Christmas. Then on December 23, the pounding came again from our people of Prairie. There was fresh meats, canned goods, fruits, and everything good to eat. And while all these things will help a very great deal materially, better still is the fact that back of all this somebody loves and cares.

I pray for the grace of God that we may be able to give to the good people of this charge a worthy and acceptable service and leadership during this Conference year.

S. W. HEMPHILL,
Pastor.

LETTER FROM A SUPERANNUATE

Dear Advocate: I have thought for some time I would write a note to the Advocate. I thought some of my friends might like to hear from the old "forgotten man."

The Conferences are all over and the preachers are gone either to new fields or back to the same places. I pray that our Father may give them the best year of their ministry.

I am able to go about some and do a little in my garden, although my eyes are giving me trouble and I suffer quite a good deal of rheumatism.

I am breathing this prayer for them:

Our Father in heaven, who didst make the earth so fair, open our eyes to see its wonders and our hearts to feel its beauty. In our days of refreshment and recreation draw us nearer to thee through the things which thou hast made. May the joy of thy sunshine, the quiet of thy forest, the murmur of thy streams, and the steadfast strength of thine everlasting hills, teach us the deep secret of thy peace. Calm our fretful spirits, deepen the current of our shallow lives, renew in us faith and courage, physical strength and spiritual vision, that we may know ourselves to be safely guarded in thy strong hands, and may joyfully conform our lives to thy great purposes. From this life so near to nature's heart may we drink in new strength to help us reach the restless hearts of men. Give us the secret and the power to share it with our fellows, that we may go to the world stronger, simpler, sweeter, and may thus become more worthy messengers of Him who saw His Father's goodness in the sparrow's flight, and His Father's love in the beauty which clothes the lillies of the field. We ask it in His dear name. Amen.

REV. R. S. LAWSON.
Big Sandy, Texas.

FROM INVERNESS

Dear Mr. Editor: I belong to the school that believes in plans and good resolutions. While sitting in my study a few days ago I made a resolution and for the first time in life wrote it down. Hoping that it may be some help to at least a few of the gentle readers of the Advocate I am embracing it in this: I, R. T. Hollingsworth, do hereby, herein and now agree and promise myself and those to whom I minister and by whom I am aided that during this year of 1939 I will perform my duty as a Christian minister as best I can, God being my helper; that I will use the means intrusted to me in a way such as I believe will accomplish the largest amount of good; that I will, if possible, stay out of debt that I may not embarrass my constituents. I further agree and promise that I will rule my family, as best I can, in a regal, royal, rigorous, righteous way, and give emphasis to the leading and most important phases pointed out by the authorities in the program of our great Church.

I heartily concur with you in the plan you have to increase the subscriptions to the Advocate, and it is my belief that this charge will do its part as always they have done in any vital interest of the Church.

R. T. HOLLINGSWORTH.

PRAISE FOR BARLOW

My Dear Dr. Duren: I am afraid that our good people here on the Barlow Charge will think that we do not appreciate the fine things they have been doing for us unless we say something about it in the columns of the church paper.

The charge, as it now stands, was organized one year ago last November. We are a little more than one year old. There are six churches on our charge, with six good Sunday schools. We paid everything in full last year and painted the parsonage and carried through a furnishing program. Every room in the house was renovated and furnished except the living room. And this past Christmas the ladies furnished the living room. They have made us so very happy by their constant ministries.

We have been showered at least six times last year and twice since Conference. Our people verily believe in seeing that the pastor has a full pantry.

We are very grateful for the fact that our lot has been cast among these good people. We are in our third year, and it seems as only a day. We are grateful for the loyalty and the fidelity of our people, both to their pastor and the church. We feel that we are moving forward in the Master's work.

There is only one black mark against our charge. We failed last year to get our quota in the Advocate Campaign. There are several good excuses, but I do not like excuses, and suffice it to say that we failed. I believe that we are going to redeem ourselves this year however. At least we are going to do more for our Church paper than we did last year. We do appreciate you and the splendid paper that you are giving us. May the blessings of the Father rest upon you in your untiring labors.

With every good wish for you and yours, I am,

Very sincerely yours,
W. S. CAMERON, P. C.

MILLSAPS COLLEGE NOTES

An addition of several hundred books has been made to the Carnegie-Millsaps library at Millsaps College since the beginning of the school year. Funds with which to purchase these books made up half of a grant from the Carnegie corporation, which had been allotted to Whitworth College for Girls and was transferred to Millsaps after the Methodist educational merger was made.

Vernon L. Wharton, member of the history faculty at Millsaps College, on leave, is spending a short period in Jackson doing research work on his dissertation. Professor Wharton expects to receive the doctorate in June from the University of North Carolina.

Dr. Marion L. Smith, president of Mill-

saps College, attended the meeting of the Association of American Colleges in Louisville, Kentucky, January 12-13. This is the first time that President Smith has represented the college at a convention of this group since he came to Millsaps in June of 1938.

With the Jackson-Hinds county campaign completed and a women's dormitory being erected as a tangible result, Mississippi Methodism is turning its attention to the state at large in its $400,000 campaign to pave the way for a Greater Millsaps.

The new Millsaps dormitory, first unit of an expansion program for the campus plant, necessitated by concentration of the church's collegiate activities at Millsaps, will be ready for occupancy by March 1.

The Millsaps campus has been unusually active recently with the maintenance force busying itself with improvements. Buildings are being renovated and many outside improvements have been effected.

R. L. Ezelle, Jackson business leader, is director of the Greater Millsaps endowment drive, with President Smith and Rev. W. I. Henley as associate directors.

NEW ORLEANS ADVOCATE

The New Orleans Advocate has begun a campaign to increase its circulation to ten thousand subscribers. This campaign ought to have the heary cooperation of all the preachers in our conference. The Advocate is our official organ and there will be much material in it during the coming year that all our members in the Mississippi Conference ought to read. Dr. W. L. Duren is one of the best editors in our church, a clear thinker, a forceful writer, and a Christian gentleman. We esteem it an honor to number him among our personal friends, and we shall render him every possible service in the circulation of the Advocate.

—The Mississippi Methodist.

FROM THE MISSISSIPPI CONFERENCE HISTORIAN

Eight years ago, the Mississippi Annual Conference requested Rev. M. L. Burton and myself to write a history of Methodism in this Conference from 1846 to at least 1900. Before his death, we agreed to separate this period, with 1870 as the dividing line. I took the first period and he the second, from 1870 to 1900.

My own history, covering the period of 1846-70, is now complete, except for some minor changes, and will be ready for the printer at any time. Publication is in the hands of the Hawkins Foundation of the Mississippi Conference Historical Society, who will proceed, as I understand, as soon as sufficient subscriptions are received.

This work was not a project of my own, but was undertaken at the request of the Mississippi Conference, by a unanimous resolution, passed in 1930. My own responsibility, so far as this volume is concerned, is discharged.

I want to thank everybody who has been helpful during this effort on my part; many have helped in various ways.

J. B. CAIN.

Hazlehurst, Miss., Jan. 14, 1939.

LETTER FROM MRS. R. H. WYNN

Dear Dr. Duren: I enclose check for $1.50 for a year's subscription to your valued paper. I desire to tell you of my deep appreciation of the unusual Christmas gift sent me by the Conference. I know of no other Conference that does this precious and generous thing. It added much to my Christmas cheer to be remembered in this kind and thoughtful way.

I wish also to tell you how much I derive from reading the pages of the Advocate. It is my custom to clip many articles therefrom, particularly from "The Wallet of the Week," and mail or give them to friends to whom they would appeal in a special manner. If I were still in Louisiana I should be glad to contribute my services to extending the circulation to 10,000 or more. I sincerely hope this modest goal may be reached, and as I have opportunity I shall drop a word in its favor. I find a few old faithful subscribers in Texas who would not do without it.

Sincerely and prayfully yours,

MRS. R. H. WYNN.

A GRATEFUL SUPERANNUATE

Dear Dr. Duren: I want to take this means of expressing my gratitude to the pastors and their different churches for making the Christmas offering possible. The offering not only added to our pleasure at this season of the year, but met some of our material needs.

I also want to express my appreciation to the Board for care of us, and especially to Bro. H. M. Johnson and W. A. Seagers for their untiring efforts and interest in our behalf. I happen to know these brethren exerted special zeal for those who are on the retired list.

Again thanking the pastors and their churches, also those individuals who remembered us, I remain,

Sincerely,

R. F. HARRELL.

MISSIONARY INSTITUTES

The Missionary Institute and Educational Institute have combined their programs for this year and will persent their programs on the same day at the following places:

The Institutes will begin at DeRidder on Tuesday, January 24th, at 10:00 a. m.

Tuesday, January 24th, at 7:30 p. m., First Church, Lake Charles.

Wednesday, January 25th, at 10:00 a m., at Lafayette.

Thursday, January 26th, 10:00 a. m., at Houma.

Thursday, January 26th, 7:30 p. m., at St. Marks Church, New Orleans.

Friday, January 27th, 10:00 a. m., at Hammond.

Friday, January 27th, 7:30 p. m., First Church, Baton Rouge.

Monday, January 30th, 10:00 a. m., First Church, Shreveport.

Tuesday, January 31st, 10:00 a. m., Trinity Church, Ruston.

Wednesday, February 1st, 10:00 a. m., First Church, Monroe.

Wednesday, February 1st, 7:30 p. m., Gilbert.

Thursday, February 2nd, 10:00 a. m., First Church, Alexandria.

Thursday, February 2nd, 7:30 p. m., Bunkie.

Speakers: Rev. R. D. Swinney, Missionary from Korea, now in this country on furlough, representing the General Board of Missions.

Dr. Fagan Thompson, Choir Director of Galloway Memorial Church, Jackson, Miss.

Dr. A. J. Walton, representing General Board of Christian Education.

Rev. Bill Byrd, Conference Director of Young People's Work.

Rev. M. H. Wolfe, Missionary for the Lake Charles and New Orleans Districts.

Besides these general speakers, there will be a group of chosen speakers from each district, representing Missionary and Educational Institutes of the Church.

The team will be piloted from place to place in automobiles by Rev. Wm. H. Wallace, Jr., Conference Missionary Secretary and Rev. G. W. Dameron, Executive Secretary of the Board of Christian Education.

The program this year is one of the best and we urge pastors and laymen everywhere to attend the meeting nearest them.

WILLIAM H. WALLACE, JR.,
Conference Missionary Secretary.

GEORGE W. DAMERON,
Executive Secretary, Board of Christian Education.

MISSIONARY COUNCIL ENDORSES UNIFIED MISSIONARY BOARD

The General Missionary Council, composed of officers of the General and Annual Conference Boards of Missions, Editors of Church papers and Bishops, at its recent meeting in San Antonio unanimously memorialized the Uniting Conference to place all missionary work in the United Church under the administration of a unified Board. About a thousand visitors to the Council also voted affirmatively on the resolution.

Similar memorials have been sent to the Uniting Conference from our Missions in Japan, China and Korea, the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Missions of the Methodist Protestant Church and other groups. The resolution adopted by the General Missionary Council is as follows:

"This session of the General Missionary Council has been one of the most successful and largely attended gatherings ever held in the Methodist Episcopal Church, South. It represents the united missionary forces of the Church, and it is our conviction that such a gathering as this demonstrates the effectiveness of our form of missionary organization and administration. Our Church does not divide its missionary work into separate and independent sections, but regards foreign work, home work, general work, Woman's Work, rural work, city work, evangelism and the promotion of hospitals and other institutions for needy and underprivileged people as being missionary in character. We have, therefore, provided for the promotion and administration of all such activities by one united agency.

"We believe this plan has proved itself to be the best form of organization. We commend it, therefore, to the careful attention and study of the Joint Commission on Unification and the Uniting Conference soon to assemble in Kansas City, Missouri, and we express the hope that in the united Methodist Church the promotion and administration of all activities of a missionary nature shall be vested in one Board of Missions."

ANENT COOPERATIVES

Dear Sir: Will you forgive my drawing your attention to a paragraph in a recent edition of the Advocate in which I cannot concur. I am sending the clipping. It pained me when I read it and at once an old scene that occurred in Ephesus came into my mind, "this our craft is in danger."

Cooperatives, carried on unselfishly and intelligently as their very name implies, and as the history of many such undertakings have proven, have resulted in great helpfulness to whole communities. Of course the retail trade is threatened, but every good, or advance, must necessarily displace something at least of lesser worth. We, as followers of Christ, are committed to the highest good.

N. B. HATHORN.

PLANNING EVANGELISM FOR THE UNITED CHURCH

With a view to projecting a vital policy of Evangelism for United Methodism, the Executive Committees of the Commissions on Evangelism of our Church and the Methodist Episcopal Church, met in joint session in Nashville on December 2nd. The Methodist Protestant Church was represented by Dr. W. A. Melvin, Director of Evangelism.

This was the first time in history that official leaders of the three branches of the Church met to consider a united front on the part of American Methodism for a revival of religion in the nation.

The group asked the Uniting Conference to make provision for a strong and active department of Evangelism in connection with one of the General Boards, and careful discussion was devoted to the nature and work of such Department. The Joint Commission on Union was asked to designate April 23rd. 1939, as a special day of prayer for the divine guidance of the Uniting Conference.

Bishop Ralph S. Cushman, who presided at the Joint Meeting, stated that the evangelistic agencies were expected to have charge daily of a Morning Watch at the Uniting Conference in Kansas City. Bishop Cushman and Bishop Charles C. Selecman, together with others they may select, were named to have charge of these programs.

The Executive Committee of the Joint Commission on Union, it was reported, is desirous that half of the evening services at the great Kansas City Conference, shall be devoted to Evangelism, and Bishops Cushman and Selecman were asked to tender the services of the Commissions on Evangelism in the preparation of these programs.

To the end that a spiritual atmosphere and evangelistic emphasis prevail in the Church between this time and the meeting of the Uniting Conference, the Joint Commission asked all the pastors and people of the three churches involved to carry out a four-fold program, involving:

1. The observance of a Covenant Sunday on January 1st.

2. The Observance of a Week of Prayer culminating January 8th.

3. A continual emphasis on personal work.

4. A day of Prayer and a Communion service on behalf of the Uniting Conference observed on April 23rd.

This meeting of the official evangelistic leaders of the three Churches involved in Unification is one of the most hopeful gestures yet made in connection with the great merger. Many other Committees are working on details of ecclesiastical administration, and it is in keeping with the whole spirit of Methodism that a representative body should consider ways and means of insuring the evangelistic nature of the great Church which shall come into being when the Uniting Conference has finished its work. Surely all Methodists, especially the preachers, will appreciate the aims of the Commissions on Evangelism and will pray and work therefor.

Reno: The rendezvous of hy-grade misfits where bedraggled lovers undergo a process of legal dry-cleaning.

WILL THE CHURCH LEAD?

By Bishop James Cannon, Jr.

In my closing words to the Methodist General Conference at Birmingham I stated I hoped to give as much of the rest of my life as possible to a persistent, aggressive and, I hoped, an increasingly successful warfare against the liquor traffic. I was glad to see the General Conference approved by rising and applauding.

Since the General Conference I have been preaching nearly every Sunday, but beginning with October first I began to carry out the purpose as expressed above. I gave the first three Sundays of October, with the week nights in between, to addresses in Eastern and Northeastern Pennsylvania, making fifteen addresses, besides a prohibition address at the Baltimore Conference. I also made a prohibition address at the Virginia Conference, and am carrying out a program of addresses every Sunday somewhere in Virginia, continuing until the Convention of the National Anti-Saloon League at Columbus, December 14-18.

The reception of my message has been such, judging from my experiences of nearly fifty years in this warfare, that I am convinced the sentiment of the people is crystallizing rapidly, that the day is not far distant when we will have a return to dry districts, dry counties, dry cities and dry states, and Congress will pass legislation to prevent liquor advertising, to protect dry territory, and will finally be given power to control and to prohibit the liquor traffic. I am not making any prophecy as to the number of years before society secures once again protection from the selfish and covetous men who are willing to manufacture and sell that which "will steal away their neighbors' brains." But the liquor traffic contains inherently the seeds of its own destruction. It heeds no counsel, it recognizes no warning or restraint. Out of 7,000 elections on the liquor question during the last two years in various sections of the country the drys have carried 5,000.

The increase in arrests and in deaths from drunkenness, both among men and women, the appalling toll of traffic accidents caused by drunken driving and drunken pedestrians loom ever more portentously before normal, average American citizens. The failure of repeal is evident to the whole nation. Conditions are far worse than they were before the eighteenth amendment was adopted and are immeasurably worse than they were during the prohibition days when the brand of the criminal was put by the nation upon the manufacturer and seller of intoxicating liquors.

It is most significant that the American Association for the Advancement of Science has appointed a Research Coun-

(Continued on page 15)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 22

By Dr. J. R. Countiss

MEETING UNEXPECTED TEMPTATIONS

Golden Text.—Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

Luke 22: 31-34, 54-62
King James Version

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out and wept bitterly.

The zero hour of the conflict between Jesus and the forces of evil was now barely minutes away. Heaven and earth were interested in its momentous issues. Every nerve was tense, every muscle taut. Jesus had mapped his course with irrevocable decision. The opposition had plotted its ambush with diabolical subtlety. One leader had succumbed to bribery, and the others were to be subjected to fiery tests or crushed by ruthless might. If the leaders could be routed, victory over the confused and scattered disciples should be easy to accomplish. None understood the tactics of the adversary as did Jesus. With unmatched tenderness and earnestness he gave warning to Peter of the impending danger and added emphasis by charging him with responsibility for encouraging the others when he recovered his own poise and valor. It was a solemn plea baptized with prayer.

Under the emotion of that intimate moment, Peter felt himself ready for any ordeal, even for prison or for death itself. Had the test been by sword, he would probably have made good his boast. So quick was he on the draw that he waited no command to attack, but smote a mighty blow when he saw impious hands laid on his Lord. When Jesus bade him sheathe his sword, he was confused and impotent. For the moment, he saw no other way and blundered along behind the group that hustled Jesus away from any possible attempt at rescue and into the palace of the high priest. He had witnessed the base betrayal of Jesus, and his cowardly arrest as a dangerous criminal by a whole company of soldiers, and was now alone in semi-darkness among treacherous enemies. In his confusion, this seemed not a time of testing, but a time to escape tests, and this he sought to do, first by evasion, then by bitter denial.

If men knew the hour and the method of the thief, they would keep guard and make their treasure safe, but the thief watches for the unbarred door and the exposed treasure. So does the tempter. Peter would have been in less danger had he kept a little closer to his Lord or a little further from his enemies, had he trusted more in his Master and less in himself, or had he forgotten himself in ministry and comfort to the other disciples. Much temptation may be escaped by avoiding evil persons and their haunts. Those who do not walk in the counsel of the ungodly nor stand in the way of sinners are in little danger of sitting in the seat of the scornful. Peter cordially invited the temptation that came to him.

Few of us are worthy to cast a pebble at Peter. Like him, we have been instructed, warned, prayed for, and assigned responsibilities that demand all our time and thought. Like him, we have followed afar off, have evaded duty, and denied our Savior. Have we, like him, had conscience stabbed awake by a glimpse of the compassionate Christ, so that we have repented in tears? When Peter had found himself, he did cheer and strengthen the other disciples. His masterly sermon at Pentecost exhibited unusual understanding of the person and teachings of Jesus and was the immediate cause of turning a multitude to righteousness. As he rounds out his life in humble service and falls at last a martyr to the Christ he had denied, we feel that the confidence of Jesus was justified, and that the "Rock Disciple" was worthy of all the special care and training bestowed upon him by his Lord.

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BROMO-SELTZER RELIEVES MY HEADACHES —RELAXES MY NERVES

says CLYDE TELL

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Do HEADACHES make you TENSE and JUMPY? When they do, your NERVES need help—same as your HEAD. They'll get it, too, with Bromo-Seltzer.

This famous remedy eases headache PAIN speedily, and it also soothes your NERVES. That's why people who must keep fit for the job take this world-famous remedy. It does more for them—things many remedies can't do.

Bromo-Seltzer also settles the STOMACH and reduces excess acid substances. At all drugstores and soda fountains. Keep it at home, too!

Bromo-Seltzer

The Christian Fireside

A BLIND SPOT

Dr. George A. Buttrick, the famous New York preacher, recently said: "With blindness passing strange we prepare for college or for business, but not for marriage. We stumble into that endeavor; we see no reason to plan. For amateur dramatics we train diligently, but not for a new home—a fact which may indicate why so many marriages are only amateur dramatics. Therein is one of our most fantastic blind spots."

Meanwhile, in some States of the Union, approximately one-quarter of all marriages are dissolved in divorce, and a large percentage of the rapidly growing army of criminals is recruited from broken homes. When will we have religion enough and common sense enough to take life seriously and make the most of its outstanding opportunities?

THE INDUSTRIOUS ANT

By John H. Jollief

Most ants that you see are tiny fellows but they have certain habits and characteristics which we must all approve. Even though small they stand out as the greatest member of the insect family when it comes to adapting themselves to their environment. They have found their way everywhere. They are considered next to man in their ability to adapt their living habits to the conditions about them. No matter whether the region is hot or cold, wet or dry, the industrious little ants manage to make a living somehow. Even King Solomon a few thousand years ago recognized their thrifty and business-like ways. He wrote: "Go to the ant, thou sluggard; consider her ways and be wise; which, having no guide, overseer, or rules, provideth her meat in the summer and gathereth her food in the harvest."

The homes of the ants are more permanent than those of other lower animal forms. Perhaps one reason for this is their average length of life. Worker ants live from four to seven years. A queen ant may frequently reach the ripe old age of fifteen years. But the ants that do no work—the males—live only a short time. There is not much place in the ant society for an individual that will not work. The females produce the eggs but the workers make up the most numerous class in an ant colony. These patient little laborers never go on strike—they work in perfect harmony. They store up food, construct the nest, build roads to the ant hills, keep herds of "ant cows" which they "milk" in most approved fashion, keep their houses strictly sanitary, take care of the children, and when necessary go to war in regular army style with the usual military discipline.

Like earthworms, ants do good by stirring up the surface soil. They also are useful in hurrying along the decomposition of organic matter. But not all species are helpful to man. Down in the tropics are driver ants which get their name from their habit of driving all vermin such as bugs, mice, and rats ahead of them. Even the largest and fiercest rats vacate the premises when the driver ants arrive. It is then that man has a real fight on his hands for they appear everywhere and are hard to drive out. One curious custom of these ants is their building of living bridges. They cling to one another with feet and mandibles until there is a chain long enough to reach from one side of a stream to the other.

Even though the word "lazy" is in man's dictionary there is no such word in the vocabulary of the industrious ant.

—Our Dumb Animals.

HEADACHE

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All drug stores.
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CAPUDINE

"PLEASING" THE PUBLIC

Railroad men will find a lot of food for thought in the observations of Bryan Voris, who authors a "By the Goof" column in the Waterloo, Ill., Republican.

Mr. Voris was aboard a train recently when it struck a big truck at a grade crossing—and was impressed by promptness with which the train was stopped, and the efficiency shown by the crew. He also noted:

"And in the train, some of the people were crabbing about being late. They had places to go, connections to make, and golf clubs to check. They forgot about the man in the truck and what happened to him—and what might have happened to them.

"And that brings up two sides of the story. People want speed these days. They want to get no place in particular as fast as possible, and they demand that trains run on time, especially when they ride them.

"When trains run late, they are condemned. The engineer is expected to bring them in 'on time.' When there is an accident, the same people who demand speed and more speed, are just as loud in their criticism.

"The only solution at grade crossings is 'Stop, Look and Listen.'"

—Missouri Pacific Magazine.

FEAR

Among the mental causes that may bring about the ordinary ills of business, fear is outstanding. The average business man is fearful lest his help may prove disloyal to him; he is fearful lest something may come up that will divert his patronage to other places of business; he is fearful lest the margin he is asking upon his goods will not be sufficient to earn him a reasonable profit; he is fearful that he may be unable to meet his bills and take his discounts. He is fearful about so many things that he has not time to build constructively upon divine principle.—Francis J. Gable.

"The smaller the drink, the clearer the head and the cooler the blood."—William Penn.

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Here's Why You Cough...
WHEN YOU CATCH COLD

1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.
2 The secretions of these glands often turn to heavy, clinging phlegm.
3 This sticky phlegm irritates your tender throat tissues and you cough.



How Pertussin Relieves Coughs

1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.
2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.
3 Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.

Quick and effective for young and old as proved by millions of bottles used

PERTUSSIN

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans.

Mrs. W. M. Ledbetter, Conference Secretary, had the happy privilege of being a member of a selected group attending the Inter-Methodist Retreat held in Cincinnati December 10 to 12. This was sponsored by the Spiritual Life Departments of the Church, North, the Church, South, and the Methodist Protestants. There were about fifty in attendance.

* * *

According to its usual custom, MacDonell School gave a Christmas pageant on the school campus the night of December 22. This is the gift from the MacDonell School students and faculty to the community.

* * *

The Woman's Missionary Society of Crowley Methodist Church gave a Christmas party at the home of the president, Mrs. J. W. Wynn, during the holiday season, combining business and pleasure.

There were forty present. Each member brought a wrapped, unmarked package and placed it under a lighted tree. At the social period, as the roll was called, each woman drew a present from the collection. Refreshments were served by the hostess.

Mrs. J. W. Wynn was unanimously re-elected president for the coming year.

Mrs. George Sexton, Jr., Mrs. W. M. Ledbetter, and Mrs. R. E. Smith, of Shreveport, attended the General Missionary Council which was held recently in San Antonio. This session of the Council was known as the "Unification Session," and brilliant speakers from the three Methodisms were heard.

* * *

New Orleans women were most fortunate recently in having a visit from Mrs. W. H. C. Goode, National President of the Woman's Home Missionary Society of the Methodist Episcopal Church. While in the city Mrs. Goode was shown some home mission work of the Southern Church and a happy Sunday afternoon was spent at St. Mark's Community Center. While there, Mrs. Goode spoke informally to a small group and told of the strenuous committee work which has been done by the "top women" of the three Churches in bringing about a plan of Union for Woman's Work—the plan which will be presented to the Uniting Conference in Kansas City in April for final action. To know Mrs. Goode is to love her, and all who heard her felt that a great day is in store for the women of the new Church.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Some goals for auxiliaries during 1939:

1. A spiritual life group. Mrs. Mahaffey will be writing soon to explain how we are to cooperate in the Fellowship of Evangelism.

2. Executive committee meetings and reports made to correspond. Many times reports of officers do not correspond with the one sent the district secretary.

3. An increase in connectional funds. This may be in pledge, life members, or Week of Prayer offering. Why not secure boxes and begin "self-denial," now. for the Week of Prayer offering?

4. Young women enlisted. Appeal to them with the great human needs in the world.

5. The two missionary units used with the children.

6. A Bible study class and two mission study classes, conducted by Council plans. It's just as easy done the "council way."

7. One Christian Social Relations project begun and COMPLETED.

8. A box of supplies sent each of our Wesley Houses. Some superannuate preacher helped. When canning, fill a number for this purpose.

9. An increase in "World Outlook" subscriptions. We cannot be very enthusiastic about our work unless we keep informed.

10. Enrollment of babies and cultivation of mothers. At least one baby life-member.

Miss Mattie Cunningham, head resident of the Meridian Wesley House, is requesting clothing and shoes for children of school age. Many children cannot attend school because they do not have clothing. She, also, needs supplies for the linen closet—sheets, pillow-cases, towels, gowns, etc. Books for the library will be appreciated. Auxiliaries in the long leaf pine belt may send pine leaves to be used in weaving baskets.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

There is a little essayette that comforts me when I think of Katherine Hogan Fisher. It reads:

"I am standing upon the seashore. A ship at my side spreads her sails in the morning breeze and starts for the blue lagoon.

"She is an object of beauty and strength, and I stand and watch her until at length she is only a ribbon of white cloud just where the sea and sky come to mingle with each other. Then someone at my side says: 'There! She's gone.'

"Gone where? Gone from my sight—that is all. And just at the moment when someone at my side says: 'There! She is gone!' there are other voices to take up the glad shout: 'There! She comes!'"

Indeed she has gone but she will always come when our minds reach out for an example of a "choice spirit." Thus was she designated when as a college girl she participated in the activities of Grenada College. And thus has she been designated throughout the years for she has kept this quality of spirit while as friend, teacher, wife, mother, Christian worker, club woman; she has served her fellowman.

Besides a host of friends her survivors are her husband, Leslie Fisher of Sherard, and two daughters, Almyra, three, and Betty, five; her parents, Mr. and Mrs. Frank Hogan, of Starkville; two brothers, Frank and Alec Hogan; and four sisters, Mrs. King, of Jackson, Miss., Mrs. Dobbs of Memphis, and Misses Elizabeth and Daisy Hogan, of Starkville.

Soon after her graduation she came to Clarksdale to teach in the public school there and later married Leslie Fisher, of Sherard. As a young matron her influence was felt in civic, social and religious circles. She was officially related to the Woman's Missionary Society of her church locally and in her Conference as Superintendent of Baby Specials. Mrs. Fisher taught in Sunday school, and served on committees in all departments of the church and Missionary Society through her short, useful life.

She was a devoted wife and mother, a strong personal friend, a splendid Conference leader among women, and a beautiful Christian. Her life goes on though her physical body is no longer with us. Eternal life, continuous life is her heritage. She is not dead.

For those we love within the veil,
Who once were comrades of our way,
We thank Thee, Lord, for they have won
To cloudless day;
For life for them is life indeed,
The splendid goal of earth's strait race;
And where no shadows intervene,
They see Thy face.

F. N. M.

"The nation will have to choose between the motor car and the liquor traffic."Henry Ford.

"The idea that the liquor business creates something economically is on a par with the idea of the undertaker who complained that the pure milk committee in his town had ruined his trade in baby funerals."—Dr. Irving Fisher.

WILL THE CHURCH LEAD?

(Continued from page 11)

cil on the Problems of Alcohol stating that the Association considered the question of alcohol as ranking in importance with the investigation of such problems as public health, cancer, tuberculosis and leprosy. Dr. Karl R. Bowman, Director of the Division of Psychiatry at Bellevue Hospital, New York, Chairman of the Executive Committee of the Research Council, in outlining the program, said: "Prohibition was not successful. A large army of law enforcement officers with funds totaling many millions of dollars was not able from 1920 to 1933 to prohibit the sale and use of alcoholic beverages.

"Repeal has not been successful. Excesses and abuses are evident to all. Under both prohibition and repeal alcoholic beverages, when used unwisely, have caused inefficiency, disease and death. At least two specific evils are recognized, both by the wets and drys. These are alcoholism (usually called drunkenness) and highway accidents due to the use of alcohol. In respect to many other aspects of the alcohol problem there is a chaos of opinion."

The Research Council aims to clear up this "chaos of opinion" by its investigation. The aim is most praiseworthy and it is to be hoped that the results will be helpful. But Dr. Bowman's statements quoted above can not be accepted as accurate in some respects. It is true that Prohibition was not as successful as it should have been. It was not as successful as its friends and the government should have made it, but it was far more successful, comparatively speaking, than the period before the adoption of the eighteenth amendment, and far more successful than the period which followed the repeal of the eighteenth amendment. In short, conditions were better under prohibition than before 1920, or since 1933.

Again, there never was a large army of law-enforcement officers; there never were funds totaling many millions of dollars. The failure of the Federal Government to provide adequate funds and a sufficient force of law-enforcement officers was the fundamental resason for the repeal of the prohibition law. Had the Federal Government provided the money and the men which it should have done to enforce the constitution of the United States the eighteenth amendment would never have been repealed. Certainly sooner or later society will be compelled to protect itself against the inherent evils which inevitably follow the traffic in intoxicating liquors.

Will the Church recognize that she has come into the Kingdom for such a time as this? Conferences, Associations and Assemblies are passing exceedingly strong resolutions against the enemy of all for which the Church stands. These are good.

But will the Church lead in the effort to put an end to present conditions?

Richmond, Va.

In Memoriam

RESOLUTION OF THE MEN'S BIBLE CLASS OF THE MACON METHODIST CHURCH

Whereas, for many years Mr. W. B. Jones has been the teacher of our class, and through his splendid work as a teacher, and his sincere and friendly interest in its members, he became a personal and close friend to each of us, and

Whereas, we found in his lofty ideals and exemplary life an inspiration to follow the great principles he so ably presented us in his teachings, and

Whereas, we deem it an honor to have known him, and a privilege to have had his guidance and counsel, and know that in his passing a friend has gone whose place in our hearts can never be filled,

Therefore, be it resolved by the Men's Bible Class of the Macon Methodist Church that in Mr. Jones' passing we feel a great loss, more keenly than we can express, and that we do now extend to his loved ones our deep and sincere sympathy.

The Secretary is directed to send a copy of this resolution to Mrs. W. B. Jones and family.

MEN'S BIBLE CLASS,
Macon Methodist Church.
Macon, Mississippi.

REV. L. E. CROOKS

Lindsay Ezell Crooks, son of John Crooks and Josephine Paul, was born on August 6, 1876, at Jena, Louisiana.

He was married three times. His first wife was Miss Annie Rider who died leaving four small children. His second wife, Miss Ada Richardson, died leaving four children. His eight children are living as is his third wife, the former Mrs. J. H. Hoffpauir.

Brother Crooks was converted and joined the Methodist Church about 1905. Entering the ministry as a supply in the Gulf Annual Conference of the Methodist Episcopal Church in 1907, he was received on trial in the fall of 1908, and was ordained a deacon by Bishop W. A. Quale at Lake Charles. He served acceptably until 1910 when he applied for and was received into the membership of the Louisiana Conference. Since then his labors have been abundant for his church and his Master.

Although his educational opportunities were meager, he applied himself diligently and became very successful as an expounder of the Word. His was a preacher's mind and he excelled in expository preaching.

Brother Crooks dearly loved his work and his Lord. It was a sore trial to him when his health gave way in 1931, and he had to take the superannuate relation. In 1934, though still a superannuate, he was employed as a supply and served for three years in this capacity. In 1937 he was restored to the effective roll and appointed to the Hornbeck charge. For a short time he was very happy in his loved employ but his health failed again and he preached during the latter part of the year in extreme pain. He went to his last appointment from a sick bed. A friend drove the car for him to this last appointment where he preached twice, hardly able to stand. The following week he was taken to the hospital where he met the end of things earthly on Nov. 27, 1938. A few hours before he passed away he sang several hymns, preached for fifteen minutes, and exhorted those present to become Christians.

Thus was born, lived, served, and died one of God's noblemen. One of his last words to me, a life-long friend, was, "Boy, I'll be waiting at the Gates."

Blessings on his memory.

J. W. FAULK.

TO THE MEMORY OF JOHN O. BOYD

Whereas, on the night of December 20, 1938, at 10:20, the soul of our dear friend and brother, John O. Boyd, local preacher, heard the Master say, "Come up higher," and took its flight to the celestial realm, and

Whereas, Brother Boyd was one of the most faithful Christian workers in the Campti charge, and was for years Church School Superintendent at Davis Springs Methodist Church, and

Whereas, we, the members of the Quarterly Conference of the Campti charge feel deeply the loss of Brother Boyd's inspiring presence, as he was an active member of the Board of Stewards, and

Whereas, Mrs. Boyd is loved and esteemed by all who know her as one of the purest and noblest Christian personalities,

Be it resolved, that we extend our heartfelt sympathy to Mrs. Boyd and other loved ones of Brother Boyd, and pray that they may feel the heavenly Father's compassion and look to Him for comfort, for, "He will sustain thee." "His everlasting arms are beneath thee."

Be it further resolved, that a copy of these resolutions be sent Mrs. Boyd, and a copy be sent the New Orleans Christian Advocate.

Unanimously passed by the First Quarterly Conference in session at the parsonage at Campti, January 9, 1939.

Signed:
LEROY SHUMAKER,
MRS. LEROY SHUMAKER.

BUENA VISTA CHARGE

Dear Dr. Duren: We are off to a good start on our second year on the Buena Vista charge. We have a true and loyal Methodism here on the work. We have half of our Benevolences paid, District work paid in full, and have raised some on all the other claims. I don't think you could find a people more ready to respond to all the claims of the church. This fine spirit prevails at every church on the charge. Each church has an objective goal for this year—to paint, repair, and build this year. Every church wants to do something this year to make the parsonage more comfortable.

We are very happy with them. We aim on going to Conference this fall with everything in full. All our revivals are planned. We are praying for a great revival in every church. We invite all our brethren of the Aberdeen District to come down in Egypt for corn; but we hold our purses pending the outcome of your Ten Thousand Advocate Campaign. I am enclosing 25 new subscriptions from this charge. I hope to get more by the end of the month.

I have found the Advocate a great help in presenting the program of the church to my people.

With kindest regards, I am,

G. R. MEADERS, Pastor.

SPEEDING

Golly, ain't it jolly,
  Racing down the road?
Sweetie on your shoulder,
  What a lovely load.

Ninety miles an hour,
  Boozy in the brain,
Batty in the belfry,
  Plunging like a plane.

Bah! about your figures,
  Thousands killed and maimed,
Highways are for whoopee,
  Blood cannot be tamed.

Beat it to the bushes
  If you fear a crash.
Dulcy is delighted,
  Tramps are idle trash.

Roads were built for riders,
  Walkers must beware,
Take away your tortoise,
  Hither with your hare.

"Safety First," a slogan,
  Fit for heads of snow.
Youth is fleeter metal,
  Got to up and go.

Flying feet are calling,
  Bands that blare and swing,
Ninety miles an hour,
  Speed to suit a king.

I'm a king with power
  Caesar never knew,
Let him have his legions,
  And his triumphs, too.

All I ask is Dulcy,
  Road and car and gas;
Not another speeder,
  Such a pair can pass.

DAVID E. GUYTON

Blue Mountain, Mississippi.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

First Quarter—January, 1939

1. Plans for the new year by the president—(a) From Efficiency Aim select unattained points for emphasis; (b) Organize or cultivate young women; (c) Adoption of budget; (d) Send amount of Conference pledge to District Secretary.
2. Presentation of World Outlook—(a) Subscriptions solicited; (b) Plan for observance of World Outlook Sunday.
3. Bible Study.
4. World Outlook Program—Pledge Service.
5. Presentation of Bulletin.

Zone Program, 1939—First Quarter

1. Devotional—Stewardship of Life.
2. The Challenge of the Missionary Society—(a) To Officers; (b) To members; (c) To Young Women.
3. Scarritt College and Our World Community—(a) Missionaries—Our Great Unmet Need; (b) North Mississippi's Missionary Daughters.
4. Panel Discussion: Strategic Points in Efficiency Aim.
5. Consecration Service.

Report of the Itta Bena Missionary Society for the Fourth Quarter

We are glad to report that our society will again reach the Standard of Efficiency, as all required work has been done, and the pledge has been paid in full.

Donations were made for the sterilizer for the Lewis Hospital and the Wesley House car.

Our Superintendent of Supplies reported that a valuable box has been sent to the Wesley House this quarter.

Our Life Membership was given this year to one of our most loyal members, Mrs. C. C. Moore.

The fourth quarter Zone Meeting was entertained in our church with a splendid attendance.

The Week of Prayer and the Birthday Celebration were observed and a good offering was given to both.

A splendid peace program was given by Mrs. J. J. Cain, the C. S. R. Superintendent.

Stewardship was presented by Mrs. J. P. Turnipseed.

Our Mission Study book was finished. A good sized class joined in the study of this book.

The members of our society welcomed our pastor and his wife back to us, with a pounding.

Our society has completely furnished our new parsonage this year, with the exception of a beautiful living room suite which was given by the Business Women's Circle.

MRS. J. E. CONE,
Superintendent of Publicity.

I do not know anything, except it be humility, so valuable in education as accuracy. Direct lies told to the world are as dust in the balance when weighed against the falsehoods of inaccuracy; and accuracy can be taught.

—Sir Arthur Helps.

Gray's Ointment
USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nethol) Nose Drops. Small size 25c, large size 50c at your druggist.

FOR QUICK HEADACHE RELIEF
STANBACK
10¢-25¢

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of any virus-laden mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which may be needed in the treatment of colds.

Calotabs are quite economical; only 25 cents for the family package, 10 cents for the trial package.—(adv.)

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

In view of the alarming state of the world, in view of the so largely unfinished task (missions), in view of the great designs of our ever-living and therefore ever-creative Lord, our attitude and spirit should be adventurous, forward-looking and forward-moving.

—John R. Mott.

THE PRAYER-ROOM TODAY

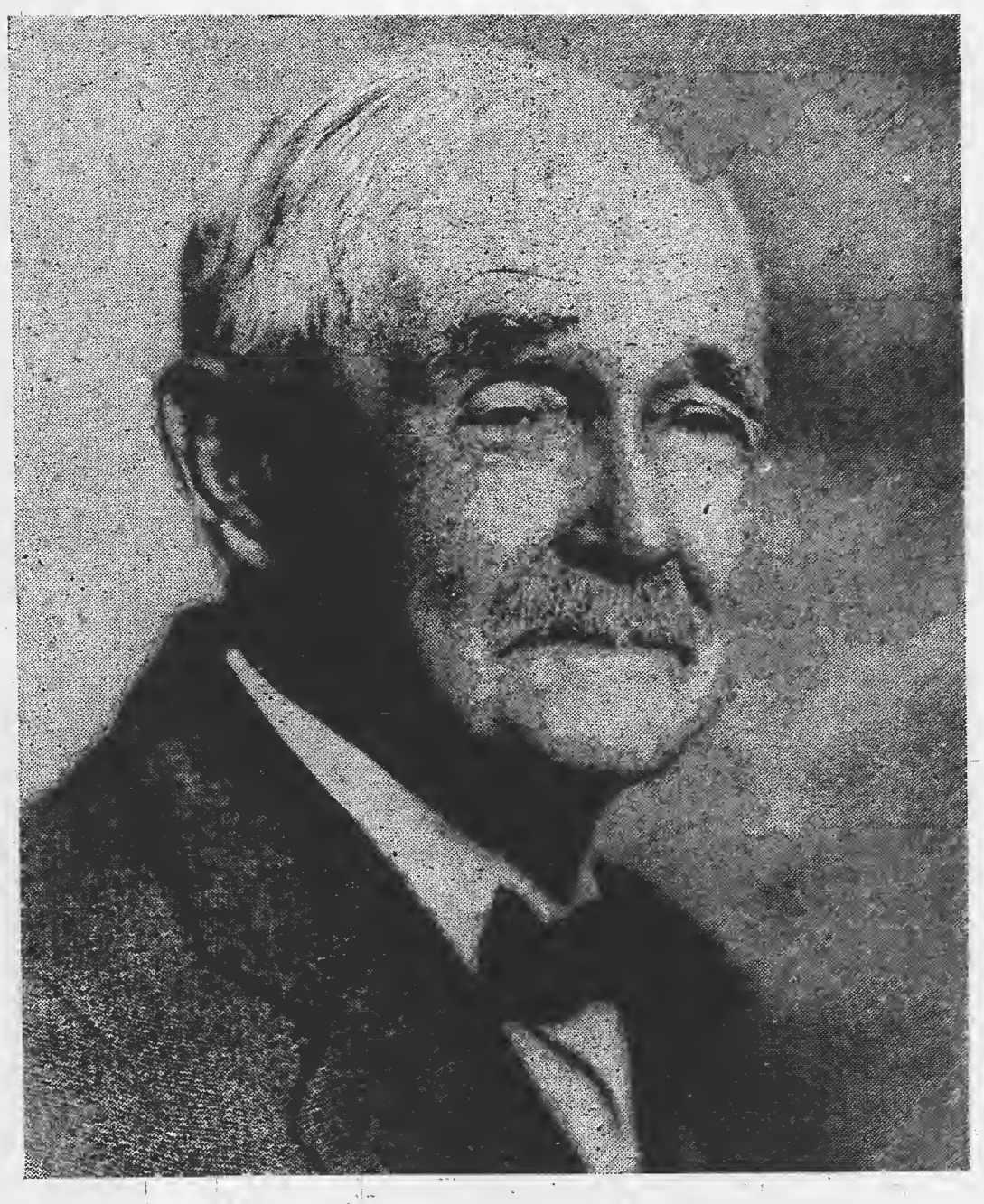
Gracious Master, forgive me for allowing the lamp of my influence to flicker low amid those who might be guided by my loyalty to Thee. Help me to be patient without being intimidated, kind without being stupid, and righteous without being censorious, O Lord.

—Roy L. Smith.

Vol. 86. No. 4.

NEW ORLEANS, LA.

THURSDAY, JANUARY 26, 1939.



VETERAN IN YEARS, YOUNGSTER IN ACTIVITY

J. M. Ledbetter was born and reared in the vicinity of Crawford, Miss. His parents were among the first settlers of that section. Throughout the years, this family has been characterized by sturdy, loyal and upright living. To these characteristics, Brother Ledbetter has ever been true. He served his country for three and one-half years during the War between the States, and has faithfully served his country through the years that have followed. He was elected to the office of County Supervisor in 1906, and has served in this office consecutively ever since that time. He has served the Crawford Methodist church as Church School superintendent for nearly fifty years, in addition to his duties as trustee of church property, and he has also served his church as steward. As he journeys through his 93rd year he is still active, alert and lively!

Wallet of the Week

BAR EXAMINATIONS in North Carolina during 1937 resulted disastrously for sixty-nine of the one hundred and nineteen candidates who made application for license to practice law. According to the analysis of the situation by the State Bar Association, the applicants did not fail because they lacked sufficient legal knowledge, but because of insufficient basic academic training, particularly in English, to make their knowledge useful and their service a credit to the legal profession.

* * *

A CRUDE SKETCH OF A WOMAN HARPIST was found in excavations at Megiddo, in Palestine, recently. The excavations were in charge of the Research Institute of the University of Chicago, and the particular layer of ruins in which the sketch was found is said to belong to a time more than three thousand years before Christ. According to **Science Service,** it is the oldest evidence of harps in Palestine, and archaeologists say that Megiddo is known to have been built and rebuilt twenty times. It figured largely in the military history of the land and is a center of prophetic interest to this day.

* * *

CHURCH UNION seems to be finding favor among the Protestant people of France. Practically all the congregations of four denominations are uniting to form the Reformed Church of France. Of the five hundred and eighty congregations involved, only a few in remote districts have declined to enter the union. About one-half of the thirty congregations of Methodists will wait to see what provision will be made for the use of the services of laymen. The union will include Modernists, Fundamentalists, Free Church and other varieties of ecclesiastical opinion and regulation.

* * *

EVERY DRUNK ARREST in Los Angeles costs the city fifty-three dollars and thirty-three cents, according to a resolution introduced in the City Council by G. Vernon Bennett, a member of that body. After reciting the facts, the resolution asks the State of California to contribute the sum of $2,054,563 toward enforcing the liquor laws and the arrest of drunks on the streets and in public places. Hitherto the city has borne this expense at a cost of $2,360,898, estimated in the time of officers, the cost of making records and the care of prisoners.

GERMAN RELIGIOUS TRENDS, according to a statement credited to the London Evening Standard, are following lines which occasion no surprise to those acquainted with German political attitude toward the church. It is reported that during the months of June, July and August of last year, eighty thousand Germans declared that they had renounced, were "deconverts" from, Christianity, and five thousand other Germans registered themselves as converts to Islam.

* * *

DR. F. W. BOREHAM, one of the most widely known and best beloved ministers in the world, hesitated for a time between the ministry and a career of journalism. When at last he entered the ministry of the Baptist Church he carried with him the discriminating insight and the appreciations of a journalist. He labored for eleven years in Mosgiel, New Zealand, then followed pastorates in Hobart, Tasmania, and in Armadale, Victoria. At sixty-eight years of age, he is retired and lives near Melbourne, Australia. He is best known for his strikingly illustrated and beautifully written evangelistic essays.

* * *

ENGLAND'S COLONIAL RECORD has been stained by commercial aspirations which did much to curse China with the opium traffic. It now develops that Palestine, a land sacred to the Christians of the whole world, is fast becoming a center of the drug traffic of the Near East. On Christian Street alone, there are twenty-three licensed drinking places in a distance of three hundred yards, the traditional opposition of the Moslem to drink is giving way and the moderation for which the Jew has been famous in all lands is breaking down. Three distilleries are said to be operated in Transjordania.

* * *

A NEW YORK CITY DEBUTANTE is reported to have had a "coming out" party recently which cost nearly twenty-five thousand dollars—a pretty sum for these times. Among the items of expense listed were: Supper and ballroom suite, $7,500; Decorations, $4,500; Champagne, $4,000; Music, $2,500; Social secretary, $2,500; Gowns, $1,000; Breakage, $1,000; Tips, $1,000; Scotch, rye and soft drinks, $500; Fee for pedigreed stag list of three hundred, $500; and Private detectives, $350. Yet we wonder that there should be pronounced class feeling and widespread social discontent.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

NINETY-EIGHT CENT PSYCHOLOGY

If we were set to select a figure to symbolize the cheapest and most irresponsible type of demagogue, the ninety-eight cent price tag would have an even start with anything that we know. No other combination of digits has a more alluring sound, nor has any other brought more heartache to disappointed shoppers. That same price tag has sold more shopworn and inferior merchandise at a good profit than any other sales gadget whose acquaintance we have made. We all know that there is a fixed relation existing between value and price in sound business —that deficits or excess profits have to be absorbed somewhere or by somebody. But that enticing, intoxicating voice, "Ninety-eight cents!"

What is its psychology? It makes the asking seem to be about forty per cent less than it really is and creates the impression of getting staple merchandise for less than its actual value. It has a benevolent intimation which is simply irresistible. If you doubt it, go by the "bargain counter" on the "main floor" on some sales day. It shrewdly conceals the real facts, it deludes the customer, hoodwinks his economic caution, and makes him forget that nothing is cheap unless he has a need for it. This is no matter of hearsay with this editor. Well do we remember a day when we bought a pair of beautiful vici kid shoes at a ridiculously low price only to discover when it was too late that both shoes were "lefts." On another occasion we bought two very cheap tires for our automobile and both of them blew out on the first twenty-mile trip, and we blew up. Did we desist? Well, what about yourself? Honest?

The religious press is not without its ninety-eight cent price tags. Do not forget that someone is certain to make up the deficit. You do not want a paper which meets only half your needs, that price tag will become a dollar and more by an indirect method, and you should think how the deficit is to be cared for. The obvious meaning of a cut price is failure, it is poor economy, and it is a delusion. Do not buy two "lefts." Depend upon your own experience and do not be swayed by salesman psychology.

IT CAN BE DONE

Last week Rev. G. R. Meaders sent a list of 25 new subscriptions from Buena Vista charge. The charge is made up of 5 churches, 130 families, and 400 members. According to the Conference Journal, 10 papers were already going to the work, and now it has a little better than one out of every four families and a little less than one for every eleven members. This is a splendid record and it shows what can be done for the circulation of the Conference organ.

ORATORICAL HONESTY

Not long ago we were present when two ministers were remarking on the habit of a certain ecclesiastical leader who made himself a principal in an old and familiar hack story. It recalled an experience of our own when on two occasions we heard the details of a stock story recited as a personal discovery, and still another incident of an evangelist some years ago who distorted the facts in connection with incidents which he located and described as personal knowledge. It chanced that there were present those who recognized the stories and who knew the facts. Of one incident, a good woman said, "It is deliberately false," and of another, a layman of another church said, "I could never have any confidence in anything that he might say."

These instances indicate the reaction, not of cynics and scoffers, but of sincere people to untrue details introduced for the sake of oratorical effect. The man who dares to offer a threadbare story as a leaf from his personal diary is careless in his handling of truth and he risks much in presuming upon the density of his audience. It is no justification of such a practice to say that Jesus used parables. So he did, but he did not introduce himself into the stories which he employed to illustrate ethical principle and

moral conduct. A benevolent aim does not excuse deliberate misstatement of details. We do not understand the moral perceptions of one, who for the sake of emotional appeal, makes himself a central figure in a story with which he had not even the remotest connection.

We do not mean to discredit the pulpit of today, but we do insist that a public speaker should understand that a better informed public imposes at least a prudential regard for facts. No rhetorical license which distorts truth can be resorted to except at the expense of the message and the messenger. We stand for oratorical honesty.

NATIONAL SPIRITUALITY

The wide influence of religion is enchanted ground to the political doctrinaire who invokes its authority as a way out of chaotic situations. These men approach religion with great familiarity, but not always with discrimination and understanding. The effect upon religion is a popular but uncertain fund of theological opinion. When, for instance, Governor Herbert H. Lehman spoke of "an awakened national spirituality" as a means of combatting totalitarian influence, he seems to us to have created a compound under which Hitler himself might qualify. This nebulous religious philosophy is not confined to popular leaders in secular affairs, but many of our pulpits get their themes from popular novels rather than from the Bible. As a consequence, they fail to magnify the grace of God in salvation, and they do not distinguish between a shallow ethical philosophy and the profound values of an experience of revealed religion.

WEATHER-VANE LOYALTY

A few months ago the country was ringing from end to end with pacifist denunciations of war. Today with every sail set, we are driving in the opposite direction under the impulse of militaristic propaganda. We were never in full sympathy with the extreme pacifist attitude and neither do we share the war frenzy now in process of development. Our people will do well to reflect soberly upon the millions of war graves made two decades ago, and they should study deliberately the world chaos which followed in the wake of that struggle. They should not overlook the fact that those who vote wars do not fight them, neither do newspaper columnists and cartoonists make an imposing array in front line trenches. It is also a fact that the salaries of public officials are exempted from some of the tax burdens which the average man must shoulder. Before we take too seriously the jingoistic references to that "American classic, **Ferdinand and the Bull,**" we would like to commend another brief but profound study in philosophy, **Epaminondas and His Auntie.**

CHURCH UNION

The Commissioners on Interdenominational Relations and Church Union are holding their final meeting in Jackson this week. They will review the work of the committees and will put the recommendations in final shape for the Uniting Conference which meets in Kansas City on April 26. We hope to begin at once the publication of such recommendations as may be of special interest to our Methodist people. The editor, who is an alternate commissioner, is in attendance at the meeting. This will explain any failure to answer promptly the correspondence which may come to his desk this week. All matters connected with this issue have been arranged, and the routine of the office will be cared for as usual.

Editorial Miscellany

By Dr. H. T. Carley

A ROSE GARDEN

Right now the front yard is not very pretty. With the exception of tiny shoots of green here and there, the grass is brown and withered. A few evergreens keep it from looking altogether desolate; but the winter rains and freezes have done their work, and it looks now as if spring has a hard job ahead of it.

But we are counting on spring. Harrison has spaded up some beds very thoroughly and we have set out some rosebushes. They are not so promising now; but I was looking at them today and saw some tiny swellings with a tinge of green in them that indicate that they are getting ready to take advantage of the first warm days and start to growing. Then will come the leaves, and the buds—and then the full-blown flowers. Nature is preparing to perform one of her marvelous miracles.

Close to the rose beds is a row of violets, now in full bloom; and not far away some sweet peas, planted a few weeks ago, are beginning to peep through the ground. In due season they will make their contribution to the glory of spring. But the rose is the queen of all the flowers that grow. It has size and color and fragrance; and if there is any other desirable quality in a flower, it has that, too.

We are hoping to have a good many roses; but if only one bloom appears, we shall be grateful for its coming. It is a tragedy to miss the one blessing we may have because of a lack of the multitude we hoped for. One rose is infinitely better than no rose at all.

It is wonderful what God can do with a rosebush.

It is wonderful what God can do with a man.

STOPPING THE LEAKS

By Dr. Forney Hutchinson

Text—Luke 15:8—Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

Some years ago Dr. Luther E. Todd published a little book entitled, "Stopping the Leaks." I have forgotten all he said, but remember well his title. I have been told that the first test to which one suspected of insanity is subjected is to be put in a bath room and told to fill the tub. If the candidate for a home in the care of the State turns on the faucet without putting in the stopper, he is considered a fit subject for continuous residence. Otherwise, he is allowed to go free. If my observation and experience can be relied upon, modern Methodism could not stand that test.

It is my purpose to bring you what I conceive to be the modern message of the parable of the lost coin. It is really simple comparison which I desire to run between the church and the woman featured in that parable.

Now, to start with, what was it that she lost? The woman lost a coin. There are many theories about that coin. It is said by some to have been a part of a wedding gift which, if lost, reflected on her fidelity as a wife. Personally, I see nothing romantic about it. One coin was simply 10 per cent of all she had, and so dire was her poverty and so sore her need that she could ill afford to lose even one-tenth of her allowance. Its loss was in her household a major calamity.

The losses the church suffers amount all told to more than 10 per cent. I saw a recent figure in connection with our sister Methodism in which statistics running from 1926 to 1936 were set forth. Those statistics show that during the decade mentioned, adult baptisms had fallen from 81,000 to 46,000 annually. All other statistics connected with that church have had a proportionate decrease. The loss in the church school was simply appalling, and, as we all know, the decrease in that arm of the church has grown to be a major problem throughout our entire Methodism. While we in the Southern church gain six members, we lose five, and those losses are being suffered both at the top and at the bottom. Many are leaving us for the Episcopal Church, and others for the Pentecostals and Holy Rollers.

Naturally the question arises: How does it happen? We are left to our own ingenuity to discover how the woman lost her coin. Personally, I think it was pure carelessness. She played with it, flipped it to and fro; finally, it slipped through her half-open fingers, was caught in the grip of gravitation, and rolled away from her purse and possession. I might not be too far wrong to surmise that the church has suffered her losses for the same reason.

First of all, these losses are noticeable in our homes. They consist partly in our own children. The old prophet must have been talking to parents, when, in the picture of the Judgment, he says: "Where is the flock that was given thee, thy beautiful flock?" Even the parsonages are not immune. Some of the saddest losses I have ever witnessed have been children of ministers. Whatever else may be said of Mr. Rosenwald of Sears-Roebuck fame, there is one thing about him I greatly admire, he was somehow able to sell his ideals and philanthropies to his son, who is carrying on along the same lines as did his father, since the senior Rosenwald has departed this life.

If we could hold our own with the accretions we are able to gather, I would be telling a different story today. The same thing must account, at least in part, for the losses we are suffering in the church school. Conditions in this branch of the church are startling. 27,000,000 under 25 years of age in this nation are connected with no church school or any other organization for religious education. Two-thirds of the boys and girls of the nation under 21 years of age are entirely outside of the church or church school influence; 100,000 girls are lost annually, not only to the church alone, but even to decency. We boast that 85 per cent of the increase in our church membership comes from the church school, but we overlook the fact that that increase comes from 15 per cent of the total enrollment. We are working with a moving procession. John Dillinger was once a member of First Methodist Sunday School in Indianapolis, Indiana. Somebody in those days lost a great opportunity. Could it be that some Sunday school teacher or pastor was care-

(Continued on page 9)

REPORT ON NEW SUBSCRIBER CAMPAIGN

Louisiana

Rev. P. W. Sibley, Walker	2
Rev. J. E. Hearn, Zachary	7
Rev. J. R. Spann, Baton Rouge	9
Rev. J. L. Beasley, Natalbany	4
Rev. S. S. Bogan, Rodessa	1
Rev. Henry Rickey, New Orleans	1
Rev. A. A. McKnight, Amite	12
Rev. W. A. Cross, Baker	5

Mississippi

Rev. Otho M. Brantley, Fannin	1
Rev. W. C. Beasley, Shannon	4
Rev. N. N. Maxey, Crawford	2
Rev. T. M. Bradley, Pontotoc	4
Rev. E. H. Cunningham, Amory	1
Rev. B. F. Bullard, Nesbit	2
Rev. K. E. Clark, Pittsboro	2
Rev. W. M. Hester, New Albany	2
Rev. J. A. George, Oxford	7
Rev. J. S. Noblin, Collins	1
Rev. F. M. Casey, Vaughan	1

A WIDESPREAD REVIVAL

By Rev. H. C. Morrison

In my long ministry of some sixty-two years. I have at no time seen such a general interest in Southern Methodism in a widespread, deep religious awakening, as at the present time. The interest and enthusiasm created in the great gathering at Savannah in January of 1938, in celebration of John Wesley's heart warming, have not evaporated; they have been abiding and already have led to revivals in many churches, with very gracious results.

It was quite noticeable in the General Conference which convened in Birmingham last May, that there was deep interest felt in the need of the deepening of the spiritual life of the church and a combined effort to bring on a revival that would result, not only in the quickening of the spiritual life of the church, but in the conversion of a multitude of souls to Christ. I have been a member of a number of General Conferences, but in no one of them have I seen so deep an interest in a genuine revival of religion throughout the church.

In the recent meeting in San Antonio, Texas, where a number of the bishops of the Southern Church, and also bishops of the M. E. Church were present, there was not only a beautiful fraternal spirit, but there were indications of a revival spirit of a very deep conviction that Methodism needs to give attention to the gospel message which is the power of God unto salvation. Many people attending this great gathering were most favorably impressed, and went away carrying with them the spirit of faith and prayer for a gracious spiritual awakening throughout the church.

It was my privilege during the past year to bring the gospel message to several district conferences, and to hold meetings in a number of places in Southern Methodism, and everywhere I found a spirit of response that was most encouraging; and I found the preachers quite ready to gather about the altar in united prayer for a baptism and fresh enduement of the Holy Spirit preparing them for a soul-winning ministry. It was my privilege to preach once at the First Methodist Church in Birmingham during the General Conference, my subject being the Baptism with the Holy Spirit. The text was selected from the promise of our Lord contained in the 14th chapter of John's Gospel. At the close when I called upon the ministers to gather about the altar for earnest prayer for the baptism with the Spirit that would give power for witnessing and for service, more than one hundred preachers came at once, and we tarried for a number of prayers. There were tears and earnest petitions and amens, and we had a gracious time. I understand that anything

(Continued on page 10)

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Rev. Alonzo Early reports that he is receiving fine cooperation in his work at Vinton—personal remembrances and wholehearted support of the program of work.

Rev. A. S. J. Neill writes that he is making an encouraging start on Athens charge for the new year. We trust that it may be a prospect which may be abundantly fulfilled.

Rev. Jas. L. Beasley sends us a splendid list of subscriptions for the credit of the Natalbany charge. We appreciate his fine start for the promotion of the Advocate cause.

Bro. L. F. Pace, Heflin, has our thanks for a check to keep the Advocate going to five superannuates, and with it the instruction that he be billed for a like amount each December 15.

We regret to learn of the passing of the mother of Mrs. J. L. Lay of Sicily Island. She had been ill for a long while and burial was in Columbia. Rev. J. L. Lay is the pastor at Sicily Island.

That veteran preacher and friend, Rev S. S. Bogan, is getting forward in a substantial way at Rodessa, and no man is happier than he in the great work which he is doing for Methodism in that new field.

Rev. Virgil D. Morris, Columbia, is now in his fifth year on that charge, but there has been no let-down in his enthusiasm for carrying through the whole program of the Church. He does it faithfully and effectively.

Mrs. H. B. McEachern, Advocate representative at Haynesville, begins the year as in the past, methodically and with the effectiveness which such interest makes certain. Rev. Louis Hoffpauir is the pastor.

Rev. Ellis Smith, of Kaplan, St. Martinsville, and Pecan Island, designates himself as a "circuit rider" who is genuinely happy in his work. There is nowhere a more loyal friend and no nobler spirit than he.

We make due acknowledgment to Mrs. A. M. Garrett, Box 114, Logansport, for a remittance to keep the Advocate coming for another year. This we are happy to do and we hope that she may find its pages constantly growing in interest.

Rev. J. W. Faulk and his assistant, Rev. Becom Cavanaugh, are laying great plans for the year's work on Plain Dealing charge. Plans include definite effort in behalf of the Young People and aggressive evangelism for the waste places.

Rev. R. V. Fulton is a friend to the Advocate and a consistent supporter of and believer in the place of Christian literature. He keeps Lottie charge, as he has every other place he has served, conscious of the value of the church paper.

Mrs. W. S. Howard, of Chalmette church, New Orleans, has some of the handicaps which life brings to us all sooner or later. We welcome her to the Advocate family and we hope that its weekly visits may prove to be a great comfort to her.

Mr. E. L. Diamond, New Orleans, who had a rather serious attach about four years ago, had a recurrence of his trouble last week and is now in the Marine Hospital. His physician feels that his recent attack is less serious than the first one was.

Rev. Charles W. Lahey, pastor at Boyce, was returned from Rochester, Minnesota, whither he accompanied his son, Rev. Roger Lahey. He reports that his son shows improvement under the treatment at the Mayo Clinic and he feels hopeful of his final recovery.

The ministers and their wives, of New Orleans and vicinity, had a very delightful evening together at St. Mark's Community House, on Friday of last week. Rev. and Mrs. Rickey, Rev. and Mrs. Townsend, and Rev. and Mrs. Trice were gracious hosts to the company.

Mrs. Bertha Guttzeit, Baton Rouge, responds to our appeal for a new subscriber sent by every reader of the Advocate by sending her own renewal and a new subscriber. That type of loyalty is one of the treasures in our efforts to make a paper worthy of this great constituency.

Rev. A. A. McKnight says that his two years in Amite have been very pleasant years, and he expects that this will be even happier and more fruitful. He and his people have just purchased a site for a parsonage adjoining the church property, and most of the money is already in hand to remodel and make comfortable this new parsonage home.

Dr. W. L. Doss, Jr., reports that things begin well in the Monroe District. A number of charges have accepted a ten per cent increase in Benevolences, and Rev. W. H. Giles was given an increase of $300 in salary at Bastrop. Group meetings in the interest of the Fellowship of Evangelism are being held at Mer Rouge, Monroe, Winnsboro and Tallulah this week.

We acknowledge with sincere appreciation a note from our good friend, Dr. J. Richard Spann, of Baton Rouge, First Church. Dr. Spann is doing a good work in that church and we wish that he might forget his modesty and tell us more about it. The man who is doing a good job is always a beacon of inspiration to the man who is out upon an earnest quest for success

A note from Rev. R. R. Branton brings us news of the very serious illness of Miss Ruth Moreland, daughter of Dr. and Mrs. W. E. Moreland of Powhatan. She is in Highland Sanitarium, Shreveport, where she was carried for treatment for meningitis. For a time her recovery seemed extremely doubtful, but later indications were more encouraging. These good people will have the sincere sympathy and prayer of many friends in their distress.

PERSONAL AND OTHERWISE

Mississippi Conference

Mrs. C. D. Crawford, Rolling Fork, sends renewal subscriptions for herself and for Mrs. J. A. Crawford of Ashland, for both of which we are duly thankful.

Rev. Floyd O. Lewis, son of Rev. and Mrs. J. M. Lewis, is living up to the loyalties of the fine name he bears, and is giving a good account of himself at Leakesville.

Rev. Otho M. Brantley records the Fannin charge on the list of campaign subscriptions. We thank both Bro. Brantley and Mrs. O. W. Holmes, Pelahatchie, for the remembrance.

Rev. D. W. Ulmer, pastor of Foxworth charge, remembers us with material evidence of his interest in the paper, and we thank him for this early response in behalf of the Advocate.

Rev. Guy Ray, one of the staunch sons of northeast Mississippi, is both the friend of the editor and of the paper. We sincerely appreciate him for his loyalty and his sterling character.

Mrs. Ruby Phillips, Carthage, has our thanks for her effort in behalf of the Advocate. She is mistaken in the price of the paper. It is one dollar and a half per year, not two dollars.

Rev. Alfred M. Ellison is delighted with the reception which he received at Brooklyn and Bond. His young people are rallying loyally to the call of the Youth Crusade and all signs point to a good year.

Mrs. S. W. Harkins, one of our Macon friends of the years agone, is one whose

interest and friendship we greatly appreciate. It binds into one the ties of yesterday, the loyalties of today and the hopes of tomorrow.

Rev. R. L. Walton, pastor at Moss Point, writes that his work is looking up, and his people "looking in, out and up." Not a bad attitude, for when the people know where they are going they generally get somewhere.

Rev. J. H. Cameron, of the Montrose charge, has our thanks for his interest and effort in behalf of the Advocate and its circulation. We are glad to assist him in every way possible to carry the Methodist message to every home.

Rev. L. T. Nelson reports that the good people of the Homewood charge gave him a very cordial welcome for his second year, and that he is expecting progress over last year. We appreciate the spirit and the fine loyalty of Bro. Nelson.

Mrs. J. V. Bennett, recently of Jackson, Miss., has been engaged as assistant to the pastor of First Church, New Orleans. She is already at work in her new field and her friends can reach her at 1108 St. Charles Ave., care First Methodist Church.

PERSONAL AND OTHERWISE

North Mississippi Conference

Rev. W. C. Beasley brings to our attention in a substantial way Shannon, that lovely little town of northeast Mississippi.

Rev. T. M. Bradley, begins his first year at Pontotoc with an expression of loyalty to the Advocate which we acknowledge and appreciate.

Rev. J. J. Baird reports that he has made a good beginning on his third year at Cleveland, and all the omens point to a year of progress along all lines.

Bro. H. C. Anderson, Hernando, places us in his debt for a list of four subscriptions—two of them new readers whom we hope to make fast and loyal friends.

Miss Leora Simpson requests a change of her address which indicates that she is moving from Memphis, Tenn., to Oklahoma Baptist University, Shawnee, Oklahoma.

The Advocate makes acknowledgment of the good work and the cordial good wishes of Rev. W. W. Milligan, who is bending to the task of making his second year at Duncan and Alligator better than the first.

Rev. E. H. Cunningham is by no means serving a time at Amory. The wide-awakeness of his newspaper reporting days registers in the aggressiveness of his work for the interests and program of the Church.

Rev. T. W. Smallwood, pastor at Ethel, is doing a good and constructive work and one part is his faithful following through in the Advocate interest. We make grateful acknowledgment of his effective work.

The Board of Trustees of Millsaps College has been called to meet on January 26, according to a note from Dr. J. R. Countiss of Starkville. We presume that plans are nearing completion for the opening of the new Woman's Dormitory.

Mr. J. H. Johnson, who went to Memphis for a check-up, was to have returned to Clarksdale last Saturday. Reports were favorable and his many friends will be rejoiced to have such a report from our good soldier-friend.

Rev. N. N. Maxey, pastor at Crawford, has our thanks for material favors and for letting us have the privilege of honoring one of the noble soldiers of his charge, Bro. J. M. Ledbetter, sketch of whom appears elsewhere.

Rev. E. G. Mohler, Eupora, sends us the name of Mrs. T. W. Scott as a subscriber. Mrs. Scott and her family are long-time friends of the editor and his family, and they are assured of a cordial welcome to the Advocate fireside.

Rev. W. W. Woollard, Rosedale, is said to be very happy in his pastorate there. No man in the Conference has rendered more faithful and fruitful service than he. We appreciate his loyalty to the Advocate and his personal friendship.

Rev. J. C. Wasson, Moorhead, reports increased interest and attendance in his Church School, and says also that Dr. H. F. Brooks has been well received as presiding elder of the Greenwood District where all things point to a good year.

Rev. W. R. Lott, presiding elder of the Corinth District, has completed the first round as a "tenderfoot" presiding elder. It is encouraging to learn that he still feels hopeful. We confidently expect that he will make a good record in that office.

Rev. Wade Heath has been well received by the people of Hickory Flat charge. He is just beginning his first year there, but he has been graciously remembered at the parsonage, and many improvements on properties have been made.

The editor appreciates a very cordial note from Mrs. S. C. Stone, whose late husband was a long-time friend. Sister Stone is both the friend of the editor and a loyal supporter of the Advocate, and both of these facts are registered in her communication.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Rev. A. C. McCorkle, the genial and gentlemanly pastor at Charleston, is happy in his work there. There are many signs of progress and the one shadow on a radiant horizon was the loss of Dr. A. C. Harrison, one of his very best members.

Mrs. Sally Hancock, Route 4, Holly Springs, says that she waited for someone to come for her subscription, but since they did not do so she sends it on herself. Thank you, and we hope that the Advocate may be a source of much pleasure to you this year.

The editor has peculiar pleasure in welcoming Bro. H. C. Jones, of Belen, as an Advocate reader. Belen was included in our second appointment and one of our first calls was to "Uncle Jimmy Jones" who was seriously ill. We have still a vivid recollection of the family and the country home.

GENERAL

Emory University of Atlanta has, within recent weeks, been the recipient of gifts totaling three million dollars. These gifts added to the substantial foundation which the University already has will do much to increase its service in the educational field of the South.

Miss Della Dobbs, Birmingham, Ala., has our thanks for a remittance for the renewal subscription of Dr. S. L. Dobbs, father of Bishop Hoyt M. Dobbs. We are delighted to have Dr. Dobbs as one of our readers, both for his own sake and also for the sake of his worthy son.

Elsewhere in this issue will be found the address of Dr. Forney Hutchinson,



delivered at San Antonio, during the Missionary Council. We are indebted to him for sharing the richness of his gifts and his experience with the readers of this paper. We hope that he may consent to do so from time to time.

Rev. Paul Worley, a Mississippian by birth, but a member of the Holston Conference, has been chosen Associate Director for the Youth Crusade, according to announcement made by Rev. Walter Towner. He has had five years in the pastorate and an extensive experience in District and Conference Young People's work.

Bishop Hoyt M. Dobbs, who continues a patient at Sanitorium, manifests a keen interest in everything touching the life of the Church and is deeply appreciative of the constant interest and solicitude of his many friends. He is cheerful and optimistic and looks eagerly toward the day when he may again take up his full complement of work.

Mrs. S. M. Yancey writes us that Bro. Yancey, who is the Director of The Western Methodist Assembly, Fayetteville, Ark., has been at home ill since November 11. He spent ten days at Barnes Hospital under observation, and returned home somewhat improved, but soon after his return he developed a stubborn case of bronchitis and has suffered much. He hopes to be able to resume his work in the near future.

Dr. Samuel C. Dobbs, a member of St. Mark Church, Atlanta, has given a million dollars for the endowment of the School of Arts and Sciences of Emory University. Dr. Dobbs is a nephew of Mr. Asa G. Candler, whose philanthropy made the University possible, and of Bishop Warren A. Candler and, as his gift would imply, is himself worthy of the family traditions and of the great educational succession in which he is joined and to which he has contributed of his best in money and personal influence.

METHODIST MINISTERS' ASSOCIATION CORINTH DISTRICT

The monthly meeting of the Ministers' Association met this week at Blue Mountain with Rev. J. B. Burns, pastor of the Methodist Church, and his loyal congregation. This is the second monthly meeting with them within a year. After graciously inviting us we found them waiting to receive us with a hearty welcome, and to see that we were comfortably situated in their pretty little church. At the noon hour a delicious and bountiful dinner was waiting for us, and how we did do justice to it, and notwithstanding, much was left on the table. "Believe it or not."

Attendance was good. Twenty-three of the thirty-two ministers in the District were present with our presiding elder, the Rev. W. R. Lott.

Those present were: Melville Johnson, chairman of the Association; B. D. Benson, R. C. Nanney, J. B. Burns, pastor-host; W. R. Liming, E. P. Craddock, H. R. McKee, W. W. Hartsfield, Wade H. Heath, W. H. Mounger, L. P. Jumper, A. M. West, F. L. Looney, F. H. McGee, R. R. Scott, W. M. Hester, J. A. George, Dr. C. M. Chapman, J. V. Stewart, Torrence Maxey, N. L. Threet, J. T. Gullett, and a number of ministers' wives, besides the local congregation at Blue Mountain.

An interesting program had been planned on the "Youth Crusade" of our church and the different phases were discussed by the following brethren: Melville Johnson, F. H. McGee, L. P. Jumper, J. A. George, W. H. Mounger, Dr. Chapman and others. The preaching at the morning hour, by R. R. Scott, was very appropriate and inspiring.

It was a good day for us, and we trust a good day for the local church at Blue Mountain.

We were invited to meet at Myrtle next month by Rev. F. H. McGee, the pastor, and the invitation was accepted.

H. R. McKee,
Corinth District Reporter.

NEBO CHARGE

Dear Dr. Duren: Please place this article in your paper:

We feel that it is a gracious privilege to serve the good people of the Nebo charge. They are so thoughtful of our welfare. Our parsonage home is very comfortable, and, in addition to comfort, they have installed a 9-piece dining-room suite, and placed new shades and draperies at our disposal.

Not being satisfied with this, they have pounded us with good things to eat. One good brother brought a pig and a load of pine knots!

That's not all. The Nebo church makes it possible for us to buy a better car, which we are enjoying at the present time. They have a desire, and are making plans, to paint the parsonage again.

We feel unworthy of all these good things, but trust that God will strengthen us to serve them humbly and wisely, and that we will have a great year on the Nebo charge.

(MRS.) J CARL JACKSON.

EVANGELISM—BROOKHAVEN DISTRICT

The Evangelistic Committee of the Brookhaven District met in the home of Mrs. L. W. Alford, McComb, Miss., Jan. 17.

The meeting was called to order by Rev. R. H. Clegg, presiding elder. Those present were: Mrs. L. W. Alford, Rev. J. B. Cain, Rev. J. B. Holyfield and Rev. J. W. Leggett.

The following recommendations were agreed upon:

First—A religious survey of the entire district during the month of February.

Second—Some intensified efforts to follow up the survey during the month of March.

Third—The usual evangelistic emphasis in Sunday School during this period.

Fourth—A revival meeting in every community at the most convenient time.

Fifth—Give our wholehearted support to the Youth Crusade.

Sixth—Urge our people to have family devotions.

Seventh—Pray and work for an increase on profession of faith in every pastoral charge.

Signed: J. W. LEGGETT, JR.,
District Evangelistic Director.

MINISTERS' WEEK AT S. M. U.

A large enrollment of ministers from several denominations over the Southwest is predicted for the fourth annual Ministers' Week program, sponsored by the School of Theology of Southern Methodist University, which will be held February 13 through the 17.

Ministers' Week is built around the Fondren Lectures. Three outstanding religious leaders will be principal lecturers during the week. They are Dr. Edwin Lewis, the Fondren Lecturer, who is Professor in Drew Theological Seminary; Dr. Rufus M. Jones, Emeritus Professor of Philosophy at Haverford College; and Dr. Albert W. Palmer, President of The Chicago Theological Seminary. All three lecturers are the authors of important works in theology and have received nation-wide recognition.

Dr. Lewis, who is the Fondren Lecturer, will deliver six addresses, while Dr. Jones and Dr. Palmer will deliver five.

Extensive effort has been made to provide rooms for visiting ministers in private homes for $1.00 to $1.25 per day. There will be a nominal registration fee of $1.00.

Dr. E. B. Hawk, Dean of the School of Theology, is in charge of the week's program.

The complete Ministers' Week program follows:

Monday, February 13

2:00 p. m., "New Installments of Life," Dr. Rufus M. Jones.

7:30 p. m., "Wealth of the Heritage," Dr. Edwin Lewis, Fondren Lecturer.

Tuesday, February 14

9:30 a. m., Devotional, President Umphrey Lee.

10:00 a. m., "What Are the Moods of the Modern Congregation?" Dr. Albert W. Palmer.

11:00 a. m., "The Prodigal Church," Dr. Edwin Lewis.

2:00 p. m., "Loving With the Mind," Dr. Rufus M. Jones.

7:30 p. m., "The Bible as Background for Living Today," Dr. W. Albert Palmer

Wednesday, February 15

9:30 a. m., Devotional, Dr. Harry Devere.

10:00 a. m., "The God We Cannot Evade," Dr. Albert W. Palmer.

11:00 a. m., "The Faith and the Supernatural," Dr. Edwin Lewis.

2:00 p. m., "The Christ We Choose," Dr. Albert W. Palmer.

7:30 p. m., "Why Could Not We Cast Him Out?" Dr. Rufus M. Jones.

8:30 p. m., Reception in Social Hall of the School of Theology.

Thursday, February 16

9:30 a. m., Devotional, Dr. W. Angie Smith.

10:00 a. m., "The Grace of the Lord Jesus Christ," Dr. Rufus M. Jones.

11:00 a. m., "Stones of Offense to Reason," Dr. Edwin Lewis.

2:00 p. m., "The Preacher's Objectives in a Day Like This," Dr. Albert W. Palmer.

7:30 p. m., "Signs of Recovery," Dr. Edwin Lewis.

Friday, February 17

9:30 a. m., Devotional, Bishop Charles C. Selecman.

10:00 a. m., "The Heroic Aspect of Christianity," Dr. Rufus M. Jones.

11:00 a. m., "For All Men, Everywhere," Dr. Edwin Lewis.

R. C. KNICKERBOCKER,
Director of Publicity.

MONROE DISTRICT MISSIONARY INSTITUTE

The announcement in the New Orleans Christian Advocate of the 19th. inst. of the place for the Monroe District Missionary Institute is an error. This institute is to be held at GILBERT, LA., FEB. 1st, at 10 A. M.

LET EVERYONE PLEASE TAKE NOTICE AND BE PRESENT AT GILBERT AND NOT FIRST CHURCH, MONROE, as announced in last week's issue of the Advocate, in the schedule for these meetings in Louisiana.

W. L. DOSS, JR., P. E.

WOMAN'S MISSIONARY COUNCIL MARCH 8-13, 1939

The Woman's Missionary Council, Methodist Episcopal Church, South, will hold its 29th annual meeting at Asheville, N. C., March 8-13, 1939, at Central Methodist Church.

High lights in the session include the mid-morning devotional services by Dr. J. H. Straughn, of the Methodist Protestant Church; consecration of missionaries and deaconesses by Bishop Clare Purcell; a Youth Crusade program; reports of delegates to the International Missionary Council at Madras, India; and a special program honoring Scarritt College. Prominent in the discussions will be the work of missions in the united Methodist Church.

Hotel Battery Park has been designated as Council headquarters. Rates: single room with bath, $2.50 a day; double room with bath, $4 a day. Each person attending the Council is requested to make her own hotel reservation.

The session proper will be preceded by committee meetings, Monday and Tuesday, March 6 and 7.

RESOLUTIONS OF THE MISSIONARY COUNCIL

The General Missionary Council of the Methodist Episcopal Church, South, at the close of its most remarkable sessions, is impressed with the fact that the Church it represents was never more missionary minded and never had better and more well rounded, missionary program than it has at the present time. We rejoice that our church will enter the merger of American Methodism with such a program and spirit.

1. We desire to commend the new program of Evangelism set up by the last General Conference, and now being organized throughout the church by the Board of Missions and the Commission on Evangelism. We urge all our churches to undertake the organization of the Fellowship of Evangelism according to the regulations prescribed for the same. We believe that this fellowship offers a wonderful opportunity for deepening the spiritual life of the people and enlisting in active service the maximum number of our members. We call upon our churches, preachers, and people to give special attention to the matter of Evangelism during this year, to the end that there may be kindled anew, throughout the nation the revival fires which have always characterized the progress of the Methodist Church.

2. We commend the Youth Crusade, authorized by the General Conference and now being promoted by the Christian Education forces of the church. We pledge our co-operation and support to this great movement and urge the missionary workers of the church to do everything in their power to bring the Youth Crusade to the greatest possible success.

3. The Rural Work Commission of the Board of Missions has made studies and outlined policies of great significance. The problem of the rural church and population is most serious, and challenges the church to renewed devotion and sacrifice in the evangelization of these neglected areas of the country. We commend the work of the Commission and urge upon all the forces of our church the importance of carrying out all the plans and programs which this well informed and representative body may originate and recommend.

4. We express our desire to cooperate with [illegible] Benevolences and urge our people to the utmost liberality in the financial support of the benevolent interests of the church. The benevolent askings represent the life-line of the church's philanthropic activity. In the field of missions they are urgently needed. We cannot too strongly stress the necessity of the full acceptance and payment on the part of the churches of the entire amounts asked of them by the General and Annual Conferences.

Quarterly Conference—Second Round

Wheeler, at Oak Grove, Feb. 3.
Burnside Ct., at Hebron, Feb. 4.
Iuka, Ct., at Harmony, Feb. 5.
Iuka Station, Feb. 5, at night.
Baldwyn, at Lebaron, Feb. 10.
Booneville, Sta., Feb. 12.
Ashland Ct., at Liberty, Feb. 18.
Chalybeate, at Walnut, Feb. 19.
New Albany Ct., at Union Hill, Feb. 24.
Sherman, at Chesterville, Feb. 25.
Guntown, at Liberty, Feb. 26.
New Albany Station, Feb. 25, at night.
Belmont Ct., at Golden, March 3.
Fulton, at Friendship, March 4.
Mantachie, at Ozark, March 5.
Rienzi, at Pisgah, March 10.
Dumas Ct., at Hebron, March 11.
Potts Camp Ct., at Cornersville, March 12.
Corinth Southside, March 15.
Blue Mountain Ct., at New Hope, March 18.
Holly Springs, March 19.
Kossuth, at Mt. Pleasant, March 26.
Corinth, First Church, March 26, at night.
Waterford, at Lebanon, March 31.
Abbeville, at Mt. Zion, April 1.
Oxford, April 2.
Tishomingo, at Boggs Chapel, April 7.
Marietta, at Siloam, April 8.
Ripley, April 9.
Corinth Circuit, at Gaines Chapel, April 14.
Hickory Flat, at Winborn, April 15.
Myrtle, at Pleasant Grove, April 16.

District staff of workers and pastors association meeting at Myrtle, Feb. 7., 10:30 a. m.; District Youth Crusade Rally, with Bishop J. L. Decell as speaker, New Albany, Feb. 28, 7:30 p. m.; District Missionary and Evangelistic Institute, at New Albany, March 9; District Conference, at Iuka, April 20-21.

W. R. LOTT, P. E.

STOPPING THE LEAKS

(Continued from page 5)

less in dealing with the life of that arch-criminal?

In the church proper this story is once again repeated. We suffer tragic losses from the church register. People come and join and go, and we have no recourse but to drop their names and to say they have been "lost sight of." When a precious soul is dropped into the purse of the pastor's church register, there comes to him a precious responsibility. What a tragedy if he is less than most careful of that treasure. Furthermore, we are losing from the services of the church. Within my lifetime our opportunity from this standpoint has been cut practically half in two. Once the evening service was my evangelistic opportunity. Now it is practically negligible, and I am not comforted to know that multitudes of others are in the same position.

Not only so, but the church has lost from the standpoint of her witness. Like the rivers that flow into the Arctic Ocean, the modern church is frozen over at the mouth. Recently I saw in the daily paper where a case was stricken from the docket because the chief witness failed to [illegible] many

cases for lack of witnesses. A sense of His presence has leaked out of our experiences, and we are not on the alert to render our testimony at every possible opportunity. "The Holy Spirit came to empower us to bear witness."

All this applies to the foreign fields as well as to the work at home, for we, as well as our Sister Methodism, have cut our force half in two in the last decade.

Once again, what did it mean for this coin to get lost? A lost coin is a coin that is out of circulation. Its only business is to carry its part of the financial traffic that is going on around it. A coin locked up in a bank or hidden away in a stocking is in a very real sense a lost coin. It is good enough, but it is just useless. It is bad for the woman and worse for the coin. It corrodes and she suffers loss. It is not wicked, it is just slothful. It is what we in Arkansas call "puny," which is a condition that often arises due to a mixture of malaria and laziness. Great blocks of our modern church members are "puny"; they are not circulating, they are not doing their part of the work, nor carrying their part of the traffic.

Recently I noticed the results of a survey in the Northern Baptist Church. 23 per cent of their members do all the work, and 54 per cent never pay a penny to any cause. I do not know that our church has made such a survey, but I believe we could well afford to take the Northern Baptist figures.

It is possible to be lost in the church as well as lost from it. The parable which follows the one I am using is an illustration. The Prodigal Son was temporarily lost from his home, but the elder brother was permanently lost in it. As between the two, I had rather work with the Prodigal Son than the Elder Brother. The hope of restoration is much greater.

In the beginning of the N.R.A. I was pleased with their motto, "We do our part." Now, as a member of the church, my part depends on my ability. A dime is not expected to carry as much of the traffic as a dollar, but every dime is expected to carry a dime's worth! Let's do our part.

Finally, how was this coin restored? To begin with, let me say, prevention is still much better than cure, but it is never to late. Restoration is possible. What was the process in the case of the woman?

First of all, she became aroused. She faced the facts; she acknowledged her loss. She was a pessimist! Give me a sane pessimist any time in preference to a silly optimist. There are several ways to put out a fire, but shutting one's eyes is not one of them.

Furthermore, she used sane methods. She lighted a candle, made a survey; she swept the house, removed the obstructions; and she used diligence, she kept the process up until she found the coin. In our efforts to find Amelia Earhart this government spent four millions of dollars. No one would have thought the cost too great if we had found her. Even the effort was worth the money!

When she found the coin, the woman called in her friends and neighbors and rejoiced. She had occasion for rejoicing. I should like to have joined her. I would love to attend a party like that. Beloved, let's stop the leaks. I want Methodism to qualify—to stand at least the primary test of sanity!

A WIDE-SPREAD REVIVAL

(Continued from page 5)

and everything of this kind will have two classes of critics; one class tainted with modernism that will insist that the days of revivals are past, that we should no longer undertake to win individual souls, a one by one process of regeneration, but we must save the people enmasse by some sort of socialistic legislation and educational processes.

There is another class of dear, gloomy souls who are quite devout, but discouraged, look on the dark side, and will insist that the church, generally, has gone too far away from the old paths to ever get back to real spirituality and a genuine revival of religion. These two classes of critics are so fixed in their opinions that they would no doubt feel quite disappointed if a gracious revival should come, the church deeply stirred and a multitude of souls born into the kingdom. Devout people who have faith and heart longings and the spirit of prayer for a revival so sorely needed, should give no heed to the objections to these two classes of critics, but should remember the love of God who gave His Son, the mightiness of Christ to save, and the presence of the Holy Spirit to do His office work.

It must be understood that reviving the church and winning sinners to Christ is not such a difficult task as some suppose. There is something in the intelligence and conscience of a human being that will respond to the faithful preaching of the gospel. God hears and answers prayer. There is a visible and powerful Person in the world. He prays with groanings that cannot be uttered; He can, and does convince men of sin, and of righteousness and of judgment to come. If we are in earnest and put forth the efforts that always appeal to reasonable beings, we need not doubt that the Holy Spirit will be with us to work mightily among the people.

In a long ministry of evangelistic service I have found that, with few devout souls in a large congregation, and a membership by no means noted for spiritual devotion, a revival may be brought about. There is a strange power in Bible truth. Preaching has a large place in a true revival of religion. We must give the gospel a chance, and the people an opportunity to hear the gospel. Brother pastors should unite together, as well as to call in evangelistic assistance, and begin with an understanding between them and the blessed Trinity, that they are going in for a genuine revival. They should visit, pray in the homes of the people, look after the backslidden, talk personally to the unsaved, have lively singing, earnest praying, and then the faithful preaching of the gospel of repentance and saving faith in Christ. These simple methods are God-appointed, have always been blessed of Him, and always will be.

We should be careful not to have too much planning. It is all right to have plans but there must be action. We must not harness ourselves up and weight ourselves down with certain programs; like good cavalry in old time wars, we must make sudden raids upon the enemy, unexpected attacks, and press the battle with such prayerful vigor and joyful faith for victory that the enemy will be compelled to surrender. In this undertaking for a widespread revival we should recognize the humbler class of preachers, circuit riders and village ministers. They are often far better soul-winners than men in larger places of service, and more conservative. Children and young people must not be neglected. They can be graciously saved and become wonderfully successful in winning others of their classmates and neighbors to the Lord. Nothing is more unfortunate than to let a revival effort degenerate into some sort of an appeal for children and young people to make a decision and join the church, without repentance and regeneration.

In the nature of things, there can be no question about the possibility of a revival if the church will use the means God has appointed to secure the ends He desires, a revival is as certain as anything can possibly be. Much depends upon the ministry. If we of the ministry will get in earnest; if in upper rooms, closets with closed doors, and in the silent places in the woods among the friendly trees, we will receive the Holy Spirit in revival power, at once, there will be a response among the people. Multitudes are tired of long, drawn-out introductory services. There is a sameness about them, and something so mechanical in them that they produce resentment. With long introductories, songs and solos, without any spiritual unction, and a twenty minute sermon, people not only become tired, but disgusted and angry, and would rejoice in something new and fresh, with spiritual warmth, with soul-refreshing power.

There is much to be said on this important subject about the great need, the fearful conditions in the world today, and the combination of the evil forces that work in our own beloved country, and the great need of the church, with all of its preachers and people, with all the in-

finance it can bring to bear, should give itself, without hesitation or delay, at once to earnest, faithful, continuous use of all the means of grace that have been used of the church and honored of God in bringing about deep and widespread revivals of religion.

We must not think of a general revival as some strange spiritual power spreading abroad over the land and producing the desired effects, but we must think of hundreds and thousands of earnest ministers in their churches and communities determining to have a religious awakening, of engaging in revival meetings with the spirit and earnestness of old Jacob, who cried in the agony of his soul, "I will not let thee go except thou bless me."

Let me say, in conclusion, we must have a revival that will bring the church into closer fellowship with Christ, and multitude of lost souls into a state of salvation, or we must stand, by and by, condemned at the judgment seat of Christ, for failing to use the means that will bring these gracious and blessed results.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Following are excerpts from a letter written by Miss Louise Killingsworth to a friend in the Mississippi Conference. At the beginning of hostilities in China, Miss Killingsworth and Miss Helen Scally were sent to Korea. Miss Louise Killingsworth, who was appointed to China, in 1937, was sent, instead, to Cuba, where she served for one year. In 1938 she was permitted to go to her China appointment, sailing in August.

"You can imagine how delighted Helen and I were to get a cable from Bishop Moore three days after Christmas (1937) saying we could return to Shanghai. We felt that we had learned much during those six months in Korea, for it was a real privilege to be 'taken in' over there and given an appointment just as if we were supposed to be there. We got an insight into the working of things and learned to know the people, both Korean and 'foreigners,' in a way that would have been impossible during a dozen vacations. Shall always be grateful for that experience.

"During the fall months, we visited each of the cities where our church has work, and it was fun! However, when we landed at the customs' jetty in Shanghai, on the afternoon of January 7, 1938, I thought I had never been as glad to arrive any place as I was then.

"During the next three weeks I helped Bishop Moore in his office at Moore Memorial Church, and thoroughly enjoyed it. He certainly is a fine person. It just meant everything for him to come at the time he did last winter. We all loved him for it—it did mean so much to the Chinese.

"Though we had a happy home-coming, it was a very sad one. There was just so much to be taken in—well, my mind has not grasped it all yet. It is impossible to tell.

We started immediately studying language in the morning, and working in refugee camps in the afternoon. That was our schedule through July. During August we took our vacation—just staying at home and doing as we pleased.

"The second week in September I came to Soochow—just exactly one year late to my appointment. But before I say anything about Soochow, let me say what a lovely experience it was to spend seven months at McTyeire. It is a beautiful school and is making such a real contribution to the young womanhood of China. It is well known in Shanghai and always meets with a nod of approval from the Chinese when mentioned. It was truly a haven of refuge to those of us who lived in the interior. The most we had in our family at one time was nineteen and we never dropped below fourteen. Some of us lived in the dormitories and some in the faculty house, but we all ate together. They say that most things have some compensation and I believe it. We learned to know and love people in our own mission that we might never have had the opportunity otherwise. Then, too, the Chinese teachers added so much to our stay.

"When our Executive Committee met on the first of September and gave me permission to come to Soochow with Mr. and Mrs. Henry (he is superintendent of Kong Hong Institutional Church), I was delighted. However, I didn't know how to think in terms of [illegible] its present [illegible] Shanghai [illegible]

had a feeling of a greater span of distance. That is not very clear, but I believe you will know what I mean. That was true, not only in my case—everyone in Shanghai seems to feel the same way. After you have been kept in one place for months, knowing you cannot go anywhere (not even seeing a train), you can imagine how queer it would seem to be really going somewhere. When we left the city behind and got out into the open country, I realized again what war can do. That was my first experience in travelling over battle fields, and though I had seen the destruction in Shanghai, it was hard to imagine what miles and miles of "scorched earth" would look like. We had to stop all along the way and show our passes (you cannot move without a pass) to Japanese sentries. When we arrived at one of the big city gates of Soochow, we had to get out of the car and walk through, then have the car and all our things thoroughly searched. As we drove through the Mo Lon Ka and the Kwer Zie, two of the largest streets in the city, we could have wept at the scenes we saw. We were prepared to see destruction everywhere, that is if one can be prepared, but the thing which hurt most was to see the people. How they have stood all they have is just more than I can see. They have suffered in every conceivable way, and realize that it is probably only the beginning of their sorrow—and, yet, they can smile and put forth every effort to make a new beginning, no matter how meager it is. We (Americans and British) have said over and over, our people couldn't have stood the hardships the Chinese have been through. Can you imagine living in a room in a refugee camp with thirty or more people for over a year, and coming out with any sanity, not to mention the terrible diseases that have been everywhere? But, perhaps, I have said enough about all

(Continued on page 16)

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Christian Education

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CHURCH SCHOOL LESSON JANUARY 29

By Dr. J. R. Countiss

PROVING OUR LOVE FOR CHRIST

Golden Text.—If ye love me, keep my commandments.—John 14:15.

King James Version
John 21:11-19

John 21:11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whiter thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

When ideals have faded and hopes are dead, nothing is more natural than that one should return to his old manner of life. Peter was deeply wounded that Jesus had been crucified just when he expected him to be crowned. He was chagrined and humiliated that he had basely denied his Lord just at the season he had hoped to become his prime minister. Those tragic days at Jerusalem, which he had tried so hard to forestall, left him confused and hopeless. His declaration of purpose to go fishing was more than sufficient invitation to the others whose hearts already turned in the same direction.

These fishermen could easily turn back to their old haunts and former vocation. Lake and boats and fisher friends were still there. Shady nooks and sunkissed rippling waters beckoned. None was busier about preparation than Peter, none more impatient for the coming of the proper hour to set out. All night they toiled, letting down the net, taking it up, trying out all the old familiar spots where success had formerly crowned their efforts, but taking nothing. It was not the lake but life that had changed. Having caught something of the vision of Jesus, they could never find contentment on the old levels or in any material good. He had introduced them to another world. Not even a miraculous draft of fishes could make them yearn to stay on the lake after they had seen a Face through the mists and heard a Voice in the dawn.

The world is vastly richer because the business ventures of certain of God's children have ended in failure. Material success could never have satisfied their souls, but it might have blinded their eyes to the world's need of service and sacrifice. Henceforth the disciples knew there was to be neither success nor happiness for them except as they followed the command of Jesus.

After they had dined with Jesus on the shore, he made a triple test of Peter's love, and as many times charged him with delicate responsibility for the welfare of the flock. The text is not clear as to whether Jesus meant to have Peter compare his love with that of the other disciples, or to inquire whether he was now prepared to give Christ the preeminence, loving him more than worldly vocation or earthly good. In either case, Peter could do no more than put Jesus first in his life and cling to him with a loyal devotion that expressed itself in faithful ministry to the least and last. The triple reply of Peter must have been most gratifying to Jesus. It was modest and humble, but it carries the ring of sincerity and determination across the centuries. When he proudly boasted his loyalty and endurance, perhaps none believed him. Now that he humbly confessed his love and subjected it to the Master's scrutiny, surely none could doubt him. Henceforth he was to be indeed the Rock Apostle, standing firm when the bitter cup of trial and persecution was forcibly pressed to his own lips.

It was well that Jesus had appointed this meeting in Galilee. There was the romance of early memories about every familiar scene. The group had traveled far and learned much since they had left their nets and followed Jesus. Now they were to follow his spiritual leadership with a clearer knowledge and a finer courage. At last he had made them "to become fishers of men." Treachery and denial there might be some where among his followers, but not within this group. Not Peter alone, but all the apostles, proved their abiding love by their loyal service.

EVANGELIST GUS KLEIN

1567 Waverly Memphis, Tenn.

Youth Crusade Daily 7 p.m. Reaches Unsaved. All remain for Church. I lead singing. No overhead. Secure date. Young People organized to operate MY TESTED Financial Plan. It Insures 50% INCREASED Church Finances. Write for details.

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving.

Here's an old home remedy your mother used, but, for real results, it is still one of the most effective and dependable for coughs due to colds. Once tried, you'll swear by it.

It's no trouble. Make a syrup by stirring 2 cups granulated sugar and one cup water for a few moments, until dissolved. No cooking needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of truly splendid cough medicine, and gives you about four times as much for your money. It keeps perfectly, tastes fine, and lasts a family a long time.

And you'll say it's really amazing for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes. Money refunded if not pleased in every way.

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Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

The Christian Fireside

THEN AND NOW

Now and then one finds a merry laugh among the somber leather bindings of history as explorers bring the musty pages into popular view. The following extract from a New York paper in the year 1861 should have a wholesome effect on present-day prophets.

"A man about forty-six years of age, giving the name of Joshua Coppersmith, has been arrested for attempting to extort funds from ignorant and superstitious people, by exhibiting a device which he says will convey the human voice any distance over metallic wires so it will be heard by listeners at the other end. He calls the instrument a "telephone," which is obviously intended to imitate telegraph and win the confidence of those who know the success of the latter instrument without understanding the principles on which it is based. Well-informed people know that it is impossible to transmit the human voice over wires, as may be done with dots and dashes and signals of the Morse code, and that, were it even possible to do so, the thing would be of no practical value."

—Youth.

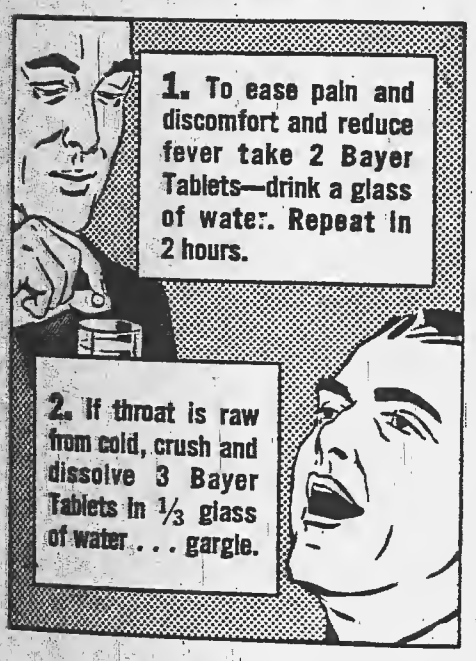
"WHAT CAN YOU CURE?"

In the rounds of my pastoral duties I went to the home of a man who was sick. The wife came to the door and with her a little daughter of some three years. The mother greeted me kindly saying, "I will find out whether my husband can see you." The child stayed with me, studying me most intently with her wide, innocent eyes. She had heard her mother call me "doctor" and soon she moved nearer and asked, "What can you cure?" Those days of her father's serious illness had given her a new alertness to many things, for she and her daddy were pals. I chatted with her, but I do not remember what we talked about. Her simple question had shot home. She had set me reviewing my motives and the whole purpose of my ministry, as I had not done for years.

—O. E. Allison, in Zions Herald.

HOW TO RELIEVE COLDS

Simply Follow These Easy Directions to Ease the Pain and Discomfort and Sore Throat Accompanying Colds



THE SIMPLE WAY pictured above often brings amazingly fast relief from discomfort and sore throat accompanying colds.

Try it. Then — *see your doctor.* He probably will tell you to continue with the Bayer Aspirin because it acts so fast to relieve discomforts of a cold. And to reduce fever.

This simple way, backed by scientific authority, has largely supplanted the use of strong medicines in easing cold symptoms. Perhaps the easiest, most effective way yet discovered. But make sure you get genuine BAYER Aspirin.



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MORE CASUALTIES

Those who are impatient under the barrage of requests from THE PRESBYTERIAN TRIBUNE for monetary assistance, will have a more lucid understanding of our problem if they will spend a little time in studying the mortality tables of the religious press. Notwithstanding the heavy subsidies granted to the Pageant and the eclat with which it started down the runway of opinion for a flying start, rigor mortis set in before it had attained its first anniversary. THE RECORD AND MISSIONARY REVIEW, a monthly magazine published by the United Church of Canada was recently merged with THE NEW OUTLOOK, the official weekly journal of that church. THE NEW OUTLOOK has had an honorable history and has usually had an able corps of writers at its command, but in accordance with the trend of the times, it is henceforth to be published bi-weekly instead of weekly as heretofore.

What a tragedy it is that Protestants do not realize the necessity for the development of an intelligent and constructive opinion within their ranks! Here they fall far short of the Roman Catholics whose religious press receives the consistent support of the clergy with the result that its circulation is proportionately far beyond that of the Protestant press. That the Presbyterian Church in the U. S. A. has not the interest to support two or more journals that will integrate its purpose and interpret the mind of its constituency in the light of eternity is a tragedy of the first magnitude, if the church has survival value. When intellectual leadership declines or is uncoordinated, decadence is already at hand. To stay where we are, we must go ahead. That our two church papers have approximately only fifteen thousand subscribers is a painful commentary upon our future as a church of over 2,000,000 members. No wonder the Holy Rollers in the country and the little Bethels in the back streets of our cities are displacing churches with a great intellectual tradition to which they are no longer loyal.

"Where there is no vision, the people perish." But vision tends to obscurity if it is not subjected to constant criticism. The Boards of the Church need the stimulus which is always absent except in the awareness that keen appraisals of their work are being made. Our personal and social standards should be subjected to constant tests. The interests of the individual congregation should be extended to a comprehensive outlook which includes the welfare and mission of the church as a whole. Above all, Christian standards and attitudes must be applied not only to individual and national problems but also to world problems. The most effective medium for such a program is an adequate religious journal. No Presbyterian, whether minister or layman, can be fully equipped for his task if he does not seek for a religious interpretation of the events that are taking place in the world around him.

—Presbyterian Tribune.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

A most thrilling and interesting letter has come from Miss Ava Morton to her Louisiana friends. Miss Morton, a Louisiana girl and graduate nurse, has been a co-worker with Dr. Manget in our Methodist Hospital in Huchow, China, for a number of years. In the early period of the war it was necessary to evacuate our hospital and the entire staff left very hurriedly, and for a number of months have done some very outstanding work with the International Red Cross Hospital in Hangchow. Before, this column has told how our courageous Dr. Manget has made a number of perilous trips to Huchow trying to persuade the Japanese to turn the hospital back to him. This at last has been accomplished.

The following is Miss Ava's description of their return to Huchow, written in October:

"We left Hangchow about two and one-half hours ago. The weather is grand and we are happy to be at last on our way to Huchow. We are in three boats and have three men towing us besides about six rowing. The wind is against us so I fear we won't make much time. It is likely to take three days to make the trip which we could make easily in three hours by car if the Japanese would let us go that way. On one boat we have seventeen girls counting me. Another boat has our old hospital car and many hospital supplies. The other boat has still more hospital supplies. I wish I could give you a picture of one of these boats but it is difficult. It is a rather long heavy wooden structure covered with curved bamboo mats which can be slipped one over another giving space to stand up in between. I am sitting on a pu kii (roll of bedding) writing on my lap with my knees cramping because of lack of room. The band of money around my body, which I am taking for use in Huchow, makes me hot and uncomfortable, but I fear to take it any other way because of danger of bandits. I am hoping they will not inspect the foreign woman too closely.

"When eating time comes we have to sit Japanese style and use suitcases for our tables. The food tastes good in spite of being prepared in one end of one boat for more than twenty people. The three boats are tied together side by side while we eat. We stay right together all the time, for safety. The canal seems very quiet and peaceful today, thus far, but Dr. Manget has not always found it thus. I believe I wrote you before of his being shot at when he went in the hospital motor boat.

"Our hospital was officially turned back to us, to Dr. Manget in person, September 23. Before that time Dr. Manget had carried on hospital work in our Huchow Institutional Church and gymnasium beginning July 26.

"I am happy that we are to have all of our unit together again in our own hospital to carry on the training of our students and to rebuild the work that has so recently been destroyed. It will be like doing pioneer work since we have practically nothing but filth left in our building. It took almost one week for sixty men to get the filth and stench, the Japanese soldiers put there, off of two floors. Dr. Manget wrote that we would move in last week, being ready to begin clinic there yesterday a week ago."

Next week this letter will be continued, telling of their return to the hospital, and the terrible condition in which they found it.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Last week we gave you the Zone Program for the First Quarter. This week Mrs. Cuningham sends the material for the topic—Scarritt College and Our World Community. You will find the names of the North Mississippi missionaries in the lists of Home and Foreign Missionaries in the back of the Council Minutes.

Scarritt College

Scarritt College is one of three educational institutions in our Church which belong to the entire Church. The School of Theology at Southern Methodist University serves the Church west of the Mississippi, the School of Theology at Emory University serves the Church east of the Mississippi, and Scarritt College serves the entire Church.

Scarritt College has been at work for forty-five years in service to the entire Church, having sent out more than 1500 well trained, specialized Christian workers, women and men. At the present time approximately 200 of these are in active service as Christian Ambassadors in thirteen different countries. More than 250 are in active service in nineteen different states in our own country.

Through the first thirty-five years of its life Scarritt College was supported solely by the Woman's Missionary Council of the Southern Methodist Church. The General Conference of 1926 accepted at the generous hands of the Council the gift of Scarritt College for the entire Church. Thus the institution is solely dependent upon loyal missionary-minded Methodists for support.

In residence on our campus at the present time are three Japanese, three Chinese, two Koreans, two Cubans, seven Brazilians, two Belgians, one Pole and two Mexicans. The scope of our service is also suggested by the fact that we have on the campus a student from Washington, preparing himself as a boys worker, a student from South Georgia, preparing for Director of Religious Music, approximately 20 students preparing themselves for special service as Directors of Religious Education, or professors of Bible, 37 foreign missionaries, and 18 who are preparing themselves for foreign service.

Scarritt College is now facing the greatest challenge for Christian service in its history. The Methodist Episcopal and Methodist Protestant Churches, under unification, are already making requests for a larger number of places for students on our campus. Three sister denominations are making similar requests, only a fractional part of which we are able to accept because of lack of accomodations. If Christian friends will rally to our support with consecrated gifts at this time we shall be able to multiply many times over the scope of our service.

Scarritt College is dependent upon Christian friends, however far separated geographically from the institution. While Conference institutions have a direct call upon Conference members, Scarritt College must depend on a widely separated constituency.

Dr. John R. Mott stated recently when he was visiting on our campus that "Scarritt College is destined to be the very heart and center of the Missionary educational interests in the entire United States." Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation in New York; Dr. John H. Reisner, of the World Agricultural Missions Foundation; Dr. Stanley High, of the Christian Herald, and many other outstanding leaders in Church and Missionary life have made similar statements during recent months.

The way to keep young is to work with the hands, study with the head, and love with the heart.—Youth.

The bravest men are the most forgiving and the most anxious to avoid quarrels.—Thackeray.

Common Itching RASHES
Apply Resinol at once to subdue the itching and soothe the angry skin
RESINOL
PROMPT AND PROLONGED ACTION

In Memoriam

HUGH McCALL McINTOSH

By Rev. Swope Noblin

Hugh McCall McIntosh was born in Leake county, Mississippi, on February 15, 1876. He received his higher education at the University of Mississippi, and at the age of twenty-one he engaged in the active practice of law in Williamsburg, Mississippi. Throughout the remainder of his life he was very active and prominent in the legal profession. In 1904 he was married to Miss Grace Barnes, of Grenada, Mississippi. To this union four splendid children were born, all of whom survive. He departed this life on December 26, 1938, at his home in Collins, Mississippi, the town of which he was the only surviving member of the original town-site corporation.

No words which I might say would add to or take from the life of Hugh McIntosh. Just as is always the case the life must speak for itself. But I know that my brother was possessed with many noble qualities and many beautiful virtues, all worthy of our emulation. Among the many good things which might be said about his life are the following: (1) He was a devoted husband and a good father; (2) He was a good influence in his community; (3) He was loyal to his church; (4) He loved God. As I reflect on his life in terms of its contribution to my own I am conscious of the fact that I am a better person because I knew him.

MRS. D. H. DAVIS

Whereas, God, in His infinite love and wisdom, has called our beloved friend and co-worker, Mrs. D. H. Davis, from a life of faithful service to her eternal reward, we, the members of Rose Hill Missionary Society, wish to offer this tribute of love to her memory:

She stood for all that was best in life, sympathetic, possessed of a gracious manner, gentleness and a beautiful spirit, her high ideals and warm heart bound her to a host of friends who will cherish a memory of their association with her.

One who knew her intimately has said that "It seems that her time was almost entirely spent in doing for others and in preparing things that might be useful to others when she was gone."

Therefore, be it resolved, (1) That we acknowledge our gratitude to the Heavenly Father for the gift of a noble life to fellowship with us for a while, she being the first member we have lost by death; (2) That we extend the bereaved husband our deepest sympathy; (3) That a copy of these resolutions be sent to her husband and the New Orleans Christian Advocate, and a copy recorded in the Society Minutes.

Mrs. Davis died after a brief illness, Friday, December 23, 1938, Rose Hill, Jasper county, Miss.

There are golden links now holding
Our feet in the narrow way,
And the chain grows stronger and stronger
As they pass to eternal day.

Singed: MRS. T. F. GRAHAM,
MRS. BETTY DAVIS,
MRS. HERMAN CHATHAM,
Committee.

IN MEMORIAM

By Mary Elizabeth Noblin

The spirit of Mrs. Fannie Elizabeth Noblin passed to its eternal reward on November 20, 1938. Her eighty-four years of life were spent in loyalty to her church, home, and those whom she knew and loved.

To many, my grandmother was known affectionately as "Grandmother Noblin." It was a joy to those who knew her in her last years to administer to her tokens of love and appreciation. She had a deep interest in everyone. Even the underprivileged felt at home in her presence; and the most cultured felt that she had everything in common with them. She was, indeed, a friend to everyone.

I have never known a more loyal member of the church. It can certainly be said that she was a faithful Methodist in every way. She attended upon all the ordinances of the church and supported it liberally with her means. Very often in her late years, she attended services when she was physically unable. For eighteen years we sat together in the House of God, and the radiance in her expressions filled me with the desired hope that I would always be loyal to the church and give to it all that was possible within me. Never a Sabbath passes without these memories.

The **Christian Advocate** always came to her home. She read it with interest and always kept "Church informed."

My grandmother was rather quiet and unassuming. She was generous in her giving. She did not give to be seen of men, but gave that she might honor God thereby. She did not boast constantly of her Christian character, yet no one ever doubted the reality of her Christian experience. Many times have I heard it said, "She was so widely known for her Christian character." Everyone knew her to be a saintly personality.

Her children were never neglected in any way and she was always concerned with their welfare. She desired the very best of life for them, and, above all, she wanted them to know God as she knew Him.

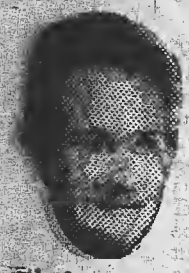
Truly, the dearest one on earth to me
is gone, but God has given to me that
courage that He gives all His children
who are in sorrow. I express my thoughts
of her now in this beautiful poem that
seems so close to my heart:

My heart was frozen, even as the earth—
That covered thee forever from my sight
All thoughts of happiness expired at birth;
Within me naught but black and starless night.

Down through the winter snowflakes came,
All shimm'ring like to silver butterflies
They seemed to whisper softly thy dear name;
They melted from mine eyes.

But suddenly there bloomed, within that hour,
In my poor heart, so seeming dead, a flower!
Whose fragrance in my life shall ever be
The tender sacred memory of thee.

WOMEN WHO SUFFER



Birmingham, Ala.—Mrs. Daisy Walker, 105 N. 39th St., says: "I used to suffer from irregularity, was awfully nervous, and had cramps and pains and headaches associated with functional disturbances. Dr. Pierce's Favorite Prescription helped to relieve me of this condition. My appetite improved, I gained strength and felt just fine." Buy it from your druggist today.

Troubled by Constipation?

Get relief this simple, pleasant way!



● Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use—and pleasant to take!



● You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!



● In the morning you have a *thorough* bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

Ex-Lax is good for *every* member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

MISSISSIPPI CONFERENCE W. M. S.

(Continued from page 11)

that, for I'm sure you have read it in the papers.

"Am still 'deep' in my language study. You see, our six months loss of study while in Korea, made us forget so much that we had learned the year before. Not only that we were not studying Chinese, but it was hearing Korean and Japanese all the time put other sounds in our heads. However, when we started Chinese again, what we had learned did 'come back' to us. In about two weeks I will take my second year exams and will be ready to start my third year study.

"In the afternoon I am doing some teaching—have both Bible and English classes. We do have some very attractive young people. Speaking of young people, wish you could come to our department of the church school some Sunday morning! We have such a large department we are having to ask the adults to swap assembly rooms with us. They have been using the auditorium and are being so nice about letting us have it. They have a large department, too, but one of the assembly rooms can comfortably take care of them.

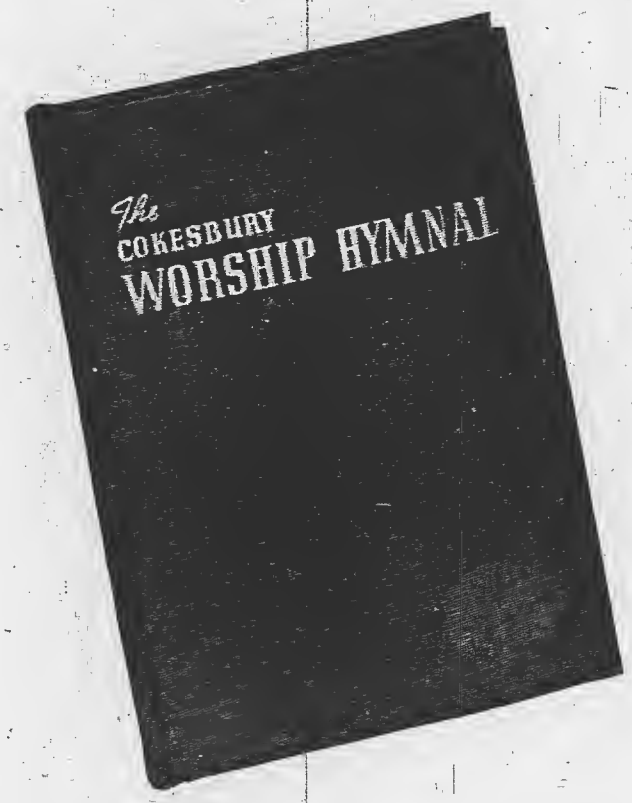
"Louise went to Pekin for language school. Up until the first of September, I expected her in Shanghai, and it was a little hard to change my thinking. However, I am delighted that she is to have her first year in Pekin, for that is thought to be the best language school in China, beside having the advantage of living there. Louise left the boat in Kobe and went direct to Pekin—because of time and travel she did not come by Shanghai. Shall be looking forward to next summer, when I can go to Pekin and bring her to Shanghai with me. It is hard to be 'so near and yet so far.'

"Please give my love to the members of the Executive Committee and all the women of the Conference. Please know that I am thinking of you even if I don't prove it with a letter."

THE CHURCH

The church may not be all we think it should be; but it is the best available. It is the one power for righteousness we may depend on. It is the one channel for that humanity which in every man's heart bids him "go into all the world," with the means of healing, the offer of good-will, and the love of God. The minister may be a dud at his business; but his business is not a dud, and he, himself, is no worse than other men who are called to tasks too lofty to be fulfilled by human nature.—Alvin E. Magary.

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. —Adv.



Our Customers Write An Ad!

You see, being the publishers, we naturally believe that the new COKESBURY WORSHIP HYMNAL is the best songbook available today. But we wanted you to know that many others feel the same way about it! So, by excerpts from the many letters received since publication we let our customers "write our ad." Read below what they have to say.

•

"... one of the finest collections of Gospel songs that I have ever seen for such a low priced book."

"... a fine contribution to the music of Methodism and of Christianity."

"... It is the most complete songbook that I've ever seen—one that will meet the need of every division of the Church School and of any other church service."

"... I am pleased to find so many appropriate songs for children and young people and I believe this book will fill a long felt need in our rural churches."

"... a very fine piece of workmanship, with splendid content."

"... the best arranged hymnal I have ever examined."

"... just what we have been needing for the small church."

"... an excellent contribution to our worship services."

PRICES: Single copy, postpaid, cloth binding 50 cents, manila 30 cents. In quantities, transportation extra, cloth binding 40 cents, manila 25 cents. Round or shaped notes. Orchestrated edition available.

METHODIST PUBLISHING HOUSE

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Nashville, Tenn., Dallas, Tex., Richmond, Va.

(Please Order From Nearest House)

New Orleans
CHRISTIAN ADVOCATE



THE WORLD IS MY PARISH

THE LIVING CHURCH

Blessed is the man whose talk bears a direct relation to his acts.

—E. C. Lindeman.

THE PRAYER-ROOM TODAY

O God, we pray for help for today and for needs. Above all things, help us to keep our eyes fixed upon the Captain of our faith, that we may keep step with Him and find courage for our task.

Vol. 86. No. 5.

NEW ORLEANS, LA.

THURSDAY, FEBRUARY 2, 1939.

J. C. JOURDAN



Above we present a likeness of a devoted Christian man, a loyal official of the Iuka, Miss., Methodist Church. He attends consistently the church meetings to which he is elected and although not a member, he attended the last four General Conferences at his own expense. He is a loyal and true friend of the pastor, liberal in his support of the enterprises of the Church, and a man of catholic spirit and benevolent heart.

Wallet of the Week

JOHANNESBURG, SOUTH AFRICA, is one of the greatest cities in the world south of the equator. It has a population well over a quarter of a million, and employs four hundred thousand Africans in the extensive gold mining operations of the Reef. It is claimed that at any time of the day, more people are at work below the ground than on the surface. Two languages are spoken, Afrakaans and English, the one being the language understood by the natives and the other the language of the white people.

* * *

THE MAORIS are the aborigines of New Zealand. They are a Polynesian people, and Kupe, a Polynesian navigator, discovered New Zealand in 1250 A. D. Ao-tea-roa, Long White Cloud, is the Maori name for the Island. For a long while the steady decline in the number of the Maori people seemed to indicate that the race might disappear. It reached a maximum low of about forty thousand in 1896, but in the last forty years there has been a remarkable upturn and they now number eighty-five thousand.

* * *

BUILDERS OF THE NORTH SEA CANAL experienced great difficulty in securing fresh water. Finally one of the engineers observed that the rabbits, hares and partridges, which swarmed in the sand dunes, never came to the wells made by the engineers for water. This led him to suspect that they had secret drinking-places. By investigation, he afterward found an underground reservoir to which they had access. A similar report of airplanes flying over the Great Desert mentions hitherto unknown pools of water to which birds and animals go to slake their thirst.

* * *

ORGANIZED RELIGION in the United States, according to statistics sent out by The Federal Council of Churches, numbers 64 million adherents. Of these, 37 million are Protestants, 22 million are Catholics, and 4 million Jews. Forty per cent of the Protestants belong to the four larger denominations, 22 per cent to the five next larger, 11 per cent to the three next larger, and 27 per cent are scattered among 182 smaller denominations, no one of which has as many as a million members. Approximately 28 per cent of the Jews, 27 per cent of the Catholics, and 11 per cent of the Protestants are under thirteen years of age.

ARCHAEOLOGICAL EXCAVATIONS in progress on the northwest face of the Acropolis are said to have brought to light the Agora and the ancient market place of the Athens of the classical epoch. This was the religious and political center of Attica. The success of the explorations brings increasing hope that it may be possible to locate with certainty the Areopagus where the Apostle Paul addressed the Athenians in behalf of Christianity, the address recorded in the seventeenth chapter of Acts.

* * *

THE PROBLEM OF ILLITERACY is far from final solution, according to report made at the Madras Conference. Dr. Frank C. Lauback, who has become widely known as the Apostle of Literacy, told the gathering that the population of the world is still sixty-two per cent illiterate, and that one-third of world illiteracy is in India. Dr. Lauback's attack on illiteracy, through the use of a system of key-words and syllables based upon them, is said to have proven effective in a number of languages and dialects where it has been tried.

* * *

THE CHRISTIAN MISSIONARY MOVEMENT is one of the most extensive enterprises in the world. According to a recently published survey, the Protestant churches have work in 92 countries and islands, not including Canada, the United States and Europe, exclusive of the Balkans. These enterprises employ 27,577 missionaries, 203,468 nationals, and maintain 56,891 Christian schools. The cost of these operations amounts to $30,938,450 collected from the churches, and $28,738,790 from the nationals—a total annual expense of $59,677,249.

* * *

SESQUI-CENTENNIAL YEARS falling in 1939 include many events of great historic importance. Among these, are the storming of the Bastille on July 14, 1789, which marks the beginning of the French Revolution; the inauguration of George Washington, first President of the United States, on April 30, 1789; the birth of Dr. Richard Bright on September 28, 1789, London physician who discovered "Bright's Disease"; and the birth of Louis Jacques Mande Daguerre, the pioneer in photography whose daguerrotype, the first and the most widely known of the early sensitized plates, was announced on January 7, 1839.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

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W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

BARRIERS TO PROGRESS

Two unfortunate attitudes militate seriously against the progress of the Church in its efforts to promote the enterprises of the Kingdom. The first is that of the man who has an incurable local complex. He cannot see beyond the horizon of his own community, and every patch of cloud in the sky becomes an ominous portent—a signal for a retreat to the storm cellar. Such men would restrict the operations of the Kingdom of God to what affects them and they do not feel the urge to translate themselves through service into the pattern of God's eternal purpose. Naturally they spoil the output of the church in the zones of their activity.

The second attitude is that of the man who is disposed to treat property as an instrument of control in church affairs. Some men seem to go so far as to think that property is a divine endowment for implementing small and selfish ideals. No matter what is involved, they seem to think that their money is a proper weapon for resistance. They imagine that, by a little tightening of the purse string, the preacher can be starved into submission and that church progress can be slowed to the pace of their leaden feet. "I decline to contribute to the budget of the church," "stop my paper" and other such orders are not unfamiliar words to many. We know places where the benevolences of the church have kept open a door of hope for those who afterward sought to determine the course of the church. Such a use of money, to say the least, reflects small credit upon the wisdom and purpose of God. It was exactly such a spirit which was the foundation of the legal term "Simony," Peter's word, "Thy money perish with thee." No man will say that bread or even life itself is an absolute means of controlling the thought and the devotion of good men until he has forgotten that long roll of martyrs who went to their death because they counted their faith in Christ more precious than life itself. Money is not more potent than God, and God certainly never entrusted any man with property to be used for the defeat of His Kingdom as represented by the Ch[illegible]

THE COMMISSION ON CHURCH UNION

(Editorial Correspondence)

We reached Jackson Monday night and have been sitting in on the sessions of the Commission on Interdenominational Relations and Church Union, morning, afternoon and night. We wish that the entire Church might know the atmosphere of this gathering. We do not know anything that might do more to relieve the fears of those who regard Methodist union with some measure of apprehension, nor that might be a greater encouragement to the entire Church as to the future of the Methodist movement. We believe that Union is being effected upon the basis of feelings and understandings which are just, generous and magnanimous. Every item receives careful and earnest consideration and every issue raised is met in all seriousness and the finest spirit prevails. Occasionally considerable time is wasted on matters of minor importance, but the Commission is devoting its energy and thought to the main task and it is seeking to keep well within the limits of its authority. It is especially careful to avoid even the appearance of usurping the rights of the Uniting Conference. The task of harmonizing the recommendations of the various committees is great, and the final work at the Uniting Conference is going to require time and infinite patience. No one can conceive of the problems raised by the simple and unpretentious, "harmonize the Disciplines," until he faces up to the task of putting it into effect. It is almost unbelievable that three churches, with a common origin and a common field of development could, within the short space of a century and a half, have developed so many cross-currents of interest and polity. There are times when each group sees the situation from the angle of its own experience and practice, but in the end all bend to the common purpose of the Plan of Union. We feel that each day of our sitting together increases our sense of union, deepens the note of our Methodist fellowship, and strengthens the cause of evangelistic conquest.

TEN THOUSAND CAMPAIGN

As we go to press, a great number of subscriptions are coming in and it is impossible to list them until next week. We had hoped to close the campaign early in February, but a number of messages and telephone calls indicate that there is a widespread interest in the attainment of our goal. We are out for the ten thousand. We earnestly desire that every district may reach its full quota of new subscribers and we will not close the campaign until they have opportunity to do so. The first to breast the tape is Baton Rouge District, J. H. Bowdon, presiding elder. We congratulate Bro. Bowdon, his preachers and people. They have made consistent progress in Advocate circulation and it is a great joy to accord them the first place in this campaign.

THE COMMISSION ON UNION—A FINAL WORD

The Commission was in session for an entire week and worked practically eight hours a day in an earnest effort to reduce to harmonious and constructive form the great volume of material assembled by the committees appointed to do the preliminary work. It is impossible for anyone, not familiar with the many regulations and divergent lines of polity in the three uniting churches, to realize the magnitude of this task. The Commission did not spare itself in any particular, but undertook its work with a determination and a seriousness worthy of the great interests involved. Naturally we did not always see eye to eye, but there were no concealments and no jockeyings for advantage of any kind. Some matters were transmitted to the Uniting Conference as they came from the committees with all supplemental suggestions and resolutions to be handled by that body. This course was not due to a failure to reach agreement, nor to any desire to shift responsibility, but because the very limited time of the Commission made it impossible to do justice to them. It was felt that these matters should be sent on as they are rather than risk prejudicing them by recommendations based upon inadequate consideration.

No recommendations have been released to the church press and it is altogether likely that some things may not be in form for publication before the Uniting Conference shall convene. There is no wish upon the part of any to withhold information, but it would not be wise to release to the public that which is more immature planning than conclusion. As soon as any matter may be sent to us, we will share it with our readers. Meantime, let us say again, that the attitude of the Commission, both the individuals and the entire group, was all that could be desired. There was no unseemly incident, no bickering, but a manly facing up to the task of building a united Methodism, North and South, East and West, and without favor, or discrimination of any kind.

Editorial Miscellany

By Dr. H. T. Carley

GOOD OLD "PAT"

"Pat," our Boston terrier, is blind in his left eye. His loss of vision is not due to the infirmities of age, though he will soon be six years old, or to the ravages of disease, but to a fight in which he became involved a few months ago.

"Pat," as we have previously remarked, is a lovable little wretch, affectionate, playful, reasonably obedient, and as hardheaded as a billy goat. His devotion to the family is beautiful—so intense as to be almost pathetic. When any one of us is away, especially the wife or the daughter, he goes into practical retirement, lying moodily by the fire or propping his feet on the sill and gazing wistfully out of the window. He knows our car by sight, by the way it runs, and by the sound of the horn. When he sees or hears it coming, he loses his listlessness and breaks for the door, to meet the returning loved ones at the gate. He evidently doesn't know he is a dog, but thinks he is a member of the family.

But lovable as he is, he is a natural-born fighter. Big dogs inspire no more fear in his heart than those his own size. If he sees one that he can get to, he looks at him a moment as if to size him up—and then tears in. He doesn't wait for a chip to be knocked off his shoulder—he puts the chip on the other dog's shoulder and knocks it off himself.

He made the mistake of picking a fight with two big dogs at the same time. His courage was magnificent—but his judgment was poor. He came out second-best; no, he didn't come out—he had to be pulled out, for it never entered his mind to quit when he was licked. That's the way with bulldogs.

So he lost an eye.

But he's still the same old "Pat"—lovable, cheerful, reasonably obedient, hardheaded as a billy goat, and ready for a fight. That sightless orb makes our hearts ache—but it doesn't seem to bother him.

Some dogs can stand more than some people can.

CHURCH-WIDE CONFERENCE ON EVANGELISM

By Bishop Charles C. Selecman

Pursuant to the action of the General Conference establishing the Commission on Evangelism as set forth in our Book of Discipline, p. 513 (d), 520. Art. 8 (4) and 137 (b), Harry Denman, Secretary of Evangelism, and I have conducted conferences on Evangelism in nearly all the Episcopal Districts of our Church, with the hearty cooperation of the Bishops in charge.

Our first conference was held at Charlotte, N. C., where we were met by the leaders of the four Carolina Conferences, with Bishop Clare Purcell, presiding. We moved on to Columbus, Georgia, where with Bishop J. L. Decell, we spent a day with representatives of Georgia and Alabama, thence to Richmond, Virginia, and Charleston, West Virginia, with Bishop W. W. Peele, meeting with leaders of the Virginia, Baltimore, and Western Virginia Conferences. Turning eastward, we journeyed by bus to Louisville, Kentucky, and had a gracious day with Bishop U. V. W. Darlington and the Kentucky leaders. Our next conference was in Memphis, Tennessee. We were joined here by Bishop Clare Purcell and Bishop J. L. Decell. It was our pleasure to have Bishop Purcell accompany us to Little Rock, Arkansas, where he delivered a ferrent and powerful address that stirred our hearts and drew us to an altar of prayer and reconsecration. In Jackson, Mississippi, we discovered in our leaders the same profound interest in this great cause. At San Antonio during the Council we held the annual meeting of the General Conference Commission on Evangelism, and had group meetings with the General Evangelists of our Church. In San Antonio, we also met the representatives of the Annual Conferences in Texas, Louisiana, and New Mexico, in cooperation with Bishop A. Frank Smith and Bishop Ivan Lee Holt. After this we proceeded to Oklahoma City. At this conference we had a stirring inspirational address by Bishop Ralph Cushman and perhaps the largest attendance of the entire circuit. At Jefferson City, Missouri, we were greeted by the leaders of the three Missouri Conferences led by Bishop W. T. Watkins. This completes our schedule of conference meetings, with the exception of the Tennessee and Holston Conferences, which meeting is scheduled for March 14th, at Chattanooga, Tenn., under the leadership of Bishop Paul B. Kern. We will not undertake to hold conferences in the far west, but Dr. Denman will probably visit that section later in the year.

Invited to these conferences were certain groups, namely: the members of the Annual Conference Commissions on Evangelism, the presiding elders, Conference Lay Leaders, Presidents of Conference Woman's Missionary Societies, Executive Secretaries of Conference Boards of Christian Education, and the Conference Missionary Secretaries of the Conferences concerned. Our object was to confer with our leaders on this great issue. While no effort was made to secure crowds, we made it clear that pastors and other interested persons were welcome, especially at the consecration service from 11:30 to 12:30. In most instances the main auditorium was required for this occasion, and large crowds attended these consecration services. An altar service was held at every meeting except our first one.

After a devotional period from 10 to 10:30, under the direction of the Bishop in charge, we spent one hour looking at the broadside picture of the field and considering the forces available and the methods to be employed. Every type of evangelism was emphasized. Personal, pastoral, educational, visitation and mass methods of approach were studied. It was made perfectly clear that the Commission desires to move not on one single line but to be all things to all men if we may "by all means save some."—1 Cor. 9:22.

Dr. Denman explained in detail with the aid of the blackboard the organization and promotion of the Fellowship of Evangelism in the local church. Not added machinery is sought, but a spirit to dominate and empower existing organizations. Over and over he pled for stewards, Church [illegible] and missionary [illegible] The Fellow[illegible] each in ea[illegible]

REPORT ON NEW SUBSCRIBER CAMPAIGN

Mississippi

Rev. J. L. Nabors, Jr., Paris	2
Rev. G. G. Yeager, DeSoto	2
Rev. Seamon Rhea, Como	3
Rev. Walter W. Jones, Boyle & Pace	1
Rev. A. R. Beasley, Holly Springs	7
Rev. W. C. Mattox, Smithville	4
Rev. W. C. Beasley, Shannon	5
Rev. Guy Ray, Cockrum	4
Rev. W. W. Milligan, Duncan	2
Rev. G. R. Meaders, Buena Vista	29
Rev. J. L. Neill, Brookhaven	1
Rev. F. E. Dement, Jr., Gallman	3
Rev. W. V. Stokes, Etta	2
Rev. R. C. Nanney, Ashland	7
Rev. T. H. Maxey, Waterford	5
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Louisiana

Rev. Ralph Cain, Gonzales	4
Rev. R. V. Fulton, Lottie	3
Rev. Louis Hoffpauir, Haynesville	3
Rev. Carl Lueg, Hammond	3
Rev. W. H. Giles, Bastrop	9
Rev. M. S. Robertson, St. Francisville	3
Rev. J. P. Bonnecarrere, Jackson	3

to witness and to work, and thereby restore the old class meeting geared to modern conditions. In order that the Fellowship of Evangelism may not fail for lack of a mission, seven definite objectives were proposed, (1) personal work; (2) help in the revival; (3) assist pastor to train new members for Fellowship and usefulness in the Church; (4) visit inactive members, a very large group in the average church; (5) help with the Sunday evening service (many working people cannot attend morning worship, but the pastor and janitor cannot succeed without cooperation. Here is a chance to train a group not active Sunday mornings; (6) join in the campaign to increase the enrollment and attendance at Sunday School; and (7) extension work. The great command is not "Come" but "Go." The neglected zones in city, village and country should be systematically visited. Take a copy of the Upper Room or Tidings, our new organ of evangelism, and "Go." Preach in school houses, factories, on street corners, in parks, on radio. Go to C. C. C. Camps, high schools—even to jails and preach Christ to old and young. Cultivate the habit of engaging people, even strangers in conversation on spiritual things.

Home evangelism, too, was stressed. Let us lay upon parents the great charge of care for their own children. Harry Denman's mother led him to Christ with the help of a faithful pastor. A beautiful testimony which was a tribute to mother's influence and prayers.

The following dates were underscored. February 28th is designated by the Commission on Evangelism as the time for simultaneous Covenant Meetings for ministers in each presiding elder's district. On this day, the pastors are asked to spend three or four hours, for example, from ten to two, in prayer and testimony. Some confessions may be forthcoming as we obey the call "my soul wait thou upon the Lord." Another memorable date is April 2nd, the two hundredth anniversary of John Wesley's first field preaching. This falls on Palm Sunday in 1939. It would be a fitting observance if many of our churches, led by their pastors, would go out on the streets or to some public place and hold open air gospel meetings in an effort to preach Christ to the unchurched masses during the week of April 2nd to the 9th, and possibly continue until Pentecost, May 28th.

Easter Sunday, April 9th, will, we pray, be a day of great ingathering throughout our Church. May 28th is Pentecost. The earnest appeal we make is for an intensive **followup season** of visitation, personal **work and evangelistic preaching from April 9th to May 28th**, thereby endeavoring to overcome the inertia that sometimes grips the Church after Easter. August is a [illegible] evangelism. [illegible] of [illegible] pastor.

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Rev. Carl F. Lueg, Hammond, sends in two and one-half new subscriptions and says that he thinks others will be coming in soon.

Rev. P. W. Sibley, Walker, brings his total of new subscribers up to four and expresses the hope that he will be able to send more later.

Three more new subscriptions from Leesville brings the total to four sent in this month. "He shall not fail or be discouraged," is Dr. Carter's slogan.

That Rev. T. F. King, Ida, continues to place the Conference organ before his people, is evidenced by a new subscription and the promise of several more.

A list of nine new subscriptions comes to us from First Church, Baton Rouge, with a promise of more before the end of the week. Dr. J. Richard Spann is the pastor.

The fourth new subscription for the Gonzales charge has been received from the pastor, Rev. Ralph Cain, who has a way of not only getting his quota but of doubling it.

Rev. W. A. Cross, Baker, believes in going the "second mile." He sends in his quota of five new subscribers and tells us to charge him with five or ten more if we need them to reach our goal.

Rev. D. T. Williams, Angie, sends in a renewal subscription and says that while he has not been able to register in the campaign for new subscribers he is going to keep on trying. We appreciate such a spirit.

Rev. M. S. Robertson, pastor at St. Francisville, has been doing some good work for the Advocate, as evidenced by the list of subscriptions sent in and we greatly appreciate both his work and his enterprising interest.

Dr. D. B. Raulins, the new presiding elder of the Ruston District, seems to have a let-down feeling since he says, "I am afraid if my work continues as exacting as it seems to be I shall not be able to develop the 'rested look' for some little time."

Bro. J. H. Frazer, chairman of Christian Literature, has sent in ten new subscribers from Bastrop. He reports that the work there is moving very smoothly under the leadership of the Rev. W. H. Giles, with all services well attended and the Youth's Crusade off to a good start.

The Ponchatoula station quota of six new subscribers to the Advocate has been raised and the pastor, Rev. Ashley T. Law, is planning to get his renewals in February. He reports all work on the upgrade, salaries have been raised again, and the repair and building program is to be completed this year.

Rev. J. E. Hearn, Zachary, finds that it is not so hard to get his people to subscribe to the Advocate this year. He thinks that the paper is improving steadily and that his people are beginning to enjoy reading it. A list of seven new subscriptions from his charge is ample evidence that such is the case.

The editor acknowledges with appreciation an announcement of the marriage of Mary Bonner, daughter of Mrs. Stella Bonner Johns, to Mr. Reo Eldred Duggan at Lake Charles, January 21. Mr. and Mrs. Duggan will make their home at Magnolia Highway, El Dorado, Arkansas. The editor and the Advocate join in congratulations and good wishes for a prosperous and happy journey through life.

Rev. R. V. Fulton sends in two new and one renewal subscription from Lottie where he is serving his second year. He says that they have been very well received by the people and that the work is showing very encouraging signs of improvement from various angles. The first quarterly conference was held at New Roads with twelve delegates from other churches and a large number of local people in attendance. The presiding elder, Rev. Henry Bowdon, presided and all assessments were made the same as last year.

Rev. D. F. Anders, Mooringsport, writes that they feel the loss from their church program of Dr. H. P. Dole, Mr. Percy Sharp, Sr., and Mr. F. F. Jeter who were translated last year. They were the staunch supporters of the church, faithful Christians, and unfailing friends of the pastor. Bro. Anders reports progress in all departments of his work and he is expecting that both Mooringsport and Oil City will become stations next year. The memoir of Bro. Jeter seems to have been lost in transit or otherwise and that will account for its delay.

PERSONAL AND OTHERWISE

Mississippi Conference

Bro. John C. Hayes asks us to change his address from Route 3 to Route 1, Gloster, and adds a word expressing his appreciation of the Advocate.

Dr. Henry Flowers has been made Advocate representative for First Church, Brookhaven. He begins his work by sending in a new subscription.

One of the Stewards from the Mathews Chapel Church, Gene Montgomery, was seen the other day headed towards his pastor's home with a home-cured ham.

Rev. J. B. Cain, pastor, Hazlehurst, is starting off a very fine year. It is the first time in the history of the Church that the entire budget has been pledged.

Rev. J. S. Noblin, Collins, is working on his quota for the new subscriber campaign. We feel sure from the results of past years that he will go over the top again.

Mrs. W. Dudley Massey, Carthage, in renewing her subscription says: "I enjoy the paper so much." Such expressions of interest and loyalty hearten us for our task.

Rev. R. E. Case, of the Caseyville charge, is in high favor with his people. The charge Board of Stewards reports an increase in pastor's salary for this year, and also a increased goal on benevolences.

We wish to express our appreciation to Bro. F. B. Dewess, of Philadelphia, for his renewal of the Advocate for two years, the renewal of a friend's subscription, and a contribution for the superannuate fund.

Rev. R. H. Clegg, presiding elder of the Brookhaven District, announces a Youth Crusade rally at Brookhaven, February 28, at 7 p. m. Rev. Wm. H. Wallace, Jr., pastor of First Methodist Church, New Orleans, will be the inspirational speaker.

Rev. L. L. Roberts, pastor at Prentiss, is rushing the building of an educational building and also repairing and redecorating the church auditorium; getting ready to entertain the Brookhaven District Conference, April 11-12.

We have a most encouraging report from Rev. J. A. McRaney, Washington. His people are showing their interest by working for the advancement of the Kingdom and are even more anxious to put over the program of the church than they were last year. They secured their quota of subscriptions last year and have made a good beginning on this year's quota.

Rev. Fred Thompson, Camden, sends us notice of the passing of Rev. C. H. Ellis, superannuate. Bro. Ellis, notice of whose illness we carried some time ago, was ninety-five years old and his death occurred on January 16. He is survived by two daughters, Mrs. S. C. Milton of Camden, and Mrs. J. W. Chisholm of Rising

Star, Texas; five grandchildren, and a host of friends.

We appreciate a good letter from Bro. W. F. Youngblood, Meadville, and we appreciate all the more his friendship for the editor and his loyalty to the Advocate. Bro. Youngblood who had been somewhat dsturbed was much helped by the preaching of Bishop Darlington at Natchez and he says that he finds more worth while in the leadership of the church than he had thought.

Rev. T. M. Ainsworth, Decatur, writes us of the death of his father, at Jay Ess, on Friday, January 20. One of the last acts of the life of that noble father was the renewal of his Advocate subscription for the fifty-seventh consecutive year. We sympathize with Bro. Ainsworth in his great sorrow and we hope that the inspiration of the father's life may abide with him for many years to come.

Rev. R. H. Clegg and a group of pastors, including Rev. L. E. Alford, Rev. J. M. Lewis, Rev. Ira Williams and Rev. H. L. Daniels, met in the Darbin community on the Monticello charge, for the purpose of looking over the situation for the location of a new church. A plot of ground, consisting of about seven acres, was donated by a devout Methodist of that community. It is located near the Consolidated School of that section.

PERSONAL AND OTHERWISE

North Mississippi Conference

Rev. Otho M. Brantley continues to press the Advocate cause on the Fannin charge. He sends us two more new subscribers.

Four more new subscriptions from the Buena Vista charge bring the total up to twenty-nine. Rev. G. R. Meaders is the pastor. What a splendid record!

Rev. W. W. Woollard has to his credit four new subscriptions from the Rosedale charge. We feel that we can always count on Bro. Woollard to do his part.

Miss Addie T. Brown, not being able to get in touch with her pastor immediately, sends in her subscription and asks that it be credited to the Waterford charge.

We wish to thank Dr. Homer E. Frizell, of Vaughan, for the year's subscription sent through his pastor, Rev. F. M. Casey. Bro. Casey is giving proof of his ministry.

Bro. J. S. P. Carr, of Louisville, renews his subscription, expresses his appreciation of the Advocate, and speaks a good word for his pastor, the Rev. J. W. Gibson.

Rev. W. W. Hartsfield is doing a substantial work on the Fulton carge. It is in no sense spectacular, but it will abide and Bro. Hartsfield is very happy in his work.

Rev. H. L. Beasley, Sardis circuit, reports four new subscribers and two renewals and adds that he is "going to get out this week and try to hustle up some more."

We acknowledge with thanks an additional list of new subscriptions from Rev. R. C. Nanney, Ashland circuit. This makes seven in all, a most commendable showing.

Rev. T. W. Smallwood sends another new subscription for the Ethel circuit, bringing his total to four. Sustained effort combined with consecrated zeal will bring success.

Rev. T. H. Maxey writes that Waterford is his first pastoral charge and he is very much pleased with his people. We appreciate also his assurance regarding the Advocate cause.

Rev. F. L. Looney, Mantachie charge, takes time to drop us a card to tell us that he is seeking to secure ten new subscribers to the Advocate. We appreciate this interest and cooperation.

In remitting for two new subscriptions, Rev. W. M. Hester says that they will soon move into the new brick-veneer parsonage at New Albany. He appreciates the fine work done by his people.

Bro. L. H. B. Stevens notifies us that he has moved from Greenville to Indianola and asks us to make the change of address at once as he does not want to miss a single copy of the Advocate. We are more than glad to do so.

Rev. Seamon Rhea, Como, is making satisfactory progress in his work at that place. He is now in his fourth year, has the largest church school attendance in the history of the church, pastor's salary was increased $200, and all interests are being cared for.

Rev. W. V. Stokes writes that everything is moving along nicely on the Salem and Friendship charge. The church attendance is good and several projects for church improvements are being carried out. The Conference organ is not being overlooked.

The new subscriptions sent in by Rev. K. E. Clark, Pittsboro charge, have been entered, as have the three which were sent in from Bruce last year and inadvertently left off the mailing list. We make sincere apologies to Bro. Clark, Mrs. L. O. Mayhan, J. G. Lewis and T. P. Brunson.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Rev. W. C. Mattox sends a list of four new subscriptions and expresses regret that he has not had better success so far. He says that he is not going to give up, however. This is Bro. Mattox's third year on the Smithville charge and the outlook is good for a successful year in many respects.

Rev. Walter W. Jones, Boyle, is delighted with the people of his charge and with the progress of his work. The church building at Boyle, which was badly in need of repair and somewhat unsightly, has been changed into a thing of beauty. Bro. Jones has a Country League with thirty members.

Dr. Henry F. Brooks, presiding elder of the Greenwood District, begins the second round of his career as a presiding elder with sincere apprecation of his people and preachers and with an optimistic outlook as to the work of the church. His list of appointments appears elsewhere.

It is a great joy to the editor to be able to report the improvement of Rev. James H. Felts, Fulton, Kentucky. Bro. Felts is home again from the hospital where he had treatment for a rather stubborn illness with which he has been afflicted for some time. He is still somewhat incapacitated, but is definitely improved.

Rev. J. L. Nabors, Jr., pastor at Paris, reports the charge as moving forward. Salaries have been more than doubled, a twenty-five per cent increase in the benevolences has been accepted, and the payment on benevolences was double that of the previous year. This represents the achievement of a little more than a year on the charge.



We regret to learn of the sudden death of Mr. Byrn Goza, following a stroke on Wednesday of last week. Bro. Goza was reared near Enon church in Carroll County and he was the youngest and the last of a large family. He was buried at Bethlehem Church near Winona. We sympathize with these our life-long friends in their great loss.

Such interested and responsive laymen as Bro. D. H. Hall of New Albany, are a joy and an inspiration. He sends a check for five subscriptions and says: "Send to some superannuated preachers or some preachers' widows, and if you know of four or five more who really need the Advocate and are not able to pay for it, send it to them and send me the bill."

We are happy to acknowledge letter from Mrs. D. C. Foust, of Hickory Flat, by saying that her subscription date has already been set up for another year. Sister Foust writes us that she has been reading the Advocate since she was a child, and although now in her eightieth year and paralyzed, not having walked for four years, still enjoys reading her church paper.

A quota of seven new subscriptions assigned to Rev. J. A. George, has already been sent in. He is very happy in the work at Oxford. His people have been most gracious to him and his family, and he finds it an inspiration to be associated with them and with the University faculty and student body. He reports excellent congregations and good prospects for a great year.

AN APPRECIATION

Dear Mr. Editor: Just in a few words I wish to express my appreciation and gratitude to the kind friends for the interest that was shown in behalf of the superannuated preachers in their free-will contributions as a Christmas offering, and also to the beloved ministers of the gospel for their interest in behalf of the old retired ministers, and also to our good editor of the New Orleans Christian Advocate for his interest in behalf of the superannuates which has been clearly shown in columns of the Advocate.

If I live to see the 29th day of June, of the present year, it will make sixty years since I was licensed to preach, and I have been busy at work ever since I was licensed to preach. When I am not preaching I am reading and studying.

H. J. BOLTZ.

Ruston, La.

A SURPRISE PARTY

The Miriam Circle of the Missionary Society, of the Rayne Methodist Church, sponsored a surprise party for Rev. J. D. Fomby, on last Friday evening, the occasion being this beloved pastor's birthday.

Guests were invited to meet at the Hut, and instead of individual gifts being purchased and provided separately, each family was asked to contribute pennies matching his age. These, in turn, were changed into "green-backs," and fastened securely into an old-fashioned bouquet, cleverly made of vegetables, which have formed Rev. Mr. Fomby's diet during a recent illness. After this unusual and attractive arrangement had been wrapped in waxed paper, the guests proceeded to the parsonage, en masse, where the token of the high honor and esteem in which Brother Fomby is held by all, was presented by Mrs. H. A. McDonald.

A beautiful birthday cake, iced in white and decorated with garlands of green with red flowers, and centered by an oval with the name "Fomby," and his age inscribed in the iced confection, bore 47 lighted tapers. The cake was later cut and served with delicious fruit punch. The birthday table was beautifully decorated with its lace cloth and a lovely bouquet of gladiolas, with the birthday cake and large punch bowl.

Bro. Famby did not succeed in blowing out all of the candles, but otherwise the remainder of the evening was a complete success. In a brief but touching message, he expressed his sincere appreciation for the hospitality, and for the wonderful feeling which had prompted it.

The party entered the Fomby home singing "Happy Birthday," and during the course of the evening, several additional songs were enjoyed. All of the guests expressed their personal greetings and good wishes to Bro. Fomby, along with the hope that he would soon be entirely restored to health and able to fill the pulpit again. The entire affair formed a complete surprise, not only to Bro. Fomby, but to his family also. About fifty guests were in attendance.

REPORT OF THE COMMISSION ON EVANGELISM

The Commission on Evangelism of the Louisiana Conference was called to meet in First Church, Monroe, January 23, 1939, by the Chairman, Rev. W. C. Scott. After devotional services by the Chairman, Rev. L. W. Smart was elected secretary for the meeting.

After careful study and prayerful deliberation and discussion, the following objectives were adopted. We ask that you do all you can in putting into effect these objectives.

I. AN EVANGELISTIC MINISTRY. We ask that the presiding elders call a meeting (if you have not already done so) of the preachers for a service of consecration. There is so much professional work in the ministry, so many material tasks, so much dealing with the difficult problems of administration, money-raising, and so on, that there is great danger that the ministry of today will miss the burning heart, that is, the heart that glows with spiritual fervor and heavenly enthusiasm. The men who have been successful in evangelistic work have been those whose personalities speak louder than their voices.

II. A COPY OF THE UPPER ROOM IN EVERY METHODIST HOME. This to be done through publicity: From the Pulpit, in the Quarterly Conference, by the Woman's Missionary Society, by the Missionary Committee, Spiritual Life Group, through the Press and your Bulletin. We believe that someone appointed to be responsible for this publicity will aid a great deal.

III. SEE THAT A COMMITTEE ON EVANGELISM IS APPOINTED IN EVERY CHURCH. Through this committee and the pastors, the following objectives can be reached:

1. REVIVE: Prayer, Bible Reading, Church Attendance, Personal Work.

2. RESTORE: Indifferent members to active service, non-resident members to where they live, members elsewhere to active membership in the local church.

3. RECRUIT: Names for prospect list, through home visitation evangelism, through special decision days and evangelistic campaigns.

4. REMEMBER: The aged, the orphan, the needy, the sick.

5. RETAIN: All converts, and enlist their fullest cooperation in the enterprises and activities of the local church.

IV. ASSIST PASTORS WHERE THERE IS AN URGENT NEED. TAKE THE GOSPEL MESSAGE TO EVERY UNCHURCHED AREA IN OUR CONFERENCE. We believe this can be done in cooperation with the Commission on Rural Work and the presiding elders. We solicit both preachers and laymen for volunteer work in carrying out this objective.

V. AN ADEQUATE PROGRAM OF EVANGELISM IN EACH DISTRICT CONFERENCE.

VI. URGE PRESIDING ELDERS TO APPOINT DISTRICT DIRECTORS OF EVANGELISM. THE DIRECTORS TO CONDUCT CONFERENCES OR INSTITUTES ON EVANGELISM AMONG ALL GROUPS SUCH AS:

1. YOUNG PEOPLE. Three things are suggested—(a) Form a group of boys and girls into a "Pastor's Class," in order to prepare them for church membership; (b) Observe Decision Day in the Church School following a careful teaching and preparation in order that decisions for Christ may be made intelligently and seriously. Much depends on the teachers.

2. STEWARDS. God proposes to begin the Revival with the official group in Israel.

3. ORGANIZED CLASSES. 4. MISSIONARY SOCIETY. 5. CHURCH SCHOOL TEACHERS AND OFFICERS. 6. WESLEY BROTHERHOOD.

VII. THE DISTRIBUTION OF EVANGELISTIC LITERATURE.

VIII. AN ADEQUATE PROGRAM OF EVANGELISM AT EACH MISSIONARY INSTITUTE.

IX. IN ADDITION TO OUR COOPERATION WITH THE COMMISSION ON RURAL WORK, WE LEND OUR HEARTY COOPERATION TO THE YOUTH CRUSADE AND THE DEPARTMENTS OF HOME MISSIONS.

X. WE REQUEST THE CONFERENCE BOARD OF LAY ACTIVITIES, THROUGH ITS CONFERENCE-WIDE ORGANIZATIONS, TO COOPERATE WITH THE COMMISSION ON EVANGELISM.

WE ALSO REQUEST THE WOMAN'S MISSIONARY SOCIETY TO COOPERATE THROUGH ITS ORGANIZATIONS.

Signed—COMMISSION ON EVANGELISM, LOUISIANA CONFERENCE.

MT. SEQUOYAH PROGRAM DATES FOR 1939

May 29—June 3, Camp Neomyc (M. E. group of Okla.).

June 7-21, Camp Oquoyah (Intermediate boys and girls).

June 24—July 2, Youth Crusade, Caravan Training Camp.

June 26—June 30, Short term Intermediate camp sponsored by Rev. Ira A. Brumley.

July 3-9, Mozark Institute (M. E. group of Ark. and Mo.).

July 10-14, Laymen's Conference.

July 15-17, Evangelistic Leadership Conference.

July 18-25, Missionary Leadership Conference.

July 26—August 8, Leadership Training School.

August 8-14, Second Leadership Training School.

August 15-26, Young People's Leadership School.

August 27—September 3, Camp Meeting.

S. M. YANCEY.

RESOLUTION

Whereas, Rev. W. L. Doss, Jr., D. D., has served our Church for the past three years, and

During his pastorate has endeared himself to our congregation, community, and this charge, by his knowledge, efficiency and service, to the advancement of the Kingdom of God and of others, therefore,

Be it resolved, that we again assure him of our love and appreciation of his faithful and intelligent service, and wish him Godspeed in his new field of labor.

OSCAR F. MARFIELD, Secy.,
First M. E. Church, South,
Lake Charles, La.

PARKER MEMORIAL CHURCH

Parker Memorial Church, New Orleans, with a membership of less than 400, has been greatly handicapped by a debt of long standing, and it is now undertaking to liquidate in full this indebtedness. Rev. H. B. Hysell, the pastor, says that they are now in the midst of their campaign which has for a slogan "A Pay-out Proposition for Parker." It is the aim to discharge in full this debt of $6,400 by Easter. The whole congregation is interested and cooperative, and it is their intention to remove this factor which has greatly embarrassed their progress.



REV. H. B. HYSELL

For the future, following the removal of the debt, the purpose to renovate the interior of the church, modernize its lighting system, and install a better system of ventilation. Bro. Hysell desires the prayers and the interest of his friends for this undertaking.

MISSIONARY INSTITUTES, MISSISSIPPI CONFERENCE

Jackson District, Feb. 7, Galloway Memorial Church, Jackson, Rev. B. L. Sutherland, pastor.

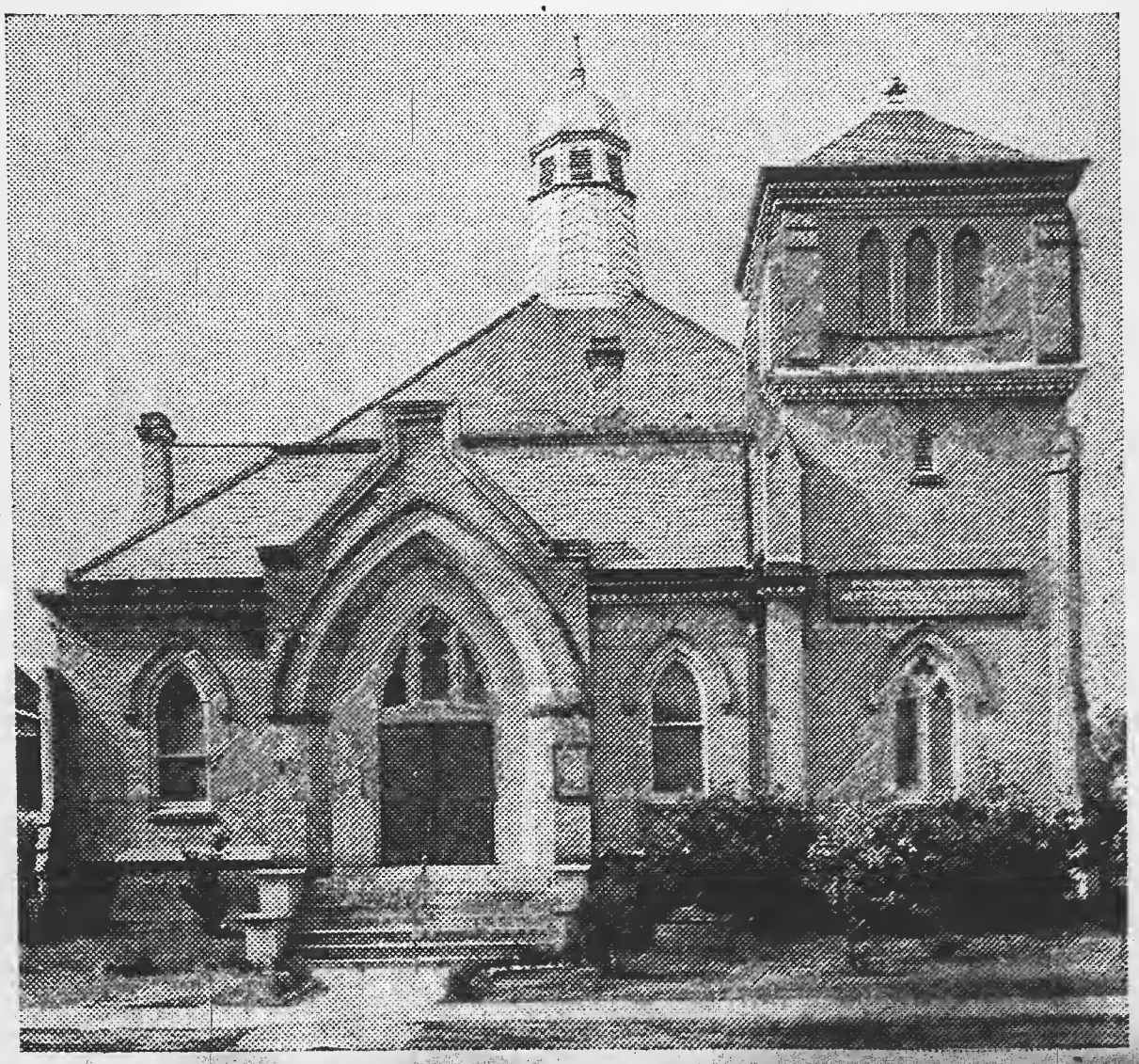
Brookhaven District, Feb. 8, Hazlehurst Church, Hazlehurst, Rev. J. B. Cain, pastor.

Vicksburg District, Feb. 9, Jefferson St. Church, Natchez, Rev. C. A. Schultz, pastor.

Vicksburg District, Feb. 10, Crawford St. Church, Vicksburg, Rev. Otto Porter, pastor.

Meridian District, Feb. 14, East End Church, Meridian, Rev. T. O. Prewett, pastor.

Hattiesburg District, Feb. 15, Ellisville Church, Ellisville, Rev. J. D. Slay, pastor.



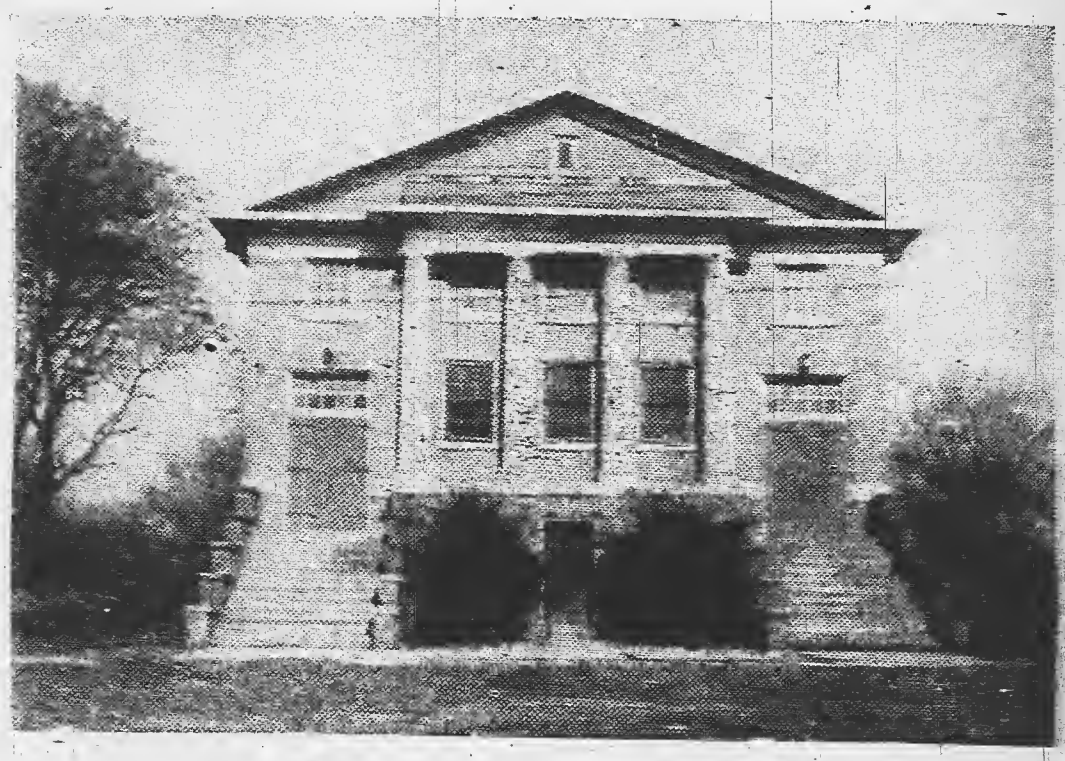
PARKER MEMORIAL CHURCH

Seashore District, Feb. 16, First Church, Gulfport, Rev. V. R. Landrum, pastor.

Mr. J. F. Rawls, of Nashville, will represent the General Board of Missions, as the guest speaker.

Rev. J. L. Neill, Director of Evangelism; Rev. I. H. Sells, Executive and Extension Secretary for the Board of Christian Education; and W. D. Hawkins, Missionary Secretary for the Conference, will have a part on the program. The morning program will deal with Missions, and the afternoon with Evangelism. Mrs. Paul Arrington, President of W. M. S., will have a part.

Who should attend these Institutes? The Pastors, Lay Leaders and members of the Board of Stewards, Trustees, Members Missionary Committee, the Church School Superintendent and all his Officers and Teachers, the President and all members of the Woman's Missionary Society, and all others who are interested in the extension of the Kingdom of God.



HOLLANDALE METHODIST CHURCH

HOLLANDALE METHODIST CHURCH HISTORY

It was a hardy and a courageous strain of the American pioneer that braved the dangers of the Mississippi wilderness many years ago and cleared its fertile land and opened it for settlement and civilization.

It was a no less sturdy and bold type of the pioneer American preacher, who, with his Bible, so closely followed the intrepid settler with his axe.

He was the true itinerant. Traveling from settlement to settlement, holding religious services in the new homes of the settlers, leading and encouraging these brave souls in their worthy effort to provide houses for the worship of God, and laying foundations so stable that every succeeding generation could build with security.

Surely the hand of the Lord was with them, for they wrought well and enduringly they built the chapels and church houses; they gathered the early settlers together and organized congregations; and, in their heroic labors they had the sympathetic understanding and hearty support of the people whom they so faithfully served.

Their task well done, they passed on to other fields of labor, leaving a priceless legacy to all future generations, and that without leaving any known written record of their noble deeds, or roll of their honored names.

Such, in brief, is the unrecorded history of the pioneer preacher of this great Delta in general, and of the present Hollandale community in particular. Such, too, is the unwritten history of that noble band of men, women and children who were its early settlers.

Not until during the Civil War period, and while this immediate community was locally known as "Barefield Colony," do we find the first known written record of the preachers and people called Methodists.

And that, when on December 30, 1864, Mr. Stephen Barefield donated and deeded to the Methodist Church an acre of land on the east bank of Deer Creek, and about one-half mile north of the present town of Hollandale, to be used for the church building site.

On this land, and under the leadership of a Rev. Mr. Drake, an itinerant Methodist preacher, the generous-hearted settlers erected the first Methodist Church, and named it "Drake Chapel" in honor of its preacher-builder.

In the month of May, 1877, Mr. Alfred Ferguson donated and deeded the trustees of Drake Chapel an additional acre of land adjoining the chapel site of the south side.

This chapel met the needs of the congregation for a number of years, but on completion of the Valley Railroad, about 1885, and the present town site laid out alongside the new railroad, the lot on which the present church stands was procured, and plans for a new church were begun.

So, in the year 1889, when the Rev. J. H. Shumaker was pastor of the local church, the Methodists erected a frame church house on this lot that for about thirty-five years served the needs of the members and its friends.

In 1925-26, and while the Rev. L. A. McKeown, of precious memory now, was pastor, the frame building was sold and removed and the present commodious brick structure erected.

This beautiful building bears silent testimony to the wisdom and the farsightedness of the very competent building committee, consisting of Mrs. S. M. Shankle, Mrs. G. A. Brown, Mrs. T. A. Landrum, and Messrs, J. B. Drew, E. J. Ganier and Torrey Wood.

It stands, too, a veritable monument to the love, loyalty and labors of its devoted friends and members into whose hearts God put it to build this House of Worship, and who blessed them in their worthy undertaking. Bishop Hoyt M. Dobbs dedicated this building on April 4, 1937.

Columbus District—Second Round

First Church, Feb. 5, a.m.
Kosciusko Ct., at B., Feb. 12, a.m.
Artesia, at Shafers, Feb. 12, p.m.
Noxapater, at R. Hill, Feb. 19, a.m.
Brooksville, Feb. 19, p.m.
Louisville Ct., at H. Pt., Feb. 21.
Caledonia, at Mt. Pleasant, Feb 26.
Macon Sta., Feb. 26, p.m.
Central (Deceil) Dedi, March 5.
Y. P. Rally (Deceil), March 5, 2:45 p.m.
Sturgis, at Big C., March 12, a.m.
McCool, at McCool, March 12, p.m.
Longview, at Adaton, March 19, a.m.
Eupora, at Eupora, March 19, p.m
Bellefontain, at Laf. Springs, March 20.
Kosciusko Sta., March 26, a.m.
Ackerman, March 26, p.m.
Shuqualak, at Shuqualak, April 2, a.m.
Starkville, April 2, p.m.
Chester, at Pisgah April 9, a.m.
Durant, April 9, p.m.
Sallis, at McAdams (G. L. M.), April 10,
Macon Ct., at X. Prairie, April 11.
Ethel, at Liberty Chapel, April 12.
Kilmichael, at Stewart, April 13.
Mathiston, at Maben, April 14.
West Point, April 16, 11 a.m.
Crawford, at Mayhew, April 16, p.m.
Louisville Sta.., April 23, 11 a.m.
District Conference, April 19-20.
Let's get one-half benevolences by then.

L. P. WASSON, P. E.

Greenwood District—Second Round

Itta Bena, Feb. 19, 11:00 a.m. Preaching. Conference at 2:00 p.m.
Moorhead, Feb. 19, night. Preaching and Conference.
Blackhawk, at Coila, Feb. 26, 11:00 a.m. Preaching and Conference.
Acona, at Acona, Feb. 26, night. Preaching and Conference.
Inverness and Isola, at Inverness, March 5, 11:00 a.m. Preaching. Conference 2:00 p.m.
Belzoni, March 5, night. Preaching and Conference.
Greenwood, First Church, March 7, night. Conference.
Winona Circuit, at Columbiana, March 9, 11:00 a.m. Preaching and Conference.
Duck Hill, at Gore Springs, March 10, 11:00 a.m. Preaching and Conference.
Drew, March 12, 11:00 a.m. Preaching. Conference 2:00 p.m.
Ruleville, March 12, night. Preaching and Conference.
Ebenezer, at Coxburg, March 16, 11:00 a.m. Preaching and Conference.
Poplar Creek, at North Union, March 17, 11:00

a.m. Preaching and Conference.
Valden and West, at West, March 19, 11:00 a.m. Preaching and Conference.
Winona Station, March 19, night. Preaching and Conference.
Swiftown, at Morgan City, March 26, 11:00 a.m. Preaching and Conference.
Webb and Sumner, at Webb, March 26, night. Preaching and Conference.
Schlater and Cruger, at Schlater, April 2, 11:00 a.m. Preaching. Conference 2:00 p.m.
Sunflower and Doddsville, at Blaine, night. Preaching and Conference.
Lexington, April 9, 11:00 a.m. Preaching. Conference 2:00 p.m.
Pickens and Goodman, at Goodman, April 9, night. Preaching and Conference.
Tchula, April 16, 11:00 a.m. Preaching. Conference 2:00 p.m.
Sidon, Price Memorial and Philip, at Philip, April 16, night. Preaching and Conference.
Carrollton, at McCarley, April 23, 11:00 a.m. Preaching and Conference.
Minter City and Glendora, at Glendora, April 23, night. Preaching and Conference.

HENRY F. BROOKS, P. E.

GREENWOOD DISTRICT ANNOUNCEMENTS

Pastors and Members of the Church please take notice:

1. Christian Educational Institutes will be held as follows, from 10 a. m. to 3 p. m., Winona, Tuesday, Feb. 7.; Lexington, Wednesday, Feb. 8; Itta Bena, Thursday, Feb. 9; Ruleville, Friday, Feb. 10. All pastors, church school workers, young people and others interested in the religious development of our youth are asked to attend the meeting held nearest to you.

2. District Rally for young people in the "Youth's Crusade" movement, at the First Methodist Church of Greenwood, March 2, 7:15 p. m. Bishop J. Lloyd Decell will be the principal speaker. All young people and all workers with the young people are expected to attend. This will be a great occasion with our young people.

3. Missionary Institute. Will be held in the First Methodist Church of Greenwood, Wednesday, March 15, at 10:00 a. m. All pastors and leaders in the Mission work of each charge are expected to be in attendance. A splendid Missionary program will be given. Rev. E. M. Sweet, a world traveller, will feature the meeting with his pictures and lecture on World Missions, and especially the Belgian Congo.

4. District Conference at Drew, April 18 and 19. Convening at 10:00 a. m. This conference is to be attended by all persons or officials specified by the rules of the General Conference, and one lay delegate for every one hundred members, or fraction of two-thirds thereof of each church on the charge. These are chosen by the church conference. Pastors please notify or furnish names in good time to the presiding elder and to the Rev. T. B. Thrower, at Drew, Miss.

HENRY F. BROOKS.
Presiding Elder.

To improve the golden moment of opportunity and catch the good that is within our reach is the great art of life.
—Samuel Johnson.

BOOKS

The Fingerprints of God. By William M. Orr. Cokesbury Press. 128 pages. $1.

Beginning with an intriguing title, especially suited to "detective-minded" children, this little book should incite many pleasant profitable adventures into the realm of nature in a search for knowledge of and fellowship with God. The beauty, the intricacy, the majesty, and the purposes revealed in nature are all made to do service as interpreters of the creative mind of God and of his benevolent intentions toward his human children. In the author's dedication of the book to the children of his church, he states that his stories were told to them as sermons. The fact that the stories were drawn from the experiences of the author and are told with the skill and charm of an eager devotion both to nature and to God, makes them unusually attractive.

J. D. F.

In the Steps of Moses the Lawgiver, by Louis Golding. The Macmillan Company, New York. pp 345, Price $2.50.

The author of this volume is a Hebrew who has to his credit more than a score of books, fiction, verse, travel, etc. This book might be described as one-third Scripture record, one-third tradition, and one-third local color. In this respect it bears some likeness to **Ben Hur.** Mr. Golding weaves into the Hebrew record the variations of the Talmud and local color and then supplies the missing links out of an imagination stimulated by the scenes and setting of the Exodus. It is probably more entertaining than informing but it is still an enthralling story. The reader cannot escape the spell of the graphic reproduction of incidents and experiences saturated with the romantic landscape of the divinely guided march of an enslaved race, but he must not overlook the large element of fiction if he would escape becoming "entangled in the wilderness." It seems to us that there are legends and incidents which are made to preach a too rigid gospel of materialistic reality, to make the story a drama of natural phenomena instead of a marvel of divine intervention. One should remember that it is not a restatement of history, but the recreation of an atmosphere out of which a great leader and lawgiver emerged for the salvation of an oppressed people. As such it is a timely and inspiring story for a time when the hosts of Israel are being pressed again toward the beckoning sea and oblivion.

Reason and Revelation In the Middle Ages. Etienne Gilson. pp 114. Scribners. Price, $1.50.

Etienne Gilson, a professor at the College de France in Paris, is probably the greatest living authority on the history of Mediaeval philosophy. He also belongs to that school of Roman Catholic thinkers who seek to restore the philosophy of St. Thomas Aquinas as an adequate intellectual structure of the Christian Faith.

It is in 1879 that Pope Leo XIII, in his famous encyclical "Aeterni Patris," proclaimed that henceforth Thomism was to be the official philosophy of the Church. Frightened at the growth of Modernism and its potential effects upon the traditional dogmas of Catholicism, the Vatican took the position that the whole development of modern Western thought from Descartes to the disciples of Kent was a huge mistake. The intellectual life of Europe had followed the wrong track, hence the Holy Father called upon the faithful to reverse six centuries of erroneous philosophical meditation and pick up the main thread of a true philosophy where the Angelic Doctor, St. Thomas Aquinas, had left it.

This effort of restoration has given us some most fascinating and suggestive studies of that period of history, commonly referred to as the Dark Ages. Gilson's book, "Reason and Revelation in the Middle Ages," is a notable example of that type of research.

There are, says our author, three great periods in the development of Western Thought: 1. The age of Greek Philosophy which witnessed the triumph of pure rational knowledge. 2. The Middle Ages during which philosophy was subjected to a blind faith in the absolute truth of the Christian Revelation. 3. The Modern era dominated by a purely positive and rational speculation.

It is of that second period that Dr. Gilson gives us a sketch from the standpoint of that fundamental theological and philosophical problem: Revelation and Reason and their relationship to each other.

The first chapter: "The Primacy of Faith," deals with the doctrine of St. Augustine and his followers, in which God's Revelation has been given to men as the source of all other knowledge, including science, ethics and metaphysics. According to that school of thought, the

(Continued on page 16)

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Christian Education

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CHURCH SCHOOL LESSON, FEBRUARY 5

By Dr. J. R. Countiss

THE POWER OF PREACHING

Acts 2:5-18, 36-41
King James Version

Golden Text.—Not by might, not by power, but by my spirit, saith the Lord of hosts.—Zech. 4:6.

Acts 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

The day of power in the church must ever wait upon days of preparation and understanding. So long as Peter protested the Master's plan of vicarious suffering and wielded his sword in a futile effort to forestall his crucifixion, he was utterly incapable of Pentecostal preaching. Not until the life of Jesus had been rounded out could the facts of his eventful career be given a true and worthy interpretation. The days the disciples spent together in prayer and meditation clarified and crystallized for them the meaning of the life and work of Jesus. At last they knew that Christ in the flesh was not to sit on an earthly throne and rule the world through Israel, with Peter or John as prime minister—that no individual or race was to have preferment or special privilege in the kingdom of God.

Their days of waiting were days of humiliation and self-examination. Selfish ambitions and jealousies passed. They were drawn together in the unity of spiritual fellowship, and in the clear illumination of that hour they perceived that the gospel of Jesus meant the pouring of his Spirit upon all flesh, a universal gospel. Once they understood the altruism of the kingdom, the meaning of its redemptive sacrificial love, they knew it was not for Israel alone, but for all the world. In the flaming light of that revelation, Peter stood up and preached, preached the Lordship of the crucified Christ. The light of the Spirit brought him new power and courage. He who had trembled and denied Jesus in the presence of a powerless servant maid now boldly challenged those who had persecuted him and accomplished his death on the cross.

The gospel is self-evidencing in that it finds its "yea" and "amen" in the human heart. As certainly as truth makes appeal to the intelligence of man, so does the ethic of the gospel appeal to his moral nature. Otherwise, preaching would be an intolerable impertinence. When the guilty heard the charge of Peter, they cried, "What shall we do?" As soon as they saw their sin, they were overwhelmed with a deep and genuine repentance.

A gospel of power is never merely a gospel of warning or of denunciation. Jesus came not to condemn the world, but to bring it life and light, to seek and to save the lost. To preach with power is to preach with promise, with love and hope. It is not merely to show men that they have missed the way, but to set their feet on the right way. It is to point to "the land of beginning again" and to bring assurance that right relations may be resumed with the God and Father of the Lord Jesus Christ. True preaching makes men sad that they may be made glad. The preaching of Peter was like that, and faces that paled with horror when their sin was set before them became radiant with joy and peace as they gladly received his word.

Measured by worldly standards, preaching is foolishness. Not by words of man's wisdom are human beings won from habits of self-indulgence and sensuality to lives of sacrifice and service. It is vain to expect to change the world by mere persuasion unless that plea be accompanied by a power that enables men to win the victory over all lower passions and appetites. Such power accompanies true preaching. The Spirit of God indites the message and thousands are daily added to those who have pledged their highest loyalty to him whom God has "made both Lord and Christ."



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The Christian Fireside

THE CROSS

The preaching of the cross stands at the center of the Gospel message. It is quite necessary to make the cross the center of all Gospel preaching and teaching, for without the cross of Christ none could be saved. To those that perish this message of the cross may appear to be foolishness, yet the cross must be preached in spite of the fact that unbelievers regard it as foolishness. Without the death of Christ none could be saved. He bore in His own body our sins upon the cross. He took the place of every sinner condemned to death. In His sacrifice He satisfied the violated law. Through His death He has made possible the offer of salvation to every soul. Those who accept this great offer of salvation through Christ come to realize that the cross is the power of God unto salvation. No sinner has ever been disappointed who has dared to accept the great offer of salvation through Christ. At one time Paul regarded the preaching of the cross as foolishness, but when he accepted Christ it became to him the power of God.—From "Today with God."

"THANK GOD FOR MOTHER"

After one of the hard-fought battles of the war a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said:

"Well my brother, what can I do for you?"

He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down, and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh, she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian. What would I do now if I were not a Christian? And thank Him for giving me dying grace. He makes this hard bed feel 'soft as downy pillows are.' And, oh, chaplain, thank Him for the promised home in glory—I'll soon be there."—The Ram's Horn.

WHY DIOGENES QUIT

He met a soldier who confessed that he was only a private in the army.

He met a politician who acknowledged that he had made a mistake.

He met a defeated candidate who did not blame his defeat on the perfidy and trickery of the opposing party.

He met a woman who acknowledged that she was a bit jealous of her neighbor who had just hung some new curtains.

He met a man who had been fishing and who acknowledged that he never got a bite.

He met a husband and wife, both of whom confessed they were wrong at the conclusion of an argument.

He met a man who was relating some personal reminiscences and did not make himself the hero of them.

Someone said that he met an editor who did not blame the proof reader for a mistake that appeared in his paper, but surely Diogenes could not have been shocked at that.

Anyway Diogenes blew out his lantern and went home.

But by this time he was getting well advanced in years, and it may be that it was time for him to retire anyway.

—Religious Telescope.

UNDAUNTED AND DARING

Physical courage is splendid, but there is another kind that stirs us quite as deeply. Purdue University recently conferred the degree of Bachelor of Science on Lowell L. Martin of Lafayette, Ind., a paralyzed young man who has never even attended a class.

For four years it seems, Purdue faculty members have co-operated to give the young man regular university instruction in his home, which he was not able to leave even in a wheel-chair.

Most of us, if we had been situated as this young man was, would have sunk into despair, or at least would not have dreamed of the possibility of getting an education. It takes courage of a high order to rise above disability and attain the goal of one's desire.

A person never knows what he can do until he tries. There are unsounded possibilities in every one of us. We fail because we do not challenge ourselves to do better. Napoleon said, "When my resolution is taken, all is forgotten except what will make it succeed." And Goethe put the though in these words: "Whatever thou art, be all there." There is keen insight in the words of Confucius: "What the superior man seeks is in himself what the small man seeks in others."—Christian Endeavor World.

"If temperance prevails, then education can prevail; if temperance fails, then education must fail."—Horace Mann.

"Where will we find a sermon strong enough to restrain us in our scandalous, hoggish life, and to rescue us from this drink evil?"—Martin Luther.

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Calotabs are quite economical; only 25 cents for the family package, 10 cents for the trial package.—(adv.)

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

How I wish I could give you all of Miss Ava Morton's letter—particularly as she describes her canal trip from Hangchow to Huchow—of the thrills that came to all of them as they approached Huchow and its many familiar surroundings—but space forbids.

Here are a few excerpts from her letter:

"We are still gliding along the canal toward Huchow, on the last lap of our journey and very thankful are we that we are, instead of being held captive by the Japanese, whom we met yesterday in three steam launches towing about four transports each. The first let us go by, then the second stopped us and all closed in around us. We were very happy that the highest official was a pretty decent fellow and kept his men under control. After seeing letters and inspecting all three boats, they reluctantly let us go. It certainly was a tense half hour."

Wednesday, October 12.—"Well, what a whirlwind I have been in—hardly know where I am, I have been so busy, but must give you a few impressions of my home-coming if I don't get to sleep tonight. It would be hard indeed to tell you how I felt when I walked into what had been the most orderly and beautiful compound I know in our Mission to see it grown up into a wilderness with piles of rubbish and broken things, tin cans, and beer bottles everywhere. Then to walk into what had been my lovely furnished apartment and find it emptied of practically every piece of furniture, built in cupboards and tables, sinks, etc., well—you simply can't imagine the feeling it gives you even after having been told how it was. The bathroom had more left in it than in any other place, but our nice, white bath tub is gone and the hot water faucet and pipe to lavatory have been taken out. The English language just doesn't have proper words for describing what was done here. The filth, the wanton destruction, the peculiar things done! I could write a book and then not give it all. The top facing of one of my bedroom windows is torn off. All shelves are torn out of my closets and new ones put in on opposite side. Big nails driven into walls. In wards where we left newly painted walls and new suites of rooms, the walls and ceilings are smoked as black as greasy soot itself, table legs are sawed off for Japanese style eating, strong, beautiful doors battered and burst to pieces, locks twisted and battered. Everything was so strongly built that they had a time getting locked doors open. Beds were broken and scattered. Well—if they had been acting like wild barbarians for ten years instead of ten months, it wouldn't look any worse. And what I saw was after Dr. Manget had been working on it for more than two weeks, having from 50 to 80 men cleaning, repairing, building, straightening, collecting, etc."

"Dr Manget has 80 men cleaning, white washing, repairing, etc., and gradually transforming the place back to its original beauty. His faith, courage, and endurance are most inspiring. It is indeed a great privilege and joy to be here and to have a tiny part in so great a work. I shall never cease being thankful for the opportunity."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

To the Members of the Woman's Missionary Society, Mississippi Conference:

Dear Friends:

Mrs. Wilson is giving me this opportunity to thank each of you who responded to the S O S call.

Your response was wholehearted, spontaneous and adequate, for we are now able to say with gratitude—our obligations at home and to Council are up to date in full.

May I thank each one too who not only sent in her contribution but wrote thanking me for the privilege of doing so? That is a loyalty and devotion to a cause nothing can destroy. I felt you would not fail to meet the call!

Thanks to each one also who would have responded had they received the word—the time was so short we were unable to send cards to every member. And to all those who labored faithfully day by day throughout the year, thanks.

Many of you used this extra amount to honor someone with a Life Membership, which was a lovely and gracious thing to do. We want to honor many more in this manner during 1939.

Shall we resolve now in January, though, that this shortage must not happen again? It is our privilege and our duty to pay as we go! This is Pledge month—have YOU made a pledge? It is the goal of our organization that every member give a stated amount to the ongoing of the Kingdom through its channels. I am sure this is your desire too.

In checking over the reasons for this "lateness" in meeting our obligations financially, I find the second quarter to be the one upon which to keep the watchful eye. Can't we say this year that at the close of the second quarter, one half of all requirements will be met? I think you want to make this true?

We want also the most complete emphasis on spiritual development and prayer through this year we have ever had. Rather than our stated week of prayer and self-denial being the only cultivation period, it should be but the climax of the year's endeavors in this field. Mrs. Wilson suggested last week in this column that self-denial boxes be secured at once and distributed among the members. I wonder if you won't be one who will work for a 100 per cent observance of the Week of Prayer, and have it constantly in mind as your spiritual life groups meet. We have such an opportunity to help now too through these groups, in the new Fellowship of Evangelism.

May we let God work through us this year as never before, seeking His guidance in everything we do.

Yours sincerely,
MRS. D. L. ST. JOHN,
Conference Secretary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Zone Four—Columbus District

Under the able leadership of Mrs. John Boswell, of Kosciusko, Mississippi, four interesting programs were given in Zone Four of the Columbus District.

The first of these meetings was held at Kosciusko; the second at Williamsville; the third at Ethel; the fourth at Sallis. Each meeting was well attended with great interest shown in the programs. Immediately after the session the ladies enjoyed a social hour at which time they enjoyed renewing former friendships and meeting new members as they came into the work.

Our third meeting was most interesting, as we had as guest speaker that afternoon, Miss Thelma Stevens, then of Georgia, but now Council Representative of Christian Social Relations. She made an inspiring talk, discussing the various existing conditions in her work at that time.

Our last meeting for 1938 was at Sallis; it was a beautiful service, yet a sad one; for it was a Memorial Service for Mrs. Cecil Sallis, Mrs. Houston Hines, Mrs. Sam Gilliland and Miss Effie Hughes. Zone Secretary, Mrs. J. H. Guess, had charge of this program and she was assisted by Mrs. Mims Boswell, Mrs. T. E. Gregory and Mrs. Robert Watts.

The following officers were elected to serve during 1939: Mrs. John Boswell, chairman; Mrs. A. A. Long, vice-

chairman; Mrs. Robert Watts, secretary-treasurer.

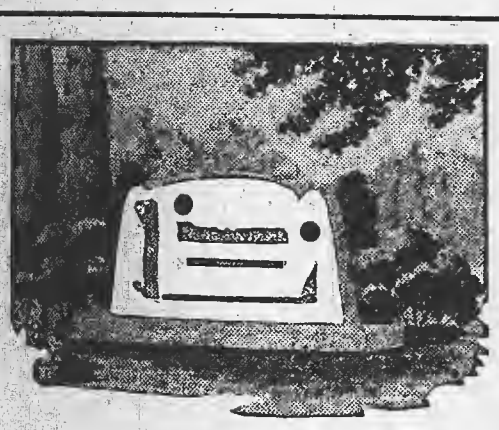
ELMA P. WATTS.

Tchula Young Business Women Organize

The young business ladies of the Tchula Methodist Church were entertained with a banquet at the church on Monday evening, January 16, by the Senior Missionary Society. We had seventeen present for this organization meeting of the society. The speaker for the evening was Mrs. C. V. Maxwell, of Pickens, North Mississippi Conference. After the banquet and the speaker's address, the following officers were elected: President, Mrs. Willie Henry; Vice-President, Mrs. Hinds Jumper; Mission Leader, Mrs. Sam Foose, Jr.; Bible Leader, Miss Ina Samuelson; Program Leader, Miss Loraine Norman; Secretary and Reporter, Miss Susan Gwin; Treasurer, Mrs. Ruth Vaiden; Pianist, Miss Sara Emma McAlister.

It was decided at this meeting that this young business ladies society would meet twice a month, the second and fourth Mondays, at seven-thirty o'clock, at the church. The next meeting of this society will be held on Monday night, January 23, at seven-thirty o'clock.

SUSAN GWIN,
Secretary and Reporter.



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In Memoriam

REV. P. B. McCULLIN—AN APPRECIATION

Not how long we live but how well is the true standard of value for a man's life.

The best example of this is in the life of our Lord himself. His public ministry of only three and one-half years, yet how vast an amount of service contained in this short time. And he said he finished the work the Father sent him to do.

I knew Bro. Pate best for the past two years—as I was his parents' pastor at Salem church, in the Simsboro charge. He maintained the old home and cared for them, a splendid couple of old people. He said this provided him a home he would need some time.

Had he spared himself, no doubt he would have lived much longer.

He was our best evangelistic preacher; held his own and many revivals for the brethren.

About fourteen months before his death, he came to me for a funeral. He was a sick man. This was the beginning of the end.

He preached for me in his last revival. This was at Vienna, just a month before Conference. For five evenings he tried to preach. Good preaching it was—but the real man of power and holy fire was gone.

Not only was he an evangelist, but a splendid pastor. When he came home and preached for us, he had just led a campaign in raising the benevolences in full for his charge at Winnsboro.

How significant, that just a few hours before we answered the Conference Roll at Rayne Memorial Church, New Orleans, he answered the final one. "Well done thou good and faithful servant."

May a double portion of his spirit be ours.

R. T. PICKETT.

Hornbeck, La.

A GOOD WOMAN TRANSLATED!

Strong faith in immortality is the result of a certain quality of life! This hope is the insight of an exalted devotion to Christ! Follow the steps of the Master, and we are assured of the truth of immortality!

This fact was exemplified in the life, and going from us of Sister Rawls! She was as confident of the future life as of the realities of the present one! She said more than once to the writer, "pray, that the Lord will take me Home!" This she said, because she was a Great sufferer for many years. However, she was not an impatient sufferer, she simply desired to depart this life, and "be with Him!" Thus, because sister Rawls saw God in so many things in life, she could see Him in the coming of death! Her maturing Christian experience brought her the assurance of Eternal Life! Immortality is the deathless quality of a life lived in Christ! Sister Rawls felt immortal while she lived! At one with God and man, she was sure she would pass out of death into life. She felt her capacity for experience unexhausted, her inner and spiritual life had not worn itself out! Hence a future life will give this unspent strength and goodness their new opportunity. The practice of immortality brings the assurance of its truth!

Such faith as we have mentioned above reveals itself in activity! Sister Rawls submitted her life to the Lordship of Christ! She lost her life to find it, she found it in the Service of Christ! And this service was none other than the service of others! For her, the service of Christ meant service to mankind! During the months we knew her, she forgot her own suffering for the sake of others! Sister Rawls loved and served her Church as only a few people do. Not only did she serve her Church in a fine way, but the sphere of her activity and influence knew no bounds! Everything in the community was her concern, school and civic life as well as the Church. When she went away, she was Steward and Recording Steward, as well as Lay Leader on this charge! Add to this the fact she was president of the local school board until just a few months before she went away! I mention these facts to show how full her, life was, and how her faith inspired her to great service!

As a final word, let us pray that the Spirit who inspired sister Rawls may be our inspiration! May a double portion of that Spirit which lived in her life be upon us, and in our hearts! And too, may we remember that we are still bound to sister Rawls by the ties of this Spirit! We do believe in the "Communion" and fellowship of the Spirit! And while our Sister, Mother, Companion, and fellow-worker has slipped out of sight, we are still joined to her in Christ! She has become a member of the Church triumphant after having filled life full here! Translated into another Room in the Father's House, translated into a larger life of activity, but one free from suffering and earthly handicaps. May the Spirit of her Christ so work in our hearts, that we shall be ready when our change comes!

To her loved ones, let me say, "it will not be long till we may join her!" Let us not sorrow as those without hope, for we know where to find the one who has slipped away from earthly sight! Soon the Blessed Morn shall break . May God bless each sorrowing one! But lift up your eyes to the Eternal Hills of God, Here Mother awaits us!

J. H. MOORE,
Pastor.

Silver Creek, Miss.

MISSIONARY COUNCIL ON SHIPMENT OF WAR MATERIALS

The General Missionary Council has heard with dismay and sadness of heart of the ravages of war in China and the destruction of the property of our church and the homes and lives of our people there. We have further been informed that in considerable degree this war is being carried on with American-made implements and materials, and that certain of our industrialists are reaping a financial profit from the death of human beings. On the other hand, we are informed that certain large American business interests have refused the orders of Japan for instruments, machines and materials to be used by that nation in her war upon China.

Therefore, be it Resolved:

1. That this Council extends profound sympathy and affection to the Chinese people, especially to the members of our Church in China, and assure the Chinese Methodists of our determination to continue among them the religious ministry which we have so long fostered;

2. That we condemn the practice of turning the blood of men, women and children into financial profits by furnishing to aggressor nations any materials for their use in waging war, and we urge all our people in any way connected with industries producing or distributing such materials to use their influence against the practice;

3. That we commend any and all American business men and corporations that have refused to sell war materials to Japan or any other aggressor nation, and urge all American industry to adopt a similar attitude;

4. That we respectfully call upon the President and the Congress of our country to take such steps as may be necessary to give practical application to these principles, which we are convinced represent not only the sentiment of the Church but also the will of the American people.

EDITING A PAPER IS NOT EASY

Some appear to think that running a magazine is easy, but from experience we can say it is no picnic, because readers are hard to please.

If we print jokes, people say we are silly.

If we don't, they say we are too serious.

If we clip things from other papers, we are too lazy to write them ourselves.

If we don't, we are stuck on our own stuff.

If we stick close to the job all day, we ought to be out hunting news.

If we do get out and try to hustle, we ought to be on the job in the office.

If we don't print contributions, we do not appreciate true genius; and if we print them, the paper is filled with junk.

If we make a change in the other fellow's copy, we are too critical.

If we don't, we are asleep.

Now, like as not, some guys will say we swiped this from some other paper. And we did.

BOOKS

(Continued from page 11)

way to reach truth is not from reason to faith, but the reverse, from faith to reason. Revelation is the starting point of all true knowledge, hence the well known Augustinian formula: Believe in order to understand.

This tradition is described in its various shades and developments, and also the chief difficulty to which it leads, mainly to render a truly natural knowledge impossible. If a Christian wisdom is possible on this basis, the non-Christian has no alternative except to pit against it a purely philosophical wisdom based upon the principles of natural reason divorced from all religious revelation.

This is exactly what was done by Averroes and his disciples, which school Gilson describes in the second chapter of his book: "The Primacy of Reason."

These conflicting traditions are reconciled in the third chapter: "The Harmony of Reason and Revelation," in which the author outlines the synthesis made by St. Thomas Aquinas who had the genius of knowing how to put "each thing in its own place, and making a place for each thing."

Now this whole problem of Revelation and Reason, or Faith and Knowledge, is a perennial problem of mankind, and it is the thesis of Dr. Gilson and the neo-thomists that in the synthesis of St. Thomas we have the permanent solution of this great problem. A criticism of this view would lead us further than space will allow and perhaps would be irrelevant, as the value of this attractive and extremely well-written book is as a source of information on an historical controversy and a point of view which no thoughtful student dares to ignore. In these days of renewed interest in philosophy and theology, one cannot but agree with Gilson that the seeker after a Christian Wisdom "can scarcely avoid meeting St. Thomas Aquinas."

CHURCH-WIDE CONFERENCE ON EVANGELISM

(Continued from page 5)

nectional secretary is requested to hold at least one revivaal this year, either in a church or in some unchurched community.

The fields are white unto the harvest. In our Southland, erroneously called The Bible Belt, there are 14,644,158 white persons ten years old and up wholly unchurched, not even nominally related to any church, Catholic, Protestant, or Jewish. Is not this a challenge to Methodism to recapture the passion and message of evangelism? O Lord, "Wilt thou not revive us again that thy people may rejoice in Thee?"

He who has the truth in his heart need never fear the want of persuasion on his tongue.—Ruskin.

"He who fears new truths does not walk the earth freely, for he is obsessed by the need of protecting some private possession of belief and taste."—John Dewey.

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1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.
2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.
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THE WORLD IS MY PARISH

THE LIVING CHURCH

There still is needed the moral crusade whereby the soul of every one, even the humblest of our citizens, may be liberated and raised to its greatest capacity, so that each of the many millions on our continent may find his greatest opportunity to serve his country, his fellow-men and his God.

—Cordell Hull.

THE PRAYER-ROOM TODAY

May the peace of God, which passeth all understanding, guard our hearts and our thoughts throughout this day, and every day; through Jesus Christ our Lord. Amen.

Vol. 86. No. 6.

NEW ORLEANS, LA.
THURSDAY, FEBRUARY 9, 1939.

Prayer for Methodist Union

Almighty God, Father of all men, and especially of those that believe, prepare the minds and hearts of thy people for the work of that great Assembly, called by thy Providence for the uniting of thy children into a larger household of faith. Send to its deliberations those who will truly represent Thee and who will seek to do only thy blessed will. Defeat there all unholy ambitions. Banish thence all unworthy motives. Shed abroad there thy love in the hearts of all the delegates to the end that they may serve and please the One who loved us and gave Himself for us. Send out there thy light and thy truth; let them lead us, and let them bring us to thy holy will. Be there transfigured before thy chosen ones until they sharing the counsel of the worthies of thy Kingdom's past may at length see "Jesus only." Give to the Conference there holy industry and hold it patiently to its great tasks. Overshadow all of its groups of counsel with thy sacred presence. Create a new Pentecost for our own time that we may all be really "together" and may share our possessions of wisdom and grace in "singleness of mind" until on many a city's streets and on country lanes millions may answer to thy saving call. As Thou wast surely with our fathers in those momentous Conferences that shaped our Church and made it the instrument of thy purpose, so be with their sons and daughters in this new Assembly that all our works may be begun, continued, and ended in Thee, and that we may more surely at the last, by thy great mercy, obtain everlasting life through Jesus Christ, our Lord. Amen.

BISHOP EDWIN H. HUGHES.

Wallet of the Week

TWO THOUSAND CANARIES, in flight from the Tortugas to the Crooked Islands in the Caribbean Sea, are reported to have descended in a state of exhaustion upon the decks of the "Santa Rosa" of the Grace Line. The ship offered a resting place which the weary birds accepted as they did the food cast to them by the passengers aboard the ship. Peril and extremity bridge many a chasm in nature, and need often discovers a kinship with all of God's creatures.

* * *

THE LIQUOR AUTHORITIES OF NEW YORK are said to have issued a pamphlet warning moderate drinkers of the danger of becoming drunkards. It said, "Every person who drinks should keep in mind that moderate drinkers do often become excessive drinkers, and that no one begins by being a drunkard, but drifts into it gradually. The only way that you can prove that you can stop drinking if you want to, is to stop." Not a bad temperance lecture for a liquor board. But it would be still better if the Board said that the better way to stop is not to start.

* * *

PROTESTANT CHRISTIANS in Great Britain are said to contribute annually to Foreign Missions the sum of eleven and a half million dollars. The annual drink bill for the same time is estimated at one billion two hundred million dollars. In other words, while Britain spends one dollar to extend the Kingdom of God through Protestant missionary enterprises, she spends one hundred and four dollars for liquor and the debauching of the people at home. We can imagine that our own situation is no better, and we call ourselves civilized.

* * *

THE EXHIBITION OF CHRISTIAN ART, at the recent Madras Mission Conference, was to many far less impressive as an indication of Christian progress than a mute portrayal of a world-wide race consciousness and nationalistic spirit. The madonna statuettes, in material and image, are distinct racial types—Philippine, Bantu, Chinese. The images of Christ in the paintings represent with all fidelity of form and figure the race which produced them. The architecture shows a tendency to Asiatic and African forms with Christian symbols interwoven rather than the Christian architecture of the West with Asiatic and African motifs.

THE IMPERIAL UNIVERSITY OF TOKYO, according to an exchange from which we take the statement, recently circulated a religious questionnaire among its students. It was discovered that, among its five thousand students, five hundred listed themselves as Buddhists, sixty Christians, eight Shintoists, six Confucianists, one thousand five hundred atheists, and three thousand agnostics. At least religion has a poor show in the culture which rules Japan.

* * *

KNOWN CRIMINALS to the number of fifty-five thousand live in New York City, according to **The Educator.** The statement goes on to say that in this country during the last decade more lives were lost by homicide and murder than died in battle in all our wars, and that in a recent year one hundred and eighty-three thousand divorces were granted, one out of every five marriages, while Canada registered fewer than three hundred divorces during the same period. To make the picture complete, our annual crime bill is fifteen billion dollars.

* * *

M. BOUCHER, A FRENCH DEPUTY, submitted recently to the Foreign Affairs Committee of the Chamber of Deputies a detailed plan for the construction of a tunnel under the English Channel to connect England with France. The proposal calls for two full-sized railway tubes and another tube for vehicles. The cost of the construction was estimated at one hundred and ten million dollars. The tunnel would bring France and England into almost immediate touch and greatly simplify travel and transportation between the two countries.

* * *

BEULAH CALVINISTIC METHODIST CHAPEL, at Margam in South Wales, is architecturally and historically a very interesting place of worship. The story is that it was built by Welsh Nonconformists one hundred years ago. When they sought permission to build a chapel on the estate, the owner, Lady Talbot, consented, but stipulated that it should be built round, a condition intended to make the enterprise ridiculous. After one hundred years of service, this odd structure stands to proclaim the devotion of the humble band who refused to be crushed by the cruel restriction imposed.

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

A THOROUGHFARE FOR FREEDOM

It was Katherine Lee Bates' tribute to America which set the world to singing the eternal truth of the lines:

"O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness."

The totalitarian philosophy of social and political organization finds it necessary to curb and refashion the social trends of faith in order to control the normal reactions of men to religion. It is the process by which religion is robbed of that which gives it individuality, power, and direction and makes it merely a collection of caged impulses. Unrestrained religion has ever been "a thoroughfare for freedom." It is the undergirding of unrestrained religion which translates social relations into a divine romance—not an ordered and controlled social status. Democracy, political and religious, has its faults and its limitations, but it reflects, to a degree which is not true of any other form of social organization, the true ideals of religion, and religion in turn supports and strengthens that form of government which best reflects its own ideals and teachings, individual and social.

WE WILL WIN

Every movement which we have launched for the betterment of the position of the Advocate has been predicated upon a definite schedule of improvements which may have been somewhat delayed, but in no case abandoned. In addition to the elimination of an offending feature, we are planning to improve the grade of paper upon which the Advocate is printed. This last we expect to do in the next two or three weeks. In addition to this we were able to get the Commission on Union to insert a provision in the recommendation of the Committee on the Church Press to the effect that established constituencies were not intended to be broken up by the recommendation touching regional and Conference organs. This leaves our territory intact and gives us a clear field. In no other campaign have we made better progress than in this one. The detailed report on page five shows a rising tide of interest in the paper. We urge every pastor and every charge to have a worthy part in this important effort. We were never more encouraged in any campaign. We will win, but we hope that it will be a victory for every pastor and his charge.

OUR ADVERTISING POLICY

From the beginning of our connection with the paper, it has been our plan to make some changes in the long-established advertising program of the Advocate as soon as such might be done consistently with our business interests and with justice to all parties concerned. Accordingly we have given notice of the termination of our advertising agreement, subject to the filling of contracts which have not been completed. Our space is worth more to us than we realize from the advertising and for other reasons which seem to us to be valid, we have taken this action. For the future we will make our own contracts for both local and foreign advertising. The change will remove a ground of criticism for some whose loyalty under changed conditions will now have opportunity to register. It will not make our own financial burden lighter, but we believe that it will enable us to serve the interests of the churches more effectively than we have been able to do.

TERRORIST ACTIVITY

The terrorist activity in Palestine during the last three years is said to have exacted a lamentable toll of life and property—4,000 lives and a property loss of $35,000,000. In 1938 alone, 2,000 persons were killed, including 333 Jews, 59 Britons, 500 peaceful Arabs and 1,000 terrorists. In addition, more than 5,000 persons were wounded. This costly revolt seems almost incredible to one who has traveled over that small and denuded land.

THE GENERAL COMMISSION ON BENEVOLENCES

By Dr. C. K. Vliet, Secretary

Our last General Conference created a Committee for the Promotion of Benevolences or a General Commission on Benevolences. It is pertinent and logical that questions should be asked relative to this Commission. What is the Commission? What is the purpose of this Commission? What are its functions? What does it propose to do? What are its objectives?

In my judgment this Commission has three functions or objectives. First and primary, it is the objective of the Commission to lift the Benevolences from the low plane to which they have sunk in the thinking and giving of the average Methodist. The Benevolences have become lifeless and unattractive. They have lost their significance and meaning. Methodism has lost its passion and zeal for the Benevolences. They have become a burden to be borne—a load to be carried. Too frequently we think of the Benevolences as an assessment, as something handed down, as a sum of money to be raised to help oil the machinery of a highly organized church.

It is the task of the General Commission on Benevolences to change this attitude, to rectify and clarify the thinking of our people; to make alive and vital these sacred claims; to personalize and humanize these activities of our church; to spiritualize this Divine Task of Methodism.

Jesus at the very threshold of life's activities, when still a boy, said, "I must be about my Father's business"; and Jesus and the Father had but one business, namely; to bring redemption and salvation to a lost world. When Jesus came to the close of His busy life—a life spent doing His Father's will and constantly about His Father's business—He called His disciples about Him and in effect said, "Now YOU must be about My Father's business. Go into all the world and preach the Gospel to every creature." This clarion call kept ringing across the ages until under God Methodism came into existence. Methodism heard the call. Methodism said, "We accept the task. We will be about our Father's business. We will endeavor to preach the Gospel to every creature. We will fulfill all the implications of this call. We will attempt to reach out into every avenue of human need. We will say with our Christ, 'We must be about our Father's business.'"

The General Commission on Benevolences earnestly desires to lead all our people, pastors and laymen, to a recognition of the fact that the Benevolences of our Methodism are nothing more or less than "My Father's Business." The Benevolences is the answer of Methodism to the challenge of the Christ to "Go into all the world and preach the Gospel."

The second objective is to find ways and means by which we can secure an informed laity. The appalling ignorance of the rank and file of Methodism in reference to the program of our church, which is the program of our Lord and Savior, is responsible for the tragic status of our Benevolences today, and the fact that for the last four years Methodism has made a contribution of but eighty-eight cents per capita per year. This amounts to just a trifle over one and one-half cents per week per member for the whole Benevolent Program of our church. We are confident that an informed membership will be an interested and contributing membership. This program of inspiration and information is the responsibility of the pastor. The pastor having fulfilled this responsibility, it is also the responsibility of every member to earnestly seek the information which will eventuate in that member enrolling with the Christ and His Church in the program of building the Kingdom of God.

A Methodism that prays, "Thy Kingdom come, Thy will be done," and then contributes so little to make possible the coming of that Kingdom will never witness an answer to that prayer.

When these first two objectives of our Commission have been realized, the third objective will have become an accomplished fact, namely: every charge in Methodism accepting all that the Christ through the church asks and paying every dollar. When the people called Methodists have a real vision of the significance and true meaning of the Benevolences and realize how they enter into and meet the needs of humanity in all its various avenues of activity; then the askings of the church will seem indeed small and there will not be a church in Methodism that will fail to respond with a full acceptance and full payment of the Benevolences.

Every dollar of the askings is a vitally needed dollar. Since the Benevolent Dollar for the past four years has been worth less than sixty cents, we have been obliged to greatly curtail our work. Our church is determined not to go in debt; hence we have been obliged to limit our activities and do and accomplish less than 60 per cent that the plans of our church call for. Superannuates receive less, home mission preachers are given less aid, missionaries called of God for service in neglected parts of God's vineyard are kept at home, churches which need help from our Board of Church Extension to build, enlarge or repair their churches are denied requested and needed assstance, the work of our Board of Christian Education is greatly handicapped, and all along the line we have been obliged to retrench.

With the acceptance and payment of the full askings Methodism will be enabled to make an advance more nearly commensurate with the magnitude of the commission of the Christ to Methodism to "Go into all the world and preach the Gospel to every creature."

810 Broadway, Nashville, Tenn.

TO DELEGATES TO THE UNITING CONFERENCE—IMPORTANT NOTICE

The Chairmen of the Commissions of the three Methodisms now earnestly engaged in preparing for the Uniting Conference have, by vote of the Joint Commission, been instructed to indicate to all the delegates the difficulties involved in nominating the membership of the Standing Committees. We point out the following facts:

I. The Uniting Conference has more or less the nature of a constitutional convention.

II. By the Plan of Union it is composed of 400 delegates from the Methodist Episcopal Church; 400 from the Methodist Episcopal Church, South; and 100 from the Methodist Protestant Church—that is on the basis of 4, 4, 1.

III. The Joint Commission has recommended the following plan to the Uniting Conference: Since it is evident that the final authority lies with that body and since, also, some plan of readjustment must be provided for, even though heed be given to the preference of delegates, as far as may be possible:

1. The membership of the Standing Committees shall be made up on the basis of representation in the Uniting Conference, namely 4, 4, 1.

2. The following Standing Committees, (1) Conferences, (2) Ministry and Judicial Administration, (3) Membership and Temporal Economy, (4) Missions, (5) Education, (6) Publishing Interests, shall each be constituted of sixty delegates of the Methodist Episcopal Church, sixty delegates of the Methodist Episcopal Church, South, and fifteen delegates of the Methodist Protestant Church.

3. The Committees, (7) Superannuate Support and (8) Ritual and Orders of Worship, shall be constituted of twenty delegates of the Methodist Episcopal Church, twenty delegates of the Methodist Episcopal Church, South, and five delegates of the Methodist Protestant Church.

4. No delegate shall be a member of more than one of the foregoing Standing Committees.

5. Delegates shall be nominated for membership in the foregoing Standing Committees by their respective Commissions on Church Union and approved by the Uniting Conference. Committee assignments have already been made by the Methodist Protestant Church, by a plan adopted by that body.

6. ORGANIZATION OF STANDING COMMITTEES. The eight Standing Committees shall meet for organization on the first day of the Uniting Conference

with a Bishop appointed by the Council of Bishops presiding, and with one of the Secretarial Staff keeping the record. The Standing Committees shall meet at 2:30 p. m., organize and proceed to their respective tasks. A complete record of the organizations thus effected shall be promptly reported to the Secretary of the Uniting Conference and on the following day this record shall be printed in the Daily Advocate; and thus reported to the Conference and made a part of the official Journal.

The three Chairmen are thus constrained to exhort the delegates to consider patiently all the difficulties; to subordinate individual desires where this may be necessary; and to come to the Uniting Conference with the purpose of assisting faithfully in the total work of that body. We feel confident that the delegates of all classes will send promptly to any Committee selected by any one of the Commissions such information as may be required and will accept cheerfully such committee assignments as may be determined by the Uniting Conference.

EDWIN HOLT HUGHES,
JOHN M. MOORE,
JAMES H. STRAUGHN,
Chairmen.

REHABILITATION OF OUR WORK IN CHINA

By Bishop Arthur J. Moore

If the Church in America is to be in any degree worthy of the Name of Him who gave us the good Samaritan as a model and was Himself the Good Shepherd, it must extend a helping hand to our suffering brothers and sisters in China.

Returning to America after my second thorough investigation of our work in the war area, I am deeply convinced of my duty to lay upon the heart of the Church the seriousness of the situation in China and to arouse our people to come quickly to the aid of this our greatest Mission field. Our entire territory, with the exception of the International Settlement in Shanghai, has been overrun by the invading armies and is now under the control of the Japanese military forces. All our schools outside of Shanghai have been forced to suspend and three of our largest school properties are still held by the invaders. Several of our Churches have been totally destroyed, many others badly damaged, and nearly all the missionaries and Chinese preachers are homeless. It is not yet possible to add up our total losses, but I would estimate that we have suffered not less than a half a million dollars in damage to our physical property.

In order to save the work into which has gone more than three quarters of a century of toil and sacrifice a considerable sum must immediately be found. The regular income of the Board of Missions will not permit that Board to carry this emergency demand. It is my purpose, therefore, to devote the months of March and April to presenting this situation to the Church and asking our people to make self-denial, free will offerings for the rehabilitation of that part of our work in China which must be reconstructed immediately.

Such an appeal has been provided for in the legislation of the Church and is duly supported by the proper agencies. Our last General Conference, with clear foresight, looked forward to the needs which would soon emerge in China, and authorized our Board of Missions to make an appeal to the Church for the rehabilitation of our work at the proper time. The Bishops have unanimously and enthusiastically endorsed the appeal, commended it to our people, and volunteered their aid. The General Missionary Council at San Antonio, probably the most largely attended session of that great Council ever held, unanimously endorsed the appeal by adopting a resolution which its Findings Committee presented after careful consideration of the subject. That resolution, accepted with enthusiasm by a group numbering not less than 1,000 people from all sections of the Church, recites as follows:

"Whereas, the total area occupied by our Church in China has been overrun and is now occupied by invading armies, resulting in the destruction of and damage to our churches, parsonages, schools and hospitals which will require approximately half a million dollars to repair; and

"Whereas, the General Conference in May, 1939, taking cognizance of the tragic situation of our missionaries and Church in China, authorized the Board of Missions to make an appeal to the Church for a free will, self-denial offering for the restoration of our Church in China; and

"Whereas, the College of Bishops has given consideration to the pressing need of our Church and people in China, and in view of the urgency of the situation gave unanimous endorsement and pledged hearty support to such an appeal for funds; and

"Whereas, the Church is under the divine imperative to go forward in the evangelization of the world even in the face of all difficulties, handicaps, opposition and danger, and cannot on any account suffer the collapse of the fine missionary structure erected in great China through more than three-quarters of a century of sacrifice and labor;

"Therefore, Be It Resolved, that we endorse the appeal to the Church ordered by the General Conference, to be projected in March and April of this year under the leadership of Bishop Arthur J. Moore, President of the Board of Missions and Bishop in charge of the China Annual Conference, and that we pledge to Bishop Moore, the cooperation in this effort to reconstruct, save and advance Methodism in that land."

I will lay before the Church from time to time such facts as I have. Dr. Y. C. Yang, President of Soochow University, and Dr. Z. T. Kaung, pastor of Moore Memorial Church in Shanghai, who received the confession of faith of Generalissimo Chiang Kai-Shek and is now his pastor, are coming from China. They will be joined by Miss Haui Li Yui, a student at Scarritt College, and a member of the last General Conference. During March and April we will visit many leading cities of the South and West to tell the story to our preachers and people. These cities are now being selected and full announcement will be made at any early date.

Two or three remarks should be made. We are not now proposing a full and final policy for the work of Methodism in China. We recognize that the war is not ended and we are not now in position to make plans beyond the immediate present. But all our missionaries have

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Rev. P. F. Luter, Batesville	1
Rev. J. C. Wasson, Moorhead	1
Rev. J. L. Neill, Brookhaven	1
Rev. V. C. Curtis, Louisville	2
Rev. L. A. Bennett, Potts Camp	2

Louisiana

Rev. W. H. Royal, Istrouma	11½
Rev. E. B. Chaney, Franklinton	7
Rev. V. D. Morris, Columbia	1
Rev. W. C. Mason, Haughton	3
Rev. F. C. Collins, Pelican	5
Rev. S. J. McLean, Clinton	5
Rev. Thurmon Spinks, Farmerville	3
Rev. J. R. Spann, Baton Rouge	16
Rev. A. M. Serex, Shreveport	12
Rev. Ira Flowers, Gilbert	3
Rev. F. J. McCoy, Wisner	4
Rev. J. C. Whitaker, Logansport	1

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Rev. Thurmon Spinks, Farmerville, places us in his debt by his continuing loyalty to the Advocate cause.

Mrs. N. Harrell, Rt. 3, Bunkie, has our thanks for her interest in and loyalty to the Advocate and its weekly message.

Rev. W. C. Mason, pastor at Haughton, is doing a good work and carrying forward the program of the church and that includes the Advocate also.

Rev. Ralph Cain continues to do a good work on Gonzales charge and we appreciate his faithfulness to the Advocate cause as indicated by notes to the office.

Rev. W. A. Cross, now in his first year at Baker, is making a fine beginning in the work of his charge and the Advocate shares in his loyalty and effort.

Rev. A. D. St. Amant, Jr., reports progress in his work at Greensburg, a good rally at Hammond recently, and other signs of progress in that section of the church.

Rev. Spencer J. McLean reports a good beginning for his fourth year at Clinton. Parsonage has been renovated and the whole program of the church is going forward in a satisfactory way.

Rev. Ira. W. Flowers, pastor at Gilbert, is doing a magnificent work on that charge. This applies to the Advocate no less than to his carrying through the program of the church.

Dr. Marion S. Monk, pastor at First Church, Alexandria, remembers the Advocate with a substantial list of subscriptions and with cordial greetings which we sincerely appreciate.

Rev. Frank C. Collins, pastor at Pelican, manifests his loyalty to the paper by a good list of new subscribers. We do not recall a single time that Bro. Collins has failed us in our Advocate efforts.

Rev. Wm. Schuhle, Plaquemine, sends a good list of subscribers and with it abundance of cheer which we greatly appreciate. He is a veteran in service and in the exhibition of the fine qualities of friendship.

Rev. Virgil D. Morris, Columbia, has been busy with many things lately, some of which were personal and some the many activities of the church program to which he is always loyal, both locally and in its wider aspects.

Miss Helen McCants, agent for church periodicals at Istrouma, is rendering a good service for the church papers. Rev. W. H. Royal is the pastor and we make acknowledgment both to Miss McCants and to Bro. Royal.

Rev. R. L. Clayton, who was assigned to Kentwood in a series of shifts following the last session of the Conference, has his work under way and we do not doubt that he will have a good year in his new charge.

Rev. P. W. Sibley sends a remittance for new subscriptions which brings the total for Walker charge to six and he reports good progress in his work and the purpose to place the Advocate in all the homes of his people if possible.

Rev. Carl Lueg, who is doing a splendid piece of work along all lines at Hammond, will be host to a state-wide meeting of Methodist students on February 10, 11 and 12. Bro. Lueg is an enthusiastic worker and a delightful host.

Rev. E. B. Chaney has our thanks for a splendid list of new and renewal subscriptions for the credit of Franklinton. He is very happy in his new field, large congregations attend his services, and a new pipe organ has just been installed.

Rev. B. C. Taylor, pastor at Homer, has been passing through a rather trying time recently. Leann, his small daughter, is just back in school after an operation for appendicitis, and Mrs. Taylor's father has been critically ill for more than a month.

Rev. A. M. Martin, Springfield, adds to a business note the statement that the Youth Crusade is well under way in his charge. The Epworth Leagues are active and he had a visit from Rev. Philip Royal of Baton Rouge on the fifth Sunday in January.

Mr. W. S. Holmes, one of the staunch members of First Church, Baton Rouge, and our good friend, was a welcome caller at the Advocate office a few days ago. We are glad to have had him and we hope that he may repeat the visit many times in the days ahead.

From Miss Alpha Puckett, First Church, Baton Rouge, we have received a list of sixteen new subscriptions which completes the quota assigned to that church, nine new subscriptions having been acknowledged in our issue of last week. Dr. J. Richard Spann is the pastor.

Our good friend, Mr. A. M. Mayo, veteran churchman and church school superintendent, of Lake Charles, has been very happy in the work connected with the Christmas remembrance of the superannuate preachers of his Conference. No good cause fails to find a responsive chord in his heart.

Dr. Adrian M. Serex, whose unfailing loyalty to the Advocate is a tradition in the office, sends us a list of twelve new subscriptions and a cheerful report of his work in the Shreveport district. He is looking forward to a good time in his work at Southern Methodist University beginning next month.

Rev. J. P. Bonnecarrere reports that everything is going well with him at Jackson, and that he is looking forward to another good year. Bro. Bonnecarrere and his church will be hosts to the Baton Rouge District Conference on March 7. We appreciate the loyalty of Bro. Bonnecarrere to the Advocate.

Rev. G. A. Morgan, pastor at Winnfield, reports an encouraging outlook for his work. He has had a forty-five per cent increase in attendance during seven weeks over that for the same period last year. A two hundred dollar increase in salary, seven accessions, and other items which indicate progress.

It is with sincere sorrow that we record the passing of Mrs. Raulins, mother of Dr. D. B. Raulins, on last Thursday. Sister Raulins lived near Little Springs, in Franklin County, Miss. She was quite old and had been in failing health for some months. Dr. Raulins will have the sympathy of a large circle of friends throughout Mississippi and Louisiana.

Rev. Ashley T. Law, Ponchatoula, exhibits his usual energy and activity in the improvement of church property and in looking after all the details of his work. His people have manifested their appreciation of him by another raise of his salary and good attendance upon all the services of the church. The editor appreciates his cordial personal word.

The editor learns with regret of the rather sudden passing of Bro. Sanford W. Lindsay, of Rayne Memorial Church, New Orleans, on last Thursday morning, of a heart attack. He had not been well, but his condition was not such as to indicate immediate danger. He is survived by his wife, who was Miss Edna Niebergall, a son and a daughter, whose sorrow we share.

PERSONAL AND OTHERWISE

Mississippi Conference

Rev. J. B. Holyfield, Summit, comes through in the Advocate new subscriber campaign for which we are sincerely grateful.

Rev. C. C. Griffin, a superannuate member of the Mississippi Conference, died at his home in Crystal Springs on January 31. He is survived by his widow and six children, among them Rev. Hugh Griffin, pastor of First Church, Hot Springs, Arkansas. Funeral services were conducted by Rev. J. W. Leggett, Jr., Crystal Springs, Rev. W. H. Saxon, Ripley, Tenn., and Rev. J. A. Smith, Birmingham, Ala., with interment in Birmingham.

Rev. A. J. Leggett, now retired and living at Collins, has given thirty years of service to the ministry of the church he loves. He will not be forgotten in his retirement.

Rev. L. D. Haughton begins his first year at Morton with the energy and earnestness characteristic of his ministry and we predict for him a happy pastorate in his new charge.

Rev. L. T. Nelson, now in his second year at Homewood, is looking after the details of his work with that carefulness and consecration which have long characterized his ministry.

Rev. Waldo W. Moore, retired member of the Conference, living at Biloxi, says that the Advocate has been a visitor in his home for the past sixty years and he still finds joy in its coming.

Rev. J. C. Jackson, pastor of Nebo charge, encourages us by his cooperative and friendly spirit. We hope that he and his people may continue to find the Advocate a source of real help.

Rev. John W. Ramsey wishes his brethren to know that he is available for revival service and will be glad to arrange dates with any who may desire his assistance. His address is 523 54th Avenue, Meridian.

Rev. Felix Sutphin, a student at Millsaps College, is supplying Clinton and Ridgeland charge in connection with his college work. We appreciate the fact that he does not forget the place of the Advocate in his program.

Mrs. B. W. Lewis, who spent many years with her late husband in the ministry of the Mississippi Conference, now lives at Marion, Arkansas, where she keeps in touch with her friends of other years through the columns of the Advocate.

Rev. G. C. Yeager, pastor of DeSoto charge, adds to a business note the words, "We will never fail so long as we have such a fine presiding elder. He has no equal in looking after every interest of the church, and is capable to the last notch."

Rev. C. C. Clark, Columbia, has our thanks for a good list of subscribers and for a helpful and constructive spirit in Advocate representation. Such an attitude goes far toward reducing the difficulties arising between the office and the subscriber.

Rev. T. J. O'Neil is much encouraged because of the response which he has received from the good people of Tylertown where his work prospers and the prospects are alluring. We hope that every plan for the year may ripen into a glorious harvest.

Rev. G. E. Allan is very appreciative of the help of his lay leader, Rev. M. G. Matheney. Bro. Matheney is a local preacher and is 70 years of age, but he is both active and effective. Bro. Allan says we may say any good thing we please about the people of Poplar Springs Church, of which he is the new pastor.

Mrs. N. E. Cunningham, our faithful representative in Gibson Memorial Church, Vicksburg, has not failed us in the years that are past and she begins the new year with every prospect of greater success than she has achieved before. She is a faithful assistant of Rev. O. H. Scott, the pastor.

Rev. J. Early Gray sends a list of subscriptions secured by his Advocate committee, Mrs. M. M. Satterfield and J. C. Wheeless, and adds an invitation to be present at the district conference meeting in his church at Port Gibson, April 18 and 19. We wish that we might attend but we doubt the possibility of it.

PERSONAL AND OTHERWISE

North Mississippi Conference

Rev. Milton Peden sends four new subscriptions for the credit of Derma charge. We appreciate his loyalty and his effective work.

Rev. W. H. Andrews, pastor at Marietta, has our thanks for three new subscriptions and for other evidence of his painstaking efforts for the paper.

Rev. A. Y. Brown, Ackerman, is faithful to all the details of the program of his church and he begins the new year in a way that promises great success.

Rev. G. C. Gregory continues a good record at Pickens and an unfailing loyalty to the Advocate cause, which deepens our appreciation of him and of his people.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Rev. W. J. Dawson, Houston, a never-failing friend of the Advocate, whose efforts have met with remarkable success, continues his interest and his good work for the paper.

Rev. K. E. Clark. Pittsboro and Bruce charge, is doing an excellent piece of work for the Advocate as evidenced by his list of new subscriptions in addition to two sent in last week.

Rev. H. P. Lewis, pastor at Hernando, and friend of the editor from his college days, still has a genius for work and the years have not taken from his interest in the program of the church.

The Advocate acknowledges with thanks the receipt of the renewal subscription for Mrs. W. Spiva, Louisville. We trust that the Advocate may mean much to her during the coming years.

Rev. W. M. Hester, pastor of New Albany circuit, sends three new subscriptions which added to two already received, brings his total to five and a good record for that circuit charge.

From Aberdeen, Mrs. W. J. Jones sends us a list of subscriptions, four of which are new and two renewals. We appreciate this good work on the part of our friend. Rev. E. R. Smoot is pastor.

Hon. Joe Cook, Columbus, encourages us by the fact that he takes the time to tell us when he thinks we are either right or wrong in the work we are trying to do. He is a friend worth while.

Rev. W. W. Brunner, who is just beginning his pastorate at Baldwyn, speaks enthusiastically of the fine people among whom his lot has fallen. We trust that he may have a great year in his new field.

Rev. S. W. Hemphill, Prairie and Strong charge, has been one of the most consistent friends the Advocate has had

and his beginning indicates that his enthusiasm will not be less in his new field.

Rev. C. M. Chapman, the new pastor at Ripley, looks well after the Advocate cause and he pays worthy tribute to his predecessor in the words, "It seems that the pastor worked this field pretty well last fall."

Rev. T. F. Sartain, pastor at Greenwood Springs, favors us with a list of four new subscriptions for which we are duly grateful. We trust that this may be the most successful year of his pastorate thus far.

Rev. T. M. Bradley, pastor at Pontotoc, is looking well after his work. He was in an accident in which Rev. R. R. Scott's car was pretty badly wrecked. We are glad to say that he came through without injury.

Rev. Tinsley B. Thrower says that he is planning his revival at Drew for the middle of March. He is also to be the host of the Greenwood District Conference in April, a session which we fear that we may have to miss.

Rev. E. L. Jernigan, who did a splendid year's work at Mathiston last year, under great handicaps, is making a good beginning for the new year. We appreciate the consistent interest which he has manifested in the Advocate.

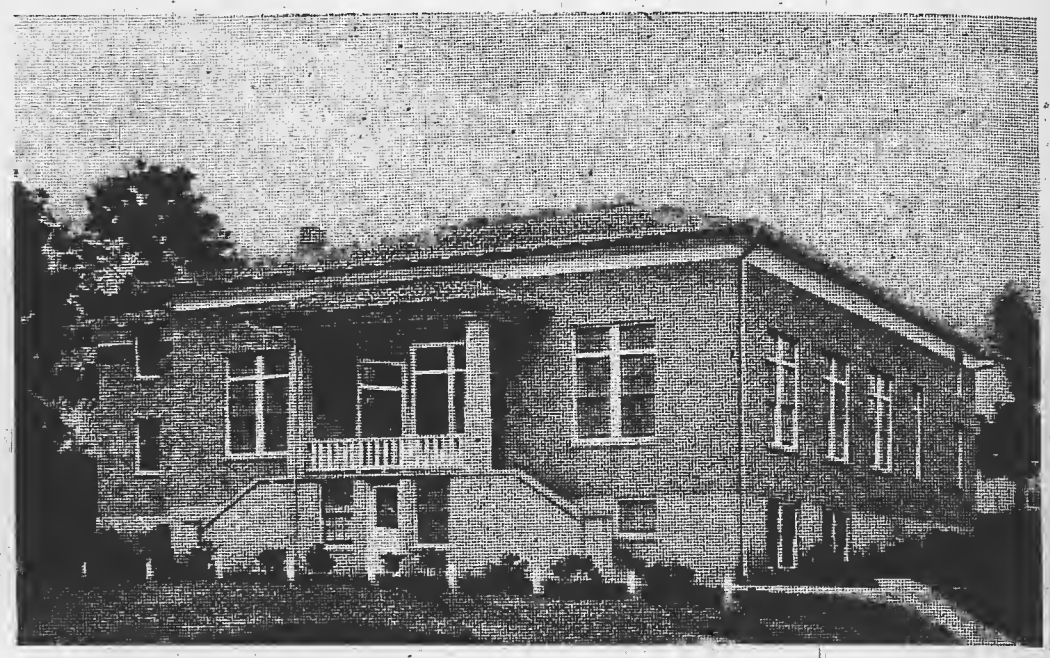
Rev. R. P. Neblett, who is in the first year of his pastorate at Water Valley, is much encouraged by the cooperation of his people. We regret to learn of the death, at Clarksdale, on January 8, of Mr. W. H. Kinney, a brother of Mrs. Neblett.

At the January night services in the First Methodist Church, Tupelo, Dr. W. A. Tyson had for his themes "Why Do Men Everywhere Pray?;" "The Prayer God Answers"; "The Prayer God Does Not Answer"; "A Soul Empty Without Prayer."

A note from Mrs. W. N. Duncan, of Drew, says that Bro. Duncan is improving slowly and is able to sit on the side of his bed but not yet able to walk. She speaks in high terms of the loyalty and the sympathetic attention paid him by Rev. T. B. Thrower.

Rev. W. C. Beasley reports that things are moving upward in the Aberdeen District and that Shannon, which is to be host to the district conference in May, has a humble part in the progress. We regret that we will not be able to be present at the district conference.

Our good friend, Rev. W. R. Crouch, reports a list of subscriptions and then tells us in a friendly way how he thinks we should do it. We appreciate the fact that he is trying to think constructively about the making of his church paper and no effort of that kind is irritating to us.



UNION, MISS., METHODIST CHURCH

Rev. Mathis E. Armstrong, Shuqualak, reports that he is enjoying his work and that he is making every effort to carry out the program of work. He has reorganized the mid-week service, is receiving a good response from his people to all his efforts, and the prospects are bright for the year.

Rev. E. S. Lewis sends us a list of six new subscriptions and a resume of activities in his charge, including the quarterly visit of Dr. L. P. Wasson, the presiding elder; the visit of Rev. S. E. Ashemore, as guest of the Rotary Club; and other things of interest in that little city of five thousand souls.

Dr. A. T. McIlwain, pastor at Greenville, is receiving a great response to his effort from the fine people of that little city on the banks of the Mississippi, and as always the Advocate shares in his interest. Bro. McIlwain has received a total of fifty-eight members into his church since the Annual Conference.

Rev. W. J. Cunningham, with the loyal cooperation of Miss Corrie Barefield, sends us a list of seven subscriptions, four of which are new. Bro. Cunningham is much pleased with the outlook, he has had sixteen additions to the church during the quarter, and the Youth's Crusade is making good progress.

Rev. S. E. Ashemore, one of the new members of the Publishing Committee, and long a consistent friend of the paper, sends us a list of twenty-four subscriptions and twenty-two of them are new. We expect to give special publicity to his church, the home church of Bishop Charles B. Galloway, in the near future.

Rev. T. M. Dye, Jr., begins his work at Coffeeville under promising conditions and he is looking forward to a good year. He has organized two new leagues and he says that there is a guest room at the parsonage whenever the editor or Dr. Carley sees fit to pay them a visit. On behalf of both we extend our sincere thanks to Bro. and Mrs. Dye.

Rev. A. R. Beasley, Holly Springs, has been handicapped in his work since Conference by the serious illness of his wife's father. Bro. Beasley is one of the most effective and faithful friends of the Advocate. He is very much encouraged by the response which he has met at Holly Springs and we doubt not that he will bring to a conclusion a great year's work.

The preachers' meeting of the Aberdeen District at Woodland on February 7 spent the day in a Round Table Discussion of Evangelism. Some forty questions were raised dealing with every phase of the revival. There was a general participation in the discussion and the preachers feel that this year will bear fruit. Dr. N. J. Golding, the presiding elder, is giving a wise and vigorous leadership.

Rev. R. R. Scott, New Albany, adds two renewals and six new subscriptions to the list of twelve new subscriptions sent in last week. Bro. Scott was driving to Jackson, Miss., to the meeting of the Committee on Church Union, when he came near to having a very serious accident on the highway. He was accompanied by Rev. T. M. Bradley of Pontotoc, and Mr. J. G. Houston of New Albany. We rejoice to report that no one of the group sustained injury.

UNION MISSISSIPPI METHODISM

In 1863, when Rev. Wm. B. Hines was pastor of Beech Springs Circuit, the Union Methodist Church was organized. On passing through the community on his way to fill an appointment at Beech Springs, Brother Hines stopped at the home of Mrs. Dr. Hoye and discussed the matter of organizing a Methodist Church. Mrs. Hoye was favorable to the idea and an appointment was made for the first preaching service at what was known as the Kimball School house. The site is just across the road from where Mr. Bob

Funcher now lives. Improvised seats and pulpit were furnished, and an organization perfected with three charter members, Mrs. Abbye Hoye, and Mr. and Mrs. Yates. At that time the Civil War being in progress, the women were called upon to hold the offices in the church. The first protracted meeting was held in 1864. In this revival, Miss Ellie McMahen, the first to join, remained a faithful and devout member until the day of her death.

At the close of the Conference Year, 1864, the work being unfinished, the steward petitioned the presiding elder, Rev. L. M. Williams, to return Brother Hines for another year. Beech Springs Circuit was divided and a new circuit, Decatur, was formed and Union became a part of the Decatur Circuit. Brother Hines was returned as pastor to Union. Mrs. Hoye, who is 84 years old, is the only known survivor of the pioneer days of struggle. The memory of the others is highly honored and tenderly cherished.

After years of worship in the old Kimball School House, Rev. John Portis, C. W. and A. C. Parks, having organized and put into operation Greenwood Institute, which was located in the town of Union, the Methodists were favored with permission to worship there until they built their first church, just across from Mr. Snowden's. This was a splendid frame building and served adequately until a larger church was built in 1911, where the present church now stands. This church was also a frame building and served well in its day, but when Rev. R. H. Clegg, now presiding elder of the Brookhaven District, was pastor, the old building became a part of the present church. Thus, from these early beginnings at Union, Methodism made great and worthwhile advancement.

Union Methodist Church became a station in 1928 and the growing little city of



REV. L. M. SHARP, Pastor

2,000 people has been blessed with a resident pastor ever since. The membership of 506 is happy to report no indebtedness on the church building.

The pastor, Rev. L. M. Sharp and family, who are serving most acceptably in their third year, are occupying a modern and attractive parsonage, with only $900.00 indebtedness.

All honor to each and every one of the following partial list of pastors: Revs. J. E. Williams, J. H. Grice, B. H. Rawls, C. H. Ellis, H. E. Carter, C. C. Evans, W. A. Hays, J. M. Smith, S. F. Harkey, W. F. Baggett, M. K. Miller, R. H. Clegg, J. L. Carter, H. A. Wood, J. A. Moore, E. L. Ledbetter, L. M. Sharp.

The following officials have and are serving most efficiently: Stewards, L. H. Willman, Chairman; J. M. Speed, Secretary-Treasurer; W. E. Prince, A. N. Staton, W. L. Collins, D. D. Nicholson, J. L. Luke, J. P. McMahen, W. A. Jackson, Mrs. Louise K. Graham and S. E. Kennedy. Beech Springs Church: H. E. Walton, Howard Reagan, Horace Lyle, Byrd Hillman and Mack Osborne. Woman's Missionary Society President: Mrs. E. J. Edgar; Church School Superintendent, Union: E. H. Collier; Beech Springs: L. L. Mitchell, Sr.; Epworth League President., Union: E. L. Lewis; Beech Springs: Mrs. Howard Reagan.

The Union Church has in recent years licensed the following ministers: Revs. John Holder, now pastor in the Congregational Methodist Church; John Speed, student in Millsaps College; W. B. Graham, local minister; and Banard Walton, of Beech Springs, student at East Central Junior College, Decatur.

ANOTHER BIRTHDAY

To my fellow teachers, former school pupils and church parishioners, and to my many friends whom I have met along the way of life and enjoyed your sweet fellowship:

When I wrote you about my birthday, February 26, 1938, I was almost gone, but a gracious Heavenly Father has spared me another year. I am stronger and more normal than I was then. I now ask each of you to write me again. Send letters, cards, communications and such remembrances as you wish. I enjoyed and appreciated every letter, every card, and every birthday remembrance that came. The postman was loaded several times and said, "You must be going to have a wedding at your house."

I plan to keep a Book of Remembrance, giving short record of all communications sent me.

Your Christian friend and brother,
WALDO W. MOORE,
Superannuate.

THE REPRESENTATIVE FIRMS AND INDIVIDUALS WHOSE NAMES APPEAR BELOW SPONSOR THIS HISTORICAL DISPLAY OF UNION METHODIST CHURCH

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ATTENTION MISSISSIPPI CONFERENCE

A meeting of the executive committee of the Board of Church Extension will be held in Capital Street Methodist Church, in Jackson, Mississippi, Tuesday, March 7 at 2 p. m. At this time applications for loans and donations will be considered. Application blanks may be secured by writing the secretary, J. H. Morrow, Forest, Mississippi.

MISSISSIPPI WOMAN'S CHRISTIAN TEMPERANCE UNION

My Dear Dr. Duren: February 17, represents the heavenly birthday of Frances E. Willard, who not only established the work of the Woman's Christian Temperance Union, but who deserves the title "Leader Extraordinary" for the influence she wielded in many other organizations.

The W. C. T. U. each year commemorates her life at this time with a special program, but this year we are asking something more because it is the Centenary year of her birth. We are asking that the ministers of the nation, and especially the Methodist ministers, since she was a Methodist, give a part of their service on February 19 to telling something about her life and to urging support of that cause which was dearest to her heart, temperance and character education.

If they will send twenty-five cents to National W. C. T. U., 1730 Chicago Ave., Evanston, Ill., asking for suitable material, they will receive an ample supply. The Pastor's Packet itself is ten cents and will prove sufficient.

Any publicity you can give this in next week's Advocate will be appreciated.

Yours sincerely,
MRS. R. L. EZELLE,
Pres. Miss. W. C. T. U.

A HAPPY EVENTIDE

Dear Brother Duren: The label on the Advocate indicates that my subscription has been renewed. This is greatly appreciated and I wish to thank the one who did this. The Advocate had a place in my father's home; he had it sent to me during my college and university life, and throughout the years of my active ministry it has been a regular visitor to my home. I would certainly miss it now. You are rendering a great service to Methodism and the Kingdom of God in these days of change and unrest. I feel sure the campaign for an increased circulation will succeed.

New experiences have come to Mrs. Lewis and me since my superannuation. We are adjusting ourselves to the new situation, and hope to make the remaining years of our earthly pilgrimage fruitful in the work of the Kingdom. God has wonderfully blessed us and we have found joy in His service.

The pastor and congregation of East End, Meridian, have been kind and thoughtful. We have been made to feel they are glad to have us among them. We were given a most cordial reception at the church as soon as we were settled in our new home; Christmas week brought expressions of interest and love; two weeks later the church school class, of which Mrs. Lewis is a member, remembered us with a box filled with good things. We did not anticipate such thoughtfulness. Our hearts respond with gratitude and love.

Brother Prewitt is in favor with his people; he is doing a fine work. The "Young Peoples' Crusade" is starting off with enthusiasm. His sermons are refreshing and to the point; he brings a challenge to his hearers that quickens thought and stirs to action. My heart thrills with joy as I see our young people coming to the front. A great day lies out before the Church if our people will but give God a chance to work in and through them the accomplishment of His will.

Let me thank the Conference for having given me a place in which to work for forty-eight years. I have been honored far above my expectations. I come to the end with a heart of appreciation and love. I feel a keen interest in the future of the Church and deeply regret my physical disability to stand shoulder to shoulder with my brethren in the active ministry in this day of readjustment. My daily prayer is: "Thy Kingdom come. Thy will be done on earth, as it is in heaven."

Sincerely yours,
W. H. LEWIS.

A RECORD OF MY MINISTERIAL LIFE

I was born and reared in Copiah county; was born August 11, 1874; married to Miss Mary Magdelena Smith in 1893; was converted at Brandywine Church on Barlow charge, under the preaching of Brother Frank Grimes in 1901; and joined the Mississippi Conference, Methodist Protestant Church, in 1908, and served my first work in Amite county. I served that work for two years at a salary of $100, and the second year I built a parsonage. I had two appointments. My morning appointment was at the parsonage church and my afternoon appointment was eight miles away and I walked it, for I did not have conveyance. My second appointment was twelve miles south of Monticello on Divide charge, where I served three years, made a crop and bought a horse. I built a church on that work and organized another and bought a church building. Two of my churches were six miles apart and the other two were thirty miles from the parsonage. My third work was in Attala county, two miles east of Goodman, where I served two years; my fourth work at Clara in Wayne county; and my fifth work was Philadelphia, where I traded the old parsonage for another house and forty acres of land. My last work in the Methodist Protestant Church was at Avera, which I served three years, and where I built a church and parsonage. At the Annual Conference of the Methodist Episcopal Church, South, in 1923, I joined the Conference and I was assigned to Taylorsville, where I served three years, built one church, and painted and repaired the church and parsonage at Taylorsville. At Fannin I served one year, Satartia one year, and Vimville charge three years. There I traded the old parsonage for the teacher's home by the side of the church—a good five-room house. I painted it inside and out, repaired the church, and put a new roof on another church and began the building of the new church at Bonita. My fifth work was Escatawpa for one year, where I repaired and painted the parsonage. My last work was Williamsburg, where I served seven years, built a new parsonage and a new church, repaired one church and painted another. The church at Williamsburg is one of the best country churches in the Conference. We dedicated it the 27th of October, 1938.

So this is the history of my pastoral work. At the Conference of 1938, I superannuated and have built me a home at Williamsburg, where I expect to spend the remainder of my life. The Lord and the people have been good to me and my wife. The people deeded me two acres of land, one church donated six thousand feet of lumber for the building, and the labor on the building cost only $2.50. So wife and I are happily located. The Conference has been good to me and I have always felt that every presiding elder I had was the best that there was. They were W. M. Graves, who was a father to me; Bro. Bob Selby, whom I loved; and Dr. H. G. Hawkins, Bro. T. J. O'Neal, Bro. Otto Porter, Bro. Hays, Bro. V. G. Clifford, Dr. J. T. Leggett, and last but by no means least, Bro. W. B. Alsworth. God bless them all and the church is my prayer.

A. J. LEGGETT.

ROOMS—JACKSON

Jackson, Miss. overnight visitors will find nice inexpensve rooms with Mrs. Rebekah Ellison Johnston, 1465 North West St., opposite Millsaps College. Delightful meals nearby.

It is impossible to enslave intellectually or socially, a Bible-reading people.
—Horace Greeley.

Nine-tenths of the Bible becomes clear, when we are willing to deny ourselves, and take our cross and follow Jesus.—Saphir.

THE CHRISTIAN PEACE

By Jesse Watson

"All is Quiet," can never be said of the manner of life Jesus Christ lived in our world. Quietness, stillness, absence of all friction, opposition, and definite struggle do not describe the fact of Christian Peace at all on earth.

Christian Peace comes as a result of fighting against and overcoming wrong as well as striving to build up the good. The cross, the chief symbol of Christian conflict in the way of life suggests the use of all the means of combatting the wrong that human beings are able to use in such a warfare. Opposing wrong definitely, openly, and even in a foolhardy manner has been the very life blood of Christian religion in every age of its history.

The Peace, which the Founder, the Lord, and the Savior of the Christian religion referred to was not to be had in this sinful world of injustices, cruelties, customs, and systems without much conflict. He says, "I came not to send peace, but a sword." This sword though is not necessarily one of steel with which to spill a fellowman's blood and with which to take his earthly tenure of life away from him. Nor does he imply that the conflict was to be waged upon the basis of human prejudice, hate, envy, and malice, but in righteous love.

Nonresistance of evil has never been a part of the Christian way of living. The employment of wicked spirits and cruel methods of injustice and unfairness, although used frequently in the name of Christianity, is never Christian. But that it is Christian to train guns, bombs, prisons, penitentiaries, the hangman's noose, the electric chair, the lethal gas chamber, upon individuals of society, races, and nations in our social order to prevent them from mistreating weaker and defenseless members of the social order has been considered Christian. To refuse to do so has been considered unChristian.

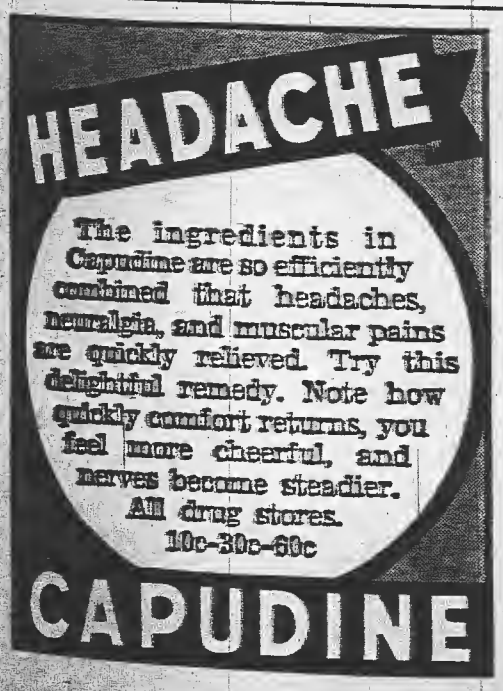
To be sure Christianity requires that we bear the infirmities of the weak, and to refuse to do so is unChristlike. Yet the way we go about defending or promoting the rights of ourselves and underprivileged folk takes on an unchristian complexion when hatred, greed, malice, or the spirit of revenge become the driving forces in our efforts to right wrongs.

However, true Christian love compels man to enter into conflict with evil that endangers the object of his love: God and his fellowman. In such conflicts the heat of man's passionate love for these objects is aroused. Sin against them is despicable. The sense of honor is outraged by the fawnings of the quibbler, hypocrite, pussy footer, boot licker, and non-committal fellow. And it is difficult to always possess the proper Christian feelings and attitude and use the Christian methods when we come to deal with folks who know but little and care less about the Christian way of living.

Christian Peace arises out of the consciousness of living honestly, fairly, and having entered into conflict with evil and wicked men, unfair and unjust systems, and contending for that which is good, right and fair. Wounds are given and are received in the battle; the fires of love and virtue burn hot in the heart and soul. Indignation against the wrong is strong. But in it all there is a constant guard against the spirit of revenge, bitterness or malice, no matter whether the battle is won or lost.

Christian Peace is to be had at the price of conflict with wrong in a Christian way, and in striving for that which is good and right.

Eunice, New Mexico.



VAIDEN LADIES CELEBRATE

The Woman's Missionary Society held its Harvest Day meeting in the home of Mrs. J. E. McClurg, with Mesdames McClurg, Vaiden and Allen as co-hostesses, with all the ladies of the Methodist Church as guests. Mrs. H. E. Graves, Jr., presided at the piano and played Christmas carols throughout the program. The Christmas Scripture lesson was read by Mrs. McClurg and the comment by Mrs. Allen. A Christmas poem was read by Mrs. Vaiden. After the business session those present went into the celebration of the sixtieth birthday of the Woman's Missionary Society. A leaflet on the progress of the organization was given by Mesdames Driskell, Bennett, Ranile, Haman, Boyett and Stucky. "The Birthday of a King," was beautifully sung by Mrs. John Fisher, Jr. Mrs. J. W. Conger, of Winona, gave a most interesting talk on the history of the Woman's Missionary Society. The doors were thrown open into the dining room where a beautiful three-tiered birthday cake, with sixty lighted candles, with crystal candelabra on either side formed the table center. Each member passed by and blew out a candle and quoted a verse of Scripture.

Delicious hot chocolate and block cake and salted nuts were served by the hostesses.

THANK YOU!

Dear Dr. Duren: This is to advise that I have a good committee making a canvass for subscribers to the Advocate. I had expected to make a final report to you today, but they have not finished, and I am asking that you give us several days of grace. They have promised to be ready to report tomorrow night after the mid-week service.

I don't want to make your hopes run too high, but just now it seems we have at least a dozen "in the bag," and I hope there may be more.

When I looked at that pitiful half dozen from First Church listed in the Conference Minutes, I felt that it was high time for all of us here to try to do something about it. So we are trying, even though we are running a little late. And right here, may I suggest that for the sake of more intensive cultivation and canvassing, you extend the period another two weeks, or better still one month.

We have some very fine, loyal, hospitable members here. They have given us a fine welcome, and we are having good cooperation and good congregations. Another thing we are happy about, viz. a thoroughly renovated parsonage and some new furnishings.

R. G. MOORE, P. C.

SARDIS-GRENADA DISTRICT

Dear Dr. Duren: We have just finished the first round of quarterly conferences on the Sardis-Grenada District, and the prospects are fine for an excellent year. On every charge we found that fine spirit of fellowship and the desire to cooperate in the full program of the church. There is no District in our Conference that has a finer spirit among pastors and people than is manifested on this District.

We have built one new church since

(Continued on page 13)

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Christian Education

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CHURCH SCHOOL LESSON FEBRUARY 12

By Dr. J. R. Countiss

WHAT CHRISTIANS HAVE TO SHARE

Golden Text.—Then Peter said, Silver and gold have I none; but such as I have give I thee.—Acts 3:6.

Acts 3:1-10; 4:8-12

Acts 3:-1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

All truly Christian worshipers are Christian workers. It is a false teaching that holds the time and energy spent in worship to be just so much taken out of work. We work better after worship, and we worship better after work. The two are not opposites but coordinates. Private worship is not enough. The temple with its ritual and ceremonial worship was already passing into the background, but when the hour of prayer struck, Peter and John, though Christians, joined their Jewish brethren in offering their devotions to Jehovah. In form that worship may not have been perfect, but in spirit it could be all the worshiper intended.

The helpless cripple well knew the relation between worship and good deeds, as proved by his choice of the temple gate as a place to ask for aid. The generous charity of non-Christian organizations is highly commendable, but let us not forget that at least three-fourths of it comes from persons who are members of the Christian churches. It is not true that religion exhausts itself in shouting and psalm-singing. The Christian gives more than silver and gold. As Peter put the lame man on his feet and sent him forth able to provide for himself, so the church has ever sought to do more than provide temporary food and shelter. Hundreds of thousands of helpless orphans are furnished all the comforts and privileges of home and offered opportunity for education by the churches, while the sick are gathered into hospitals and treated till they are again able to take up their accustomed tasks.

This form of Christian evidence is still the unanswerable argument for the truth of our holy religion. The mission on a new field is always suspected of being a means to secure economic or political advantage, but when the natives witness the unselfish care of the lepers, the feeding and clothing of the orphans, the nursing of the sick, the training of the ignorant, they are filled not only with amazement but with admiration. While the Christian nations do have most of the world's silver and gold, they have much else to share with the needy.

They believe in the fatherhood of God and strive to clasp hands around the world in the brotherhood of man. Critics may deny this statement, but dictators who would crush people first endeavor to destroy Christianity within their borders. They well know that no sincere follower of the Nazarene can endorse persecution, or even behold it with complacency. They not only share with others their faith in a just and holy God, but they share also an abiding loyalty to mankind. They have faith both in God and men. Their treaties are not scraps of paper to be trampled upon or torn to shreds at the prompting of self interest, but solemn covenants, binding contracts to be carried out both in spirit and in letter. Their diplomacy is not a tissue of falsehood, but friendly agreement for peaceable and profitable living together in the family of nations.

Peter did not give gold, but he gave something of infinitely larger value. He gave the health and strenth and power that gets gold. He secured to the cripple right relations with God for the here and the hereafter. He gave himself, risking his life to speak the healing word in the name of Christ. The cripple walked and leaped and praised God, going whither he would, but Peter and John went to prison. They had desired to stand alongside Jesus, to drink of his cup and to be baptized with his baptism. In that prison cell did they not hold with him a fellowship that inspired them to stand before the court: and speak for God in spite of threats from man?

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SARDIS-GRENADA DISTRICT

(Continued from page 11)

the Annual Conference, and paid the debt on another one. We will break ground this week for another new church which will be completed in a short time. These are nice brick churches, thoroughly adequate to meet the needs of our people. We have two churches ready for dedication, and in the near future Bishop Decell will come and dedicate them.

Salaries were increased in many places on the district, and quite an increase in the amount accepted for Benevolences over that of last year.

Beginning on February 14, we will hold a series of Institutes for all workers, which will cover the whole district. This will be followed by a District-wide Rally for our young people on the night of March 1, at which time Bishop Decell will be with us for the inspirational address. We hope to make this a high point in the spiritual life of our young people.

Our District Conference will convene at Crenshaw on April 12. This is an early date for the conference, but with special effort on the part of our pastors and people we will be ready. We are honored to have the Woman's Missionary Conference meet in our district this year. The Conference will meet in Senatobia.

We are trying to look after every interest of the church. Whatever we accomplish, is done because we work together on the Sardis-Grenada District. Come to see us.

Sincerely,
C. T. FLOYD, P. E.

TO LOUISIANA AND MISSISSIPPI METHODISTS

The Memorial Mercy Home, 815 Washington Avenue, New Orleans, belongs to the Methodist Church. It is a great institution and is rendering a most Christlike service. Every year about a hundred unfortunate girls are cared for and given a new chance in life. The unwelcomed babies are either taken by their mothers or placed in Christian homes. To save these girls, to comfort their heart-broken parents, and to give the little innocent babies a chance—this Institution is dedicated. The Methodists of Mississippi and Louisiana make possible this great work. The three Conferences have designated the second Sunday in February as "Memorial Home Day," and every church is asked to observe it. The Home is in dire need. The support is wholly inadequate. Dr. and Mrs. Snelling can not do the impossible. They can not run the Home without support. As Chairman of the Board, I am asking every preacher in Louisiana and Mississippi to tell the churches about this great Christlike institution, and if it would survive, how necessary it is for all of our church people to make a liberal offering for it at church next Sunday. If we will do this all of us, it will relieve us from an embarrassing situation. Let's take the offering Sunday, if possible, and send immediately to Dr. J. O. Snelling, 815 Washington Avenue, New Orleans, La.

W. W. HOLMES

A READER'S PLEA

Mr. Editor: Not so long ago one of our Church School teachers of the Men's Bible Class said that the resurrection of Christ changed Peter and the other apostles from cowards into heroes of the cross. Another said today the change was brought about as to Peter by the interview on the shore of the lake when the Saviour asked him if he loved him. Neither one made any reference to what occurred on the day of Pentecost. Nothing is plainer in the whole plan of salvation than Jesus' statement that they would receive power when the Holy Ghost came upon them.

This is said to be the dispensations of the Holy Spirit, so that while the Father and Son should be honored, praised and worshiped, yet the third person in the Trinity should have equal recognition and his power invoked in all we do.

Is there not some connection between the deplored coldness and lack of spiritual life in the church founded by John Wesley and the failure of both preachers and teachers to stress the importance of allowing the Holy Spirit to control our lives? When we remember that the sin against the Spirit has no forgiveness it seems to me we should be very careful as to our treatment of Him.

Much has been said about Wesley's heart warming experience in our papers, while almost nothing said about his second blessing when he was empowered to do the work he did. Can most of our Methodist preachers claim to be descendants of him?

A READER.

LOUISIANA PASTORS' SCHOOL

The Pastors' School is complete with the exception of one course. The Methodists of Louisiana will be glad to know that we have arranged for the following courses:

"Preparing and Preaching Sermons"—Dr. Gaius Glenn Atkins, Auburn Theological Seminary, Auburn, New York.

"Ritual and Congregational Worship"—Dr. Nat Long, Glenn Memorial Church, Emory University, Atlanta, Ga.

"The Teachings of Jesus"—Dean R. E. Smith.

"Understanding Adolescents"—Dr. H. L. Pritchett, Southern Methodist University, Dallas, Texas.

"The Study of Younger Children"—Mrs. R. R. Brantley, First Methodist Church, Natchitoches, La.

"The [illegible] of Church"—Dr. J. Fisher Simpson, General Board of Christian Education, Nashville, Tenn.

"Mission Study"—Mrs. E. W. Hoffpauir, South Western Section, Board of Missions, Nashville, Tenn.

We are negotiating with Dr. Zahniser of Boston Theological Seminary for the course on "The Minister and Personality Problems."

Blessings on you and the papers during 1939.

Most cordially,
D. D. DAVIDSON

Division of wealth would never have been thought of if some man's hand-work had not created things that the lazy want.—Kettering

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The simple way pictured above often brings amazingly fast relief from discomfort and sore throat accompanying colds.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The following is a letter (in part) from Mrs. R. E. Smith, Spiritual Life Leader of the Conference, to the missionary women of Louisiana:

"And Time marches on!

"A New Year—a new day is upon us! What we will do with it is our problem. These days are doing something to us. All this noise and rush and extreme 'busyness' is registering its mark upon our spiritual lives. Let us arouse ourselves and see whither we are speeding!

"This is an historic year. Do we know what is happening in our Church? First, there will be the union of the three branches of Methodism. We need to pray for united hearts. Then there is the Youth's Crusade that begins in February. We can cooperate in bringing the challenge of Christian Living to every youth in our community. Then the Revival of Evangelism, which is planned to touch every man and woman in our Church. We can deepen our own lives and radiate Christian joy in daily contacts.

"The Spiritual Life group has a wonderful opportunity this year to help the pastor and to conduct prayer groups in every auxiliary and every circle.

"The Easter time is near. Why not plan a Retreat for your auxiliary on Good Friday, or sometime during Lent? Last year we hoped every District would have a Retreat. Some did. This year we hope for one in every auxiliary. We believe these retreats have won many to a new allegiance to Jesus Christ that changed their lives, and released a vital power in the Church. Oh, if we only gave God a chance in our lives! What would He not do through us!

"Do you have a group in your auxiliary that is meeting the spiritual needs of your women? If not, why not? 'Too many meetings, too many duties, days too short'? Ah, friend, our greatest task is to learn the technique of Christian living. WE WILL TAKE TIME FOR IT WHEN WE REALIZE WE MUST.

"Have you a Spiritual Book Shelf? Why not begin one? Maybe you would like these to add to your library: 'Living Religion,' by Harkness. 'Spiritual Hilltops,' by Bishop Cushman. 'Weymouth's New Testament.' 'The Choice Before Us,' by Stanley Jones. 'Ways of Praying,' by Muriel Lester. 'The Presence of Jesus,' by Weatherhead. 'Ministry of Silence,' by Herman. (These last three are pamphlets, 20 cents.) Order from the Methodist Publishing House, Nashville.

"Stanley Jones was once criticized as being 'obsessed with the idea of the Kingdom of God on earth.' He replied: 'Would God that I were. It would be a Magnificent Obsession.' And added: 'If I must be obsessed with something, if something must grip me, command me and have my central loyalty, then I choose that this obsession be that something.'"

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The Executive Committee of the Woman's Missionary Society, Mississippi Conference, met in Court Street Church, Hattiesburg, January 31, 1939, with every member present, except Mrs. James D. Slay, who was absent because of the illness of her son.

With the president, Mrs. Paul Arrington, presiding, plans for the new year were presented and discussed.

The organization of spiritual life groups, not only in auxiliaries, but in every church, was urged by Mrs. W. F. Mahaffey, so the women may fully cooperate in the Fellowship of Evangelism. She is sending special literature to each auxiliary.

Mrs. D. L. St. John spoke of the importance of accurate reports. While the Mississippi Conference shows an increase of 464 members, the report of the Council secretary of the organization shows a very small increase, so a special check of membership has been requested. Continuous emphasis is to be placed on Week of Prayer this year, with an effort to make the offering one of real self-denial—self-denial like the women made in the early days. The value of Life Membership as an enriching influence, rather than a financial asset, is to be stressed. The name on every church in the Conference is again an objective.

Mrs. C. C. McDonald, chairman of the budget committee, presented the proposed expense budget for 1939 which, with very few changes, was adopted.

Mrs. J. H. Penix reported all 1938 obligations paid, due to the prompt response to the S. O. S. of the 14th. She stated this crisis will not occur again if every auxiliary will work to meet its obligations quarterly. It was with deep regret that the committee accepted Mrs. Penix's resignation, because of a change in her residence. Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, will serve as the Conference treasurer. Auxiliaries please note change.

Mrs. D. A. McIntosh, Jr., plans for the continued enlistment of young women into the work, preferably into the auxiliary. Where separate circles are organized, they should participate in the regular monthly programs of the auxiliary. A letter was read from Miss Mary Cameron, the young woman who is now using the Conference scholarship at Scarritt College.

Mrs. C. C. Clark stated the unit to be studied by the children this quarter, is about Brazil. She urges the women to co-operate—the January "World Outlook" will be valuable help because of the beautiful pictures.

Mrs. E. V. Perry announced the dates of the Pastors' School, at Biloxi, as June 19-24, 1939. The course offered this year is "Christ and the World Community," and will be helpful to any woman in the church who is interested in Christian service. A large enrollment is expected because of the wider scope of the course.

Mrs. Stanley Wilson plans a full program of work for the Christian Social Relations Bureau. The work of each department comes under two heads—"study" and "action"—and she asks completed programs. She suggests that auxiliaries plan now to send a Negro woman to the Leadership School, in June, also to assist their local Negro church school to have a Vacation Bible School.

Mrs. E. E. McKeithen plans continued support of the three community houses through boxes of supplies. She asks that auxiliaries use care and discrimination in packing these boxes and report them to her. She also spoke of the oblgation to superannuated preachers. A letter from Miss Katherine Arnold told of the joy and help the new car is giving at the Biloxi Wesley House.

Mrs. J. C. Burrow expressed disappointment that the goal for "World Outlook" subscriptions was not reached in 1938. The goal was 1200 and only 1065 were secured. She calls special attention to renewals.

The district secretaries, who always work so untiringly, presented plans for widening horizons and enlarging the work in their districts. Mrs. E. E. Deen, Hattiesburg, will serve as secretary of the Hattiesburg District.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Clarksdale, Mississippi,
January 28, 1939.

To the Auxiliary President:

Dear Friend:

Your conference president and secretary will aattend Council meeting in Asheville, N. C., the first week in March. They will make the Conference pledge to Council at that time. The Conference pledge to Council is determined by the auxiliary pledges to Conference. It is very important, therefore, that you send

the amount of your Conference pledge to your district secretary at once. If you have not already done so, please give this your prompt attention.

Plans are going forward for our annual meeting of the Conference at Senatobia, April 4-6. Como and Coldwater societies will assist in the entertainment. We have a full program this year. The meeting will open Tuesday morning at 10:30 o'clock, April 4, and close at 3 o'clock Thursday afternoon, April 6. It is very desirable that delegates plan to be present at the opening session and remain until the close. Visitors are urged to attend as many meetings as possible. Every day is replete with interesting and inspiring messages.

Our Council guest is Miss Sallie Lou MacKinnon, Foreign Secretary, who is just home from the World Missionary Conference at Madras, India. Our beloved Mrs. B. W. Lipscomb, who has recently returned from a two years stay in China, will also be with us.

Elect your delegate, one from each auxiliary, and send her name to Mrs. J. W. Whitwell, Senatobia, Miss., as soon as you can. All Zone Leaders are expected to attend, expenses to be paid by the Zone. Please urge the attendance of your Zone Leader. She is a KEY woman in the Conference and it is important for her to be at the annual meeting. Send her name with that of the delegate from her auxiliary. If the leader cannot attend ask the secretary of the Zone to take her place.

Please send reports of Baby Special Superintendents to your district secretary for the first quarter. All gift box funds and life memberships go to Mrs. D. H. Hall with the treasurer's report.

You helped to make a splendid record last year and may the coming year be even better. May you find joy and happiness as you labor together with God in the building of His Kingdom.

MRS. H. L. TALBERT,
President.

P. S. Will you cooperate with your district secretary by sending list of new officers if you have not done so? Thanks.

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HEADACHE, NERVOUS?

New Orleans, La. — Mrs. M. O'Neil, 625 St. Andrews St., says: "I was nervous, weak, and suffered from headaches and pains due to functional disturbances. I never cared to eat, was underweight and my complexion was sallow. After using Dr. Pierce's Favorite Prescription I gradually gained weight and strength and felt as well as ever and had color in my cheeks." Buy from your druggist today.

THE ADVOCATE APPRECIATED

Dear Advocate: I was made most happy at the glad Christmas time by a visit from St. Nicholas, in the form of a much loved son-in-law, who presented me with the Advocate as a gift. I felt as if an old time visitor had come to spend a while with me, as many years ago the Advocate was always a welcome visitor in my home, but somehow as I moved around quite a bit, (almost as a Methodist minister) I lost sight of the Advocate, so of course it was highly appreciated.

Having in my old age become quite hard of hearing I do not attend church, so naturally the Advocate is a very welcome visitor, as I read it all. Hoping you may continue in this noble work for many years.

MRS. J. G. KNIGHT.

The more we do the more we can do; the more busy we are the more leisure we have.—Hazlitt.

Hattiesburg District—Second Round

Main Street, Feb. 12, 11 a.m., 7 p.m.
Bonhommie, Feb. 14, 7 p.m.
Main Street, Feb. 19, 11 a.m., 7 p.m.; Q. C., Apr, 7, 7 p.m.
Waynesboro Ct., at Big Rock, Feb. 26, 11 a.m., 1:30 p.m.
Matherville, at Salem, Feb. 26, 3:30 and 7 p.m.
Williamsburg, at Oakvale, March 5, 11 a.m. and 1:30 p.m.
Tayorsville, at Taylorsville, March 5, 4 and 7:30 p.m.
Bucatunna, at State Line, March 8, 7 p.m.
Broad Street, March 12, 11 a.m; Q. C. April 14, 7 p.m.
Waynesboro, March 12, 4 and 7 p.m.
Moselle, at Pleasant Ridge, March 19, 11 a.m. and 1:30 p.m.
Richton, at Ovett, March 19, 3:30 and 7 p.m.
Collins, March 22, 7 p.m.
Court Street, March 26, 11 a.m.; Q. C. April 10, 7 p.m.
Mt. Olive, March 26, 4 and 7 p.m.
Sumrall, March 29, 7 p.m.
Montrose, at Sylvarena, April 2, 11 a.m. and 1:30 p.m.
Laurel, at Kingston, April 2, 4 and 7 p.m.
Hattiesburg Ct., at Arnold Line, April 5, 7 p.m.
Bay Springs, at Holders, April 9, 11 a.m. and 1:30 p.m.
Heidelberg, at Sandersville, April 9, 3:30 and 7 p.m.
Magee, at Sharon, April 12, 11 a.m. and 1:30 p.m.
Shubuta, April 16, 11 a.m. and 1:30 p.m.
Laurel, at West, April 16, 4 and 7 p.m.
Ellisville, April 17, 7 p.m.
New Augusta, at Leaf, April 19, 7 p.m.
Seminary, at Eminence, April 21, 7 p.m.
Laurel, First Church, April 23, 11 a.m. and 1:30 p.m.
Petal, April 23, 4 and 7 p.m.

The pastors will please elect delegates to the District Conference to be held at Mt. Olive, May 29-31, according to Standing Rule—Lay Membership in District Conference, pages 121, 122, Mississippi Conference Journal 1938, and report to Rev. E. W. Ulmer and to me not later than April 1st.

Each pastor and the Board of Lay Activities who are jointly responsible for collection of benevolences, will secure [illegible] of amount assumed by their quarterly conference by Easter Sunday, April 9, and send immediately to F. Y. Whitfield, Conference Treasurer—Resolution of Annual Conference.

W. B. ALSWORTH, P. E.

Aberdeen District—Second Round

Water Valley, First Church, preaching, Feb. 5; Q. C. April 9, p.m.
Okolona, Feb. 5, p.m.
Houlka, at Wesley's Chapel, Feb. 12, a.m.
Houston, Feb. 12, p.m.
Nettleton, at Carolina, Feb. 19, a.m.
Shannon, at Shannon, preaching, Feb. 19, p.m.; Q. C. March 14, a.m.
Calhoun City, Feb. 26, a.m.
Pittsboro and Bruce, at Bruce, Feb. 26, p.m.
Buena Vista, at Buena Vista, March 1.
Woodland, at Palestine, March 5, a.m.
Tupelo, March 5, p.m.
Mooreville, at Andrews Chapel, March 6.
Becker, at Tranquil, March 12, a.m.
Amory, March 12, p.m.
Salem and Friendship, at Liberty Hill, March 19, a.m.
Pontotoc, March 19, p.m.
Algoma, at Ebenezer, March 20.
Prairie and Strong, at Strong, March 21.
Greenwood Springs, at Greenwood Springs, March 22.
Verona, at Plantersville, March 26, a.m.
Aberdeen, March 26, p.m.
Toccopola, at Thaxton, March 28.
Randolph, at Randolph, March 29.
Coffeeville, at Goshen, April 7.
Water Valley, Main and Taylor, at Palestine, April 8.
Paris, at Raper's Chapel, April 9, a.m.
Tremont, at Hardins Chapel, April 15.
Smithville, at New Bethel, April 16, a.m.
Vardaman, at Loyd, April 23, a.m.
Derma, at Cross Road, April 24.

District Rally for Youth Crusade, at Amory, Feb. 27, 7:30 p. m., with Bishop J. L. Decell as the principal speaker. District Missionary Institute at Houston, March 8, 10:00 a. m. to 3:00 p. m. District Conference at Shannon, May 4 and 5. Names of delegates should be sent to Rev. W. C. Beasley, pastor-host, and to the P. E. not later than April 15.

N. J. GOLDING.

Children Constipated?
Give them relief this simple, pleasant way!

● Watch your youngster's face brighten when you give him a half-tablet of Ex-Lax. No struggle. No forcing, to get him to take a laxative. Children actually *love* the delicious all-chocolate taste of Ex-Lax!

● Your child's sleep is not disturbed after taking Ex-Lax. It doesn't upset little tummies or bring on cramps. Ex-Lax is a mild and gentle laxative . . . ideal for youngsters!

● In the morning, Ex-Lax acts . . . thoroughly and *effectively!* No shock. No strain. No weakening after-effects. Just an easy bowel movement that brings blessed relief.
Ex-Lax is good for *every* member of the family—the grown-ups as well as the youngsters. Available at all drug stores in handy 10¢ and 25¢ sizes.
New improved—better than ever!
EX-LAX

REHABILITATION OF OUR WORK IN CHINA

(Continued from page 5)

been permitted to return to their posts and our evangelistic and medical work has been resumed and is functioning as efficiently as possible under the circumstances. But our preachers found damaged and destroyed churches and parsonages, scattered and suffering members, and our hospitals have in some instances been badly damaged and in every instance have lost practically all their equipment. While we do not presume to know what the future holds, we do know that the evangelization of China must go on, that we have churches surrounded by millions of men and women whose hearts are crying out for the Ministry we can bring, that our institutions in operation must be put in some semblance of order. This is the least we can afford to attempt in our program of rehabilitation, but it will require a considerable amount which we can only secure by an appeal to the Mother Church in America.

In the second place, while I have estimated our losses not less than half a million dollars, we shall not ask the Church for that amount. Indeed, we do not propose to ask for any definite amount, but only for such free will, self-denial offerings as our people may care to make when they know the facts. Some help can be secured from our regular resources. Much work must be left untouched until the future China is determined. We are asking the Church for funds sufficient to restore essential buildings and to make repairs and render relief of immediate and pressing importance. To delay is to invite disaster and to put in jeopardy a young Church for which so many have lived and labored.

In the third place, we face the greatest opportunity in all the history of missionary work in China, even regardless of the outcome of present events. During these severe days our missionaries have won the hearts of the Chinese people as they have never done before. Their service and devotion to China has been officially recognized, and in appreciation thereof all the laws restricting the teaching of religion have been repealed. The head of the nation has again and again commended our missionaries and the Christian religion. We must take advantage of this situation by pushing forward in our evangelistic activity as energetically as conditions will permit.

I do not believe that the Church will abandon China. We are under an imperative which we cannot deny and remain Christians. Unfavorable conditions, wars, dangers and obstacles of every sort have hindered the Church in all ages, but have never stopped its advance. Missionaries have been driven out of nations and Christian nationals have been put to death, but the Church sprang up again and missionaries found another entrance. The uncertainty of the future, therefore, does not mean uncertainty as to our duty to evangelize China and all the rest of the world. We propose, therefore, to rebuild and repair our churches, provide living places for our missionaries and Chinese workers, restore damaged buildings and in general rehabilitate our work to the end that we may make the most of whatever the future holds for us.

I am, therefore, asking the Church to make ready for an appeal in April for such a self-denial offering. In no possible way will this appeal compete with the regular benevolent giving of our people. This is a special emergency appeal for our sorely tried Chinese Methodists who cannot live without our help. Our appeal will be simply presented and no organization will be built up. Sunday, April 23rd, will be designated as a day of prayer and self-denial for China, and the Board of Missions will take what the Church chooses to give on that day and use it to the glory of God and the Reconstruction of our Church in that great land. In the meantime, I beg that our preachers, missionary leaders and all interested Methodists pray earnestly and constantly for our brethren in China, for the success of the appeal we are about to make and for the eventual and complete evangelization of this mightiest of all the nations.

To avoid a colorless existence, keep in the pink of condition, do things up brown, treat people white, be well read, and get out onto the green under the blue occasionally.—Boston Transcript.

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now! Adv.

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COUGHS!

Get After That Cough Today with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

Query of Southern Women is Under Way

Touring Reporters are conducting a query among women in principal cities of the South and West, to see if all say they enjoy the same benefits from CARDUI.

In Dallas last week 88 out of 100 users said "Yes" to the question, "Were you helped by CARDUI?". In Atlanta another 100 were asked, and 98 answered "Yes". Thousands of users are eager to tell how CARDUI has made them want and enjoy food; how, by its help, they have gained strength and were thus relieved of the symptoms of "functional dysmenorrhea" due to malnutrition—headache, depression, nervousness. Try CARDUI!

This Home-Mixed Cough Remedy is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It makes a real savings for you, because it gives you about four times as much for your money. It lasts a long time, never spoils, and children love it.

This is actually a surprisingly effective, quick-acting cough remedy. Instantly, you feel it taking hold. It loosens the phlegm, soothes the irritated membranes and makes breathing easy. You've never seen anything better for prompt and pleasing results.

Pinex is a compound containing Norway Pine and palatable guaiacol, in concentrated form, a most reliable soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

His life is like a great watershed and the little raindrops of our aspirations and wishes that fall upon it are thrown unfailingly into the rivers of life or into the marshes of oblivion.

—Methodist Recorder.

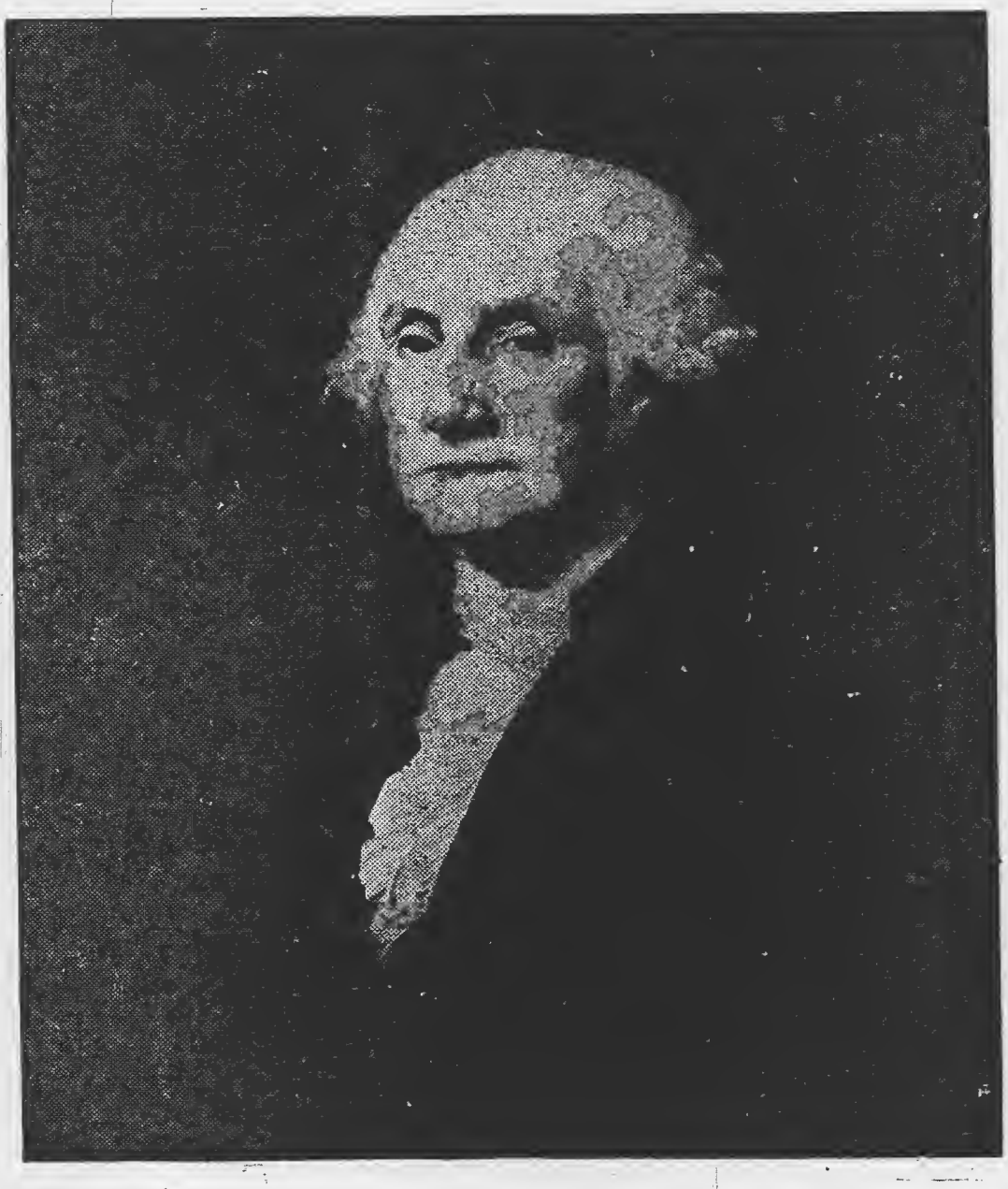
THE PRAYER-ROOM TODAY

Lord, I acknowledge that my whole life has been a continual proving of Thy loving-kindness. Forgive me that I can still distrust or still be afraid. I would ask that even in this day I may know that Thou art dealing in love and mercy with all that concerns me.

—Francis B. James.

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NEW ORLEANS, LA.
THURSDAY, FEBRUARY 16, 1939.



GEORGE WASHINGTON

Wallet of the Week

DR. CHARLES E. N. Macartney of Pittsburgh, writing in **The Presbyterian** recently, makes a plea for caution in voting resolutions outlawing war lest, in a time of international crisis, these ill-advised pronouncements might weaken the hands of the Government. Particularly he says that "tinkering" with the Presbyterian Confession of Faith on that subject might encourage the enemies of the nation to believe that one of the great historic churches would refuse to support the country in case of war.

* * *

MORE THAN FIVE HUNDRED JEWS, who have been driven from their homes in Germany, are said to have reached Shanghai, China, where they seek refuge and a chance to earn a living. Many of them are highly educated and some are specialists in their line—doctors of music, eye specialists and doctors of internal medicine. Wuhu, Nanchang and other places are seeking the services of these refugee physicians, and many of the unhappy expatriates are gladly accepting invitations to places in the interior as an opportunity for life service among the Chinese.

* * *

PAULIST PRIESTS OF TENNESSEE make use of a trailer-chapel for serving their scattered communicants, a practice which has been adopted by the Diocesan Missionary Fathers of Richmond, Virginia, and now seems likely to find favor in the missionary operations of the Roman Catholic Church throughout the South and Southwest. It is truly a trailer-chapel, without the atmosphere of historic architecture. The trailer-chapel includes sleeping quarters for two priests with simple culinary equipment, an altar and space for conferences and confessions.

* * *

NUNN-BUSH SHOE COMPANY, of Milwaukee, Wisconsin, is reported to have put into effect a plan for profit-sharing and property control which promises much for the solution of the industrial problems of the businees. Under the plan, the employees elect from their own group two of the seven directors of the business, and the Company has made available to the employees eleven thousand seven hundred and thirty-three shares of stock of the corporation. More than thirty-five hundred shares have been taken already.

THE STATE OF CONNECTICUT is reported to have revoked the drivers license of more than two thousand motorists last year, because they were apprehended while they were under the influence of liquor. This was an average of approximately six per day, and it meant the daily removal of a road menace from every twenty-eight-mile-square area of the entire State. That does not take into account the drinking drivers who were not apprehended and who, therefore, escaped detection.

* * *

EDWARD THOMAS DEMBY, born in Delaware and educated in the North, was Bishop of the colored work in the diocese of Arkansas and the Province of the Southwest, Protestant Episcopal Church. He was retired from active service on February 1. His retirement removes the one and only Negro bishop of that Church in the United States. He was the only Negro from Tennessee listed in Who's Who, and his degrees, earned and honorary, are said by the **New York Times** to outnumber those of any other minister in the South.

* * *

LONE EAGLES in American political history have been few, but their pivotal influence in the turning of political events tends to give them undying fame. A paralytic Senator, who was literally carried to the chamber, is said to have saved President Andrew Johnson from conviction on the impeachment charges of the House. One single vote of the Electoral High Commission defeated Samuel J. Tilden and made Rutherford B. Hayes President of the United States. One single vote was responsible for a reduction of the new relief measure by one hundred and fifty million dollars.

* * *

THE LONDON CONFERENCE now in session will make a new attempt to reconcile the viewpoints of Jew and Arab in the Holy Land. The large influx of Jews under the terms of the Balfour Declaration, and because of the persecution of Jews in Central Europe, has caused an increasingly acute situation, even bloody clashes, in Palestine. Pending the outcome of the parleys, England is seeking to enforce rigid restriction of Jewish immigration to one thousand per month, and only recently refused admission to ten thousand German Jewish children on the ground that it might prejudice the parleys.

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

WASHINGTON

The "Father of his Country," like other popular heroes, has doubtless shared the enhancements of successful political experiment in the development of the great Western empire in whose launching he played the premier role. It is altogether probable, we think, that the balance has been restored by the merciless tactics of the political "advocatus diaboli" who have declared that he was "red-headed," that he was a swearer, a wine-bibber and an aristocrat; but the lines of his serene face have not altered and his fame remains immovable and unshaken. He belonged to the primitive days of the infant Republic, but no rival claimant seems likely to capture his crown. He set the sails of the new Country in a manner which may have caused some inconvenience to those who would steer a different course, but the entire nation pauses to pay him homage and all the people uncover in honor of the man who was "First in war, first in peace, and first in the hearts of his countrymen."

WILL METHODISM RETREAT?

Not long ago we received a personal letter from a thoughtful man in the West in which he expressed himself very positively against administrative overhead in multiplying Boards, and lengthening the terms of the presiding elders beyond four years. He concluded with, "Let me urge you to insist on printing the Apostles Creed in the Discipline of the United Church." We also heard one of the outstanding leaders of Methodism remark on the subtle attack being made on the doctrine of the atonement by a process of emasculation—the substituting for it a Platonic type of moral philosophy. Dr. H. E. Woolever, in a widely published article, uses this phrase: "In no phase of our public ministry is more indoctrination accomplished than through the ritual of the church." These expressions come from men who are staunchly supporting the cause of Methodist Union, and they point out possibilities which should not be overlooked. The men who may contribute to this result are by no means designing men, nor are they anti-religious in their feelings, they are just not discriminating in their sense of theological values. Dean Matthews of St. Paul's in London, returning from a recent tour of college visitation and student conferences in the United States, said of his experiences with people who were teaching religion in various colleges and universities: "I realized that quite a considerable proportion of the people there were by no means certain whether they believed in God or not." It is an indefiniteness of belief and a theological uncertainty that we have to fear.

Some years ago in one of our pastorates, a gentleman asked that he and his son might see us in our office. His mission was to request that he and his son be received into the Methodist Church with the understanding that he held certain reservations concerning the teaching of the Apostles Creed. He wanted to say that he believed in God, but he refused to accept the Virgin Birth, the Resurrection, the Ascension, and the Judgment. We declined to admit them upon such conditions. We still believe that we cannot afford to emasculate either the morals or the theology of the church if we would save ourselves and those to whom we preach. We do not accept the ideal of broadening the church by lowering its emphasis upon eternal values.

ORACLE OR MESSENGER

As preaching has become more and more personalized, the element of worship more and more comes to be a secondary consideration. The incentive to church-going is to hear an outstanding and a widely publicized minister, rather than to meet God in the act of worship. This drift causes churches to seek ministers who make a popular appeal—not those who are the best interpreters of truth or the noblest examples of Christian living. Congregations come to be made up of individual browsers rather than a flock held in the bonds of a great communion. This means that the personality of the preacher is often in competition with the divine element in worship, and [illegible] too often become more interested in in-

dividuals and in scintillating interpretations than in truth itself. The preacher becomes an oracle in his own right rather than the messenger of Jehovah.

"AMATEUR DRAMATICS"

We noticed recently a protest against the "confusing of pure religion and interior decoration and amateur dramatics." We are interested in this rather striking language only to the extent that it is a general protest against the innovations and pointless substitutions which are gradually reducing public worship to a scene-changing for the staging of "amateur dramatics." Only recently, we heard an intelligent and consecrated woman refer to such amateurish improvisations by a certain minister as being "simply tragic." Too many ministers are inclined to substitute sentimental slush for the stately and exalted forms of worship through which the congregation is brought face to face with God—to sing a lullaby designed to make the people say, "Isn't our minister the sweetest thing?" rather than to create a hunger for a sinless and holy life. As a result of such innovations, individuals carry home "mementoes" of some special service in the church instead of awe and adoration inspired by a sacramental occasion. Lullabies belong to the repertoire and form a part of the pabulum of the weary and unwilling, they make worship inept and unsatisfying, and they will ultimately form the "processional" in the obsequies of a dead church. Such substitutions set at naught the glorious history of Christian worship, they reflect an arrogant individualism which at best is but a pitiable conceit, and they encourage lay attitudes which have filled our pews with rank agnosticism. The minister who undertakes to replace the deep-moving and stately expressions of faith with the tawdry tinsel of whim, coddling and culture thereby surrenders everything that is God-inspired in his ministry. He submits to be a dispenser of fussy, frivolous and empty garnishings instead of adding to the strength of the lordly language of faith which comes ringing down the ages. He installs himself as a professor of "amateur dramatics." From such softness and compromise, Good Lord, deliver us!

THIS AND THAT

The new-subscriber campaign will be continued through February.

The issue of the Advocate this week is the largest regular issue of ten years.

We still lack more than a thousand of our goal. Remember, we must have 10,000.

Do not overlook our Essay Contest.

Editorial Miscellany

By Dr. H. T. Carley

GROUND-HOG DAY

According to well-established tradition, today was ground-hog day. (This is being written on the night of February 2). Without any desire to upset tradition or do violence to the calendar, we hope there will never be another one like it.

We have a pasture fence nearing completion down on the farm, and we fondly hoped to get it finished today. We had planned for an early start, with the hope that we could get the pasture ready for the stock by night. So we were up betimes. There was a faint streak of light in the east, and we set about making the coffee with high hopes of seeing the sun while the ground hog was looking at his shadow. The morning was warm, and we had it in mind to sit on the back steps and watch the dawn broaden into day as we drank the first cup (with the salt in it).

But we were disappointed. The coffee was all right, but the weather was all wrong. Instead of the sun, the clouds came up—and the rain came down. At first, it looked like a shower, and we thought maybe we could finish the fence anyway. But soon we saw there was no hope. The shower became a downpour, and it continued all day. We just stayed in the house and watched what was going on outside.

There are more redbirds this year than we have ever seen before. As the rain slackened now and then, they came into the yard and the garden in search of food—we counted eight in the garden at one time. Nine kildees were hunting worms in the back lot. The robins and blackbirds were busy as usual.

The garden got a good drenching. The onions, turnips, mustard, lettuce, cabbage, and English peas are beginning to make a good show—but they didn't need all the water they got today. The roses and the pansies and the sweet peas in the front yard can stand it—but they need some sunshine and a dry spell.

There was very little traffic on the streets. A few mud-spattered cars and a few bedraggled-looking pedestrians went by. We sent Harrison—who isn't afraid of the rain—for the mail; and there wasn't much mail. It was a dreary day.

But if the theory is true—that spring is here if the ground hog can't see his shadow on February 2—we'll soon forget how bad today has been.

A little sunshine makes up for a lot of rain.

THE PROGRAM OF EVANGELISM IN HOUSTON DISTRICT

Bishop A. Frank Smith requested that someone take time to describe what we are pleased to call the Houston District Program of Evangelism.

Early in the Conference year our Conference Commission on Evangelism gave us a splendid program, which was largely the work of the Conference Director, the Rev. D. L. Landrum. We in Houston have taken this plan, and in consultation with Brother Landrum and Dr. H. M. Whaling, Jr., our presiding elder, have adapted it to our needs. If there be any praise, it should be given to the wise planning and earnest leadership of Brother Landrum and the zeal and untiring efforts of Dr. Whaling.

We decided against trying to bring anything new into the work, but rather to approach the task systematically, simply and simultaneously. We formulated a District Calendar of work, which included a definite time for certain things. First there was the organization of the local board of evangelism in each church to survey the needs in each particular parish, and to define parish boundaries for special church responsibility. Having done this we then were ready to enter upon the next phase—that of a district-wide survey, participated in by every church. This included a period of preparation, wherein the workers were instructed and then an immediate completion of the actual survey was made. By the time this appears in print this survey will have been completed throughout the district.

In February we are to go into a systematic visitation of the present membership, creating interest in the program of Evangelism and enlisting support. As we go from home to home, we will carry copies of the "Upper Room," along with other literature which has been made available. Upon the completion of this visitation of the membership late in February, having had time to study the results of the survey, and having prepared visitors in meetings of instruction and prayer, we will go out to visit in the homes of the un-churched and unaffiliated church members in each community. This will be done by having previously divided the parish into suitable districts and arranged for cottage meetings in these districts for inspiration and reports of the work. In these meetings there will be the exchanging of names, reports of progress, the asking of assistance where needed and real preparation for the simultaneous revival which follows from March 15th through the 26th. We are suggesting that every church have a meeting at this time, preferably with "out-of-the-district" preachers helping in order that the pastor may be left free for other necessary work. We are planning for report meetings of the church groups prior to each evening service, meeting with the pastor, giving information regarding the success of the visitation during the day. There will be help and inspiration for the visiting preachers and local pastors in report-breakfasts each morning. We feel that this will fill a definite need, as we gather there to report on our success, have prayer together, and go out for our day's work.

Feeling as we do, that missions and evangelism are two parts of the same work, we have asked each church to designate a definite un-churched community as its particular mission field. Each church will go into its own mission field and establish a church school and preaching place, looking to the organization of new societies which in time will become thriving Methodist churches. The men and women of the district have enthusiastically accepted this idea. These church schools will be afternoon meetings largely, the laymen having them in charge, and the pastors will preach at least once each month. They will be attached to the quarterly conference of the church sponsoring them and we feel that this sense of missionary and evangelistic effort on the part of each church will be of much benefit.

This is the extent of our detailed calendar to date. In consultation with the Conference Director and the presiding elder, we are now working on the details of the further program of conservation. Beginning immediately after Easter we want to bring these new recruits into the various organizations of the church. We recognize the bigness of this task and we are endeavoring to be ready when the time comes.

Briefly, this is our Houston District plan. We have no feeling that we have found something new and different, or strange. We recognize the fact that this total program is based on the confidence we have in the ministers and laymen of the Methodist Church in this district finding themselves in useful service in the Kingdom of God. We have met with unusual cooperation in every phase of the program thus far, and we anticipate, with a great deal of joy, the further working out of our plan.

STEWART CLENDENIN,
Pastor, Grace Methodist Church,
District Director of Evangelism.
Houston, Texas.

ESSAY CONTEST

According to the findings of the National Economic Council, one-third of the population of the United States must live on an average annual income of $780. In line with this suggestion, the Advocate offers three prizes of $15, $10, and $5 respectively for the three essays adjudged best by a committee, which will be selected to pass upon them, on the subject: "How a family of five can live on an annual income of $780 or less."

The contest has no string on it. There is nothing to sell, nothing to buy and nothing to promote. We simply want the story of a sensible and a workable plan showing how this may be done.

RULES

Any person is eligible to enter this contest, provlding he or she resides in Mississippi or Louisana. Essays must be wrtten on one side of the paper, either in a legible hand, or typewritten (double spaced), and may be less but must not exceed 500 words in length.

English and composition will not be taken into account, except that the language must be understandable. We desire a clear and original statement based upon personal knowledge and experience.

All papers must be signed by the writer, giving full address, and must reach the Advocate office, or be in the mails, as shown by the postmark, on or before March 15, 1939.

All papers submitted become the property of the Advocate and the decision of the judges who may be selected will be final. The only condition is that there shall be a sufficient number of entries to make it a real contest and the Advocate office will be the judge of that.

Address papers to "Contest Committee,"
The Christian Advocate,
512 Camp Street,
New Orleans, La.

"LET'S DO SOMETHING ABOUT IT"

"Let's us do something about it," was the stirring note at the end of the Day's Institute held by the W. C. T. U., at the Central Methodist Church, Meridian, Wednesday, January 25, 1939—with Mrs. E. B. Key, President of Kells' Union, presiding, with Mrs. R. L. Ezell, State President, as Councilor, and other state officers—Mrs. W. Q. Sharp, P. P., and Superintendent of Literature; and Mrs. Duke Thornton, State Chairman of Publicity in attendance. Over one hundred W. C. T. U. members and interested workers were present, including visitors from Jackson, Hattiesburg, Philadelphia and Newton, Mississippi.

Rev. Tom Prewitt, pastor of East End Methodist Church, led the devotionals and the Theme Song: "What The World Needs Is Jesus," was sung by the Convention, and Bro. Prewitt read a poem titled "To Those Who Fail."

Mrs. R. L. Ezell explained the requirements of the National Women's Christian Temperance Union for Institutes, and gave instructions for local and state officers—explaining the distribution of membership dues, together with other contributions made to the organization, as well as the "Frances Elizabeth Wil-

(Continued on page 13)

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Rev. Jas. A. Knight reports on behalf of the Advocate for the Kinder charge. We give him credit accordingly.

Rev. C. E. McLean sends a good list of new and renewal subscriptions for the credit of Vivian for which we thank him and his people.

Rev. O. L. Tucker, who is beginning his pastorate at Winnsboro, is carrying the Advocate in the forefront of his program of work.

Rev. Thurmon Spinks, Farmerville, is manifesting his customary interest and loyalty to the Advocate, both of which we prize very highly.

Mrs. Odell G. Chapman, Archibald, adds to her business note the words, "We could not do without the paper," a message which we greatly appreciate.

Mrs. Henry W. Blakeman, agent for periodicals at Rayville, favors us with a list of four new subscriptions from that church for which we are duly grateful.

Rev. Wm. O. Byrd, pastor at Bonita, sends three new subscriptions from the churches of his charge. We commend both his loyalty and his faithfulness.

Rev. E. B. Chaney, pastor at Franklinton, adds to his former remittances a sum which brings his total of new subscriptions to ten, not a bad record for that charge.

Rev. F. J. McCoy comes through with the full quota of new subscriptions for Wisner and says that it was not a hard task at all and that more will follow, for all of which we are duly grateful.

Miss Maude Carraway, Advocate representative at Logansport, where Rev. James C. Whitaker is pastor, reports that the church work there is off to a fine start and that the future looks bright.

Dr. Briscoe Carter, who is in his third year at Leesville, writes a business note which is so brief in its details that we can only assume the activity which always characterizes him in his work.

Rev. D. W. Poole is doing at Tallulah the same splendid type of work which has characterized his ministry through the years. We do not know a more faithful nor a more effective pastor than he is.

J. H. Frazer, Chairman of the Christian Literature Committee, at Bastrop, has our thanks for his Advocate loyalty and we give credit to him, to Rev. W. H. Giles, the pastor, and to our good friends of that church.

Rev. A. S. Lutz, pastor at DeRidder, manifests his activity and his loyalty to the entire program of the church and that means a great deal in these days which impose the necessity for continuous high-pressure salesmanship for many causes.

Rev. W. C. Barham, who is serving Wynn Memorial Church, Shreveport, and doing work in Centenary College, continues his unfailing support of the Advocate, and he adds to his business note a message of appreciation for which we are grateful.

Bro. A. R. Hoffpauir, pastor at McDonoghville, is engaged in revival services and in making a financial survey in which he has the assistance of Rev. H. M. Wolfe. He reports good congregations, splendid cooperation upon the part of the Board of Stewards, and prospects for great success.

Mrs. Gunn, wife of Rev. Elmer C. Gunn, presiding elder of the New Orleans District, was called to Centerville, Miss., a few days ago on account of the illness of Mr. W. J. Conerly, a brother. Upon her return Sunday, she reported that her brother's condition is slightly improved, but he is still in the hospital.

The following who were in attendance at the Masonic Grand Lodge of Louisiana last week were welcome callers at the Advocate office: Rev. A. S. Lutz, acting Grand Chaplain, Rev. C. E. McLean, Vivian, and Rev. J. P. Bonnecarrere, Jackson; and Brothers O. McLendon, Gilbert; J. P. Nelson, Gibsland; and David H. Lawrence, Vivian.

Dr. W. W. Holmes had the misfortune to have his automobile stolen from in front of the general post office, New Orleans, on Monday of last week. He left his car and stepped inside to mail a letter and within the minute or two that elapsed the car was taken. It was recovered in Shreveport three days later, but he called not his friends to rejoice when he found the car that rolled away, keys and all.

Dr. Dana Dawson, pastor of First Church, Shreveport, was the preacher at the morning hour at First Church, New Orleans, last Sunday. His visit was occasioned by an exchange of pulpits with the pastor, Rev. Wm. H. Wallace, Jr., who occupied Dr. Dawson's pulpit at the same hour. Dr. Dawson preached a helpful sermon to a large and interested congregation. Mrs. Dawson accompanied her husband much to the delight of friends in the city.

PERSONAL AND OTHERWISE

Mississippi Conference

Rev. J. W. Loudenslager, pastor at Walnut Grove, gives evidence of his work for the paper and of his loyalty to that which it represents.

Dr. Henry Flowers, Brookhaven, sends a new subscription which is but a continuation of the personal interest he manifests in the paper from time to time.

Rev. W. R. Murray, pastor at Harrisville, was operated on for appendicitis in the Baptist Hospital at Jackson recently. He is reported to be making a satisfactory recovery.

Rev. H. L. Daniels, pastor at Wesson, is making a good beginning on his work for the year. Pastor's salary and the acceptance for benevolences have been increased and other forward steps are being taken.

Miss Mildred Clegg, daughter of Rev. R. H. Clegg, has accepted a position to teach in the Hazlehurst school. This selection is a compliment both to the young lady and to her father who was one time pastor there.

Mrs. Kate R. Cameron, of Vicksburg, sends a business note to the office and with it the much appreciated word, "I enjoy reading the Advocate and I hope you may secure your desired number of new subscriptions."

Rev. J. W. Leggett and his people at Crystal Springs are observing Loyalty Month and the attendance upon the services is very gratifying. One hundred and fifteen people are reported to have attended the mid-week service recently.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, and a loyal friend to the Advocate and its editor, sends a subscription for the credit of Hattiesburg circuit. We appreciate both Bro. Alsworth and his work for the paper.

Rev. J. H. Grice, Rose Hill charge, places the editor in his debt by his appreciation and words of commendation regarding the attitude of the paper toward certain issues now pending. We hope to give a constructive leadership in this very important hour.

Dr. M. L. Smith, president of Millsaps College, preached at Wesson on a recent Sunday and he is reported to have made a great impression upon that congregation. He has been invited to deliver the commencement address at the close of Copiah-Lincoln Junior College, according to statement of President J. M. Ewing.

The Clara Crisman Young People's Union of the northern part of Brook-

haven District, met on Thursday night of last week at Crystal Springs with one hundred and twenty-five present. The young people from Wesson rendered a fine program. The next meeting will be at Pleasant Valley Church on the afternoon of March 26.

Rev. J. B. Cain says, "I am anxious to see the various proposals for consideration by the Uniting Conference. I can understand, however, that preparation of them for publicity is no little task. It seems unfortunate though that the public. I mean the Methodist public, cannot have an extended opportunity to study them at length before the Uniting Conference meets." With this observation we quite agree.

Brookhaven District Missionary Institute met in Hazlehurst on Wednesday of last week, Rev. R. H. Clegg, presiding elder, in the chair. The program covered the field of missionary evangelistic activity for the district and Dr. J. F. Rawls was present representing the General Board. One hundred and fifty people were in attendance, and it is ranked as one of the best missionary institutes which have been held in Brookhaven district.

Friends of Rev. J. M. Lewis, superannuate, will regret to know that he has suffered another stroke and of a quite serious nature, as he is unable to speak or to swallow anything except liquids. He is at his home in McComb and requests the prayers of his brethren. We thank Brother Clegg, the presiding elder, for this information, and we are sure that friends of Brother Lewis throughout Mississippi will not fail to remember him in this hour of his sufferng.

PERSONAL AND OTHERWISE

North Mississippi Conference

TELEGRAM

Aberdeen, Miss. 8 9:40 A

Dr. W. L. Duren, Editor:

New Orleans Christian Advocate, 512 Camp St., NRLNS. Aberdeen District reports two hundred ninety-eight new subscriptions.

N. J. GOLDING.

Rev. A. W. Bailey, Holcomb, has our thanks for evidence of his activity and loyalty and we trust that he may have a great year on his charge.

Rev. J. L. Nabors, pastor at Longview, has our thanks for list of subscriptions and his message of good wishes and goodwill for the paper and the editor.

Rev. S. P. Ashmore, pastor of Woodland circuit, sends a list of six new subscriptions which greatly increases the circulation of the Advocate on his charge.

Rev. H. N. McKibben reports progress in the work of his church school. He has organized a new school at Hopewell church, at Alva, which is very promising in its outlook.

Rev. P. F. Luter, pastor at Batesville, places us in his debt by a friendship for the paper and a personal friendship for the editor which extends over many years.

Rev. J. C. Wasson, Moorhead, one of the most faithful pastors, and one of the best friends of the Advocate and its editor, has our bow for his interest and goodwill recently expressed.

Rev. L. A. Bennett, Potts Camp charge, is keeping step with the splendid pace being set by his brethren of the North Mississippi Conference in the Advocate new subscriber campaign.

Mrs. J. A. Leech, whose sainted husband was long a member of the North Mississippi Conference, has returned to her home in Durant, after seven months of illness in Washington, D. C.

Rev. G. A. Meaders, Buena Vista charge, brings the total new subscriptions which he has sent to thirty, which is truly a great achievement and we trust that it may prove a great blessing to the charge.

A note from Rev. W. R. Lott, Conference Secretary, says that Rev. M. S. Brantley has been released from Shuford charge and that Rev. H. E. Carter, superannuate, will supply the charge for the remainder of the year.

Rev. and Mrs. R. B. Craig will be upon the hearts of many friends because of the sorrow which takes from them their sixteen year old son, Victor Southard. His death followed a long and desperate battle for the recovery of his health in a hospital at Houston.

Dr. V. C. Curtis, pastor at Louisville, was somewhat disabled by a recent temporary illness, but we are glad to report that he is active again and that he manifests that fine determination which has characterized his ministry and service from the beginning.

Rev. H. L. Beasley, pastor of Sardis circuit, sends a list of nine new subscriptions and one renewal, one of the very best lists we have had. We thank Bro. Beasley for his good work and we hope that he may find the Advocate a substantial asset in his work.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Rev. C. A. Parks writes that Mrs. W. E. Jackson, Advocate representative for his church, is on vacation with her husband in Florida. We are giving Grenada credit for the list which he sends, and as we have stated, the new subscriber campaign will not be closed until we have won a complete victory. We are out for ten thousand subscribers.

Rev. E. M. Sharp, pastor at Olive Branch, sends a list of four renewal and eight new subscriptions. He says that Mrs. Bowlin, widow of the late Rev. W. A. Bowlin, did most of the work and did it as a sacrifice of love for the paper which she has read for twenty-nine years. Bro. Sharp's work begins well, with salary increases all down the line and a religious census to guide him in the work of his charge.

Rev. R. G. Moore sends us a list of fifteen new subscriptions and one renewal for Water Valley, First Church. He asks that credit be given to the committee composed of C. C. Benett, Mrs. J. D. Carpenter, Mrs. J. L. Edgar, Mrs. J. W. Hamner, Mrs. I. J. Mars, Miss Martha Newsom, and Mrs. K. R. Sissell, with the pastor in the backfield. The backfield was evidently in motion but we decline to penalize the team.

Rev. H. P. Lewis sends us a notice concerning a man soliciting orders for an encyclopedia requiring a down payment with a promise to deliver the encyclopedia within ten days. Bro. Lewis says that he feels that they cannot be relied upon, and that he has had notice from the post office inspector at Chicago that similar complaints have come to him before concerning this firm. We cannot publish the names of firms and individuals without positive evidence in the case.



PERSONAL AND OTHERWISE

General

Dr. Wm. H. Phelps, editor of the Michigan Christian Advocate, is reported to be slightly better, but is still far from being recovered. He has been quite ill for two months.

Bishop Hoyt M. Dobbs, who has spent a long time upon his bed at Sanitorium, Miss., writes the editor that he is now permitted to sit up each day and that he has assurance from his doctors that in due time he will be ready to return to his post of duty. This will be good news to his many warm friends throughout the church.

Dr. Morris E. Swartz, of Williamsport, Pa., and a member of the Commission of the M. E. Church on Union, spent a day in New Orleans last week, during which time we had the very great pleasure of having him for lunch. The weather here was balmy and he was shivering at the thought of going back to the ice and snow of his Pennsylvania home.

Dr. Ernest Cadman Coldwall, new dean of the Divinity School of the University of Chicago, is the son of a Wyoming Methodist minister. He took his theological course and did his master's work at Emory University, and was for a time teacher of English and Bible at Emory. His wife is a niece of Mr. John H. Carter of New Orleans.

Dr. E. Nash Broyles, formerly of the North Mississippi Conference, but now pastor at First Church, Rome, Ga., uses his pastor's bulletin of Feb. 5, for promoting the cause of Christian education and particularly in the interests of raising the $600,000 with which to save Wesleyan College for the Church. He makes an impressive presentation and appeal for the institution.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

Secular agencies have almost driven the church from its legitimate field of administering charity to the needy, suffering, and helpless; or has it been a complacent surrender upon the part of Church people? It has come to pass that when it becomes necessary to raise funds for the relief of human suffering caused by natural disasters or the cruel and insane wickedness of man through prejudice, intolerance, hate and war, church members contribute practically all the money for relief but invariably it is administered by some secular agency which, therefore, receives all the credit in the minds of men, while the church, unfortunately, comes to be regarded as indifferent to the physical necessities of men. All church members should report their contributions through their churches, even though such funds are finally administered by some secular agency. As I read the New Testament, this was the universal practice of the early Christian church when they had all things in common.

* * *

Although the celebration of the President's birthday for this good year of our Lord is now a thing of the past, it might be well to note that in some instances the ball committees were headed by prominent Methodist women. Shall it be assumed that their action in this matter



REV. T. M. AINSWORTH, Pastor

was prompted by that age-old error that it is all right to do evil that good may come? Shall we permit ourselves to be guided by a revival of a principle of the dark ages? If so, may the Lord have mercy upon the weaknesses of us moderns!

There seems to be a growing tendency among some church members to regard their religion as a thing separate and apart from their other activities. For instance, a young man on Saturday night danced until the small hours of Sunday morning, and that evening led the young people in his church in a worship service! Again, a Methodist woman began giving dances in her home and when her pastor protested she gave him to understand that her religion had nothing to do with her social life! These are authentic cases, the former occurring in a large city church and the latter in a small village church. And there are reasons to believe that they are not isolated instances; yet, if the preacher, in the mildest manner and the sweetest spirit, denounces sin and prevalent forms of worldliness, he is regarded as a back number or they call him intolerant! No wonder that the leaders of our church have at last come to recognize the crying need for a church-wide revival, but nothing short of an old-fashioned, Holy Ghost revival will meet the situation. Our Lord truly said, "This kind goeth not out but by fasting and prayer."

* * *

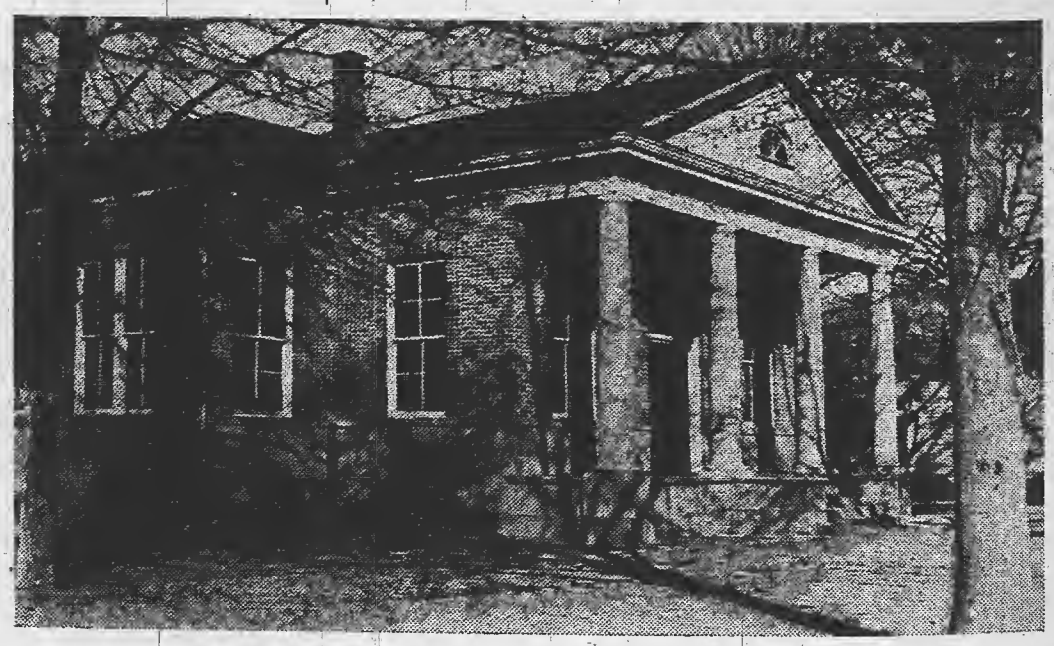
It will be recalled that a few years ago, during the campaign to raise an endowment fund for the support of superannuate preachers, the old preacher was spoken of as the "forgotten man." In many

(Continued on page 10)

DECATUR-HICKORY METHODISM

The Decatur and Hickory charge, Meridian District, Mississippi Conference, is composed of four churches: Decatur, Good Hope, Hickory and Spring Hill. The charge was organized in 1918, with Rev. W. L. Blackwell, pastor. The pastors since have been: H. B. Perrett, C. H. Strait, A. S. Oliver, A. J. Davis, H. J. Moore and T. M. Ainsworth.

The board of stewards is composed of: J. M. Blount, L. O. Todd, J. M. Huey, J. M. Thames, C. M. Wells, J. E. Jordan, S. W. Box, O. S. Hopkins, T. J. Hopkins, C. N. Norman, F. D. Gibson, J. J. Knight, E. M. Wall, J. M. Weems, J. M. Glenn,



HICKORY METHODIST CHURCH

Jerome Crawford, J. M. Wall and Wm. Wall. Most of these have many years of service to their credit while others are serving their first year. All of them are faithful men who have proved their love for Christ and His Church.

The church schools have an enrollment of 372, and the superintendents are: Leon Eubanks, F. D. Gibson and Mrs. E. F. Graham. The membership of the churches is 529 and the outlook for the year is encouraging. A slight increase in assessments and the increased interest in the general work of the church indicate progress.

Although the year 1918 marks the beginning of the Decatur-Hickory charge, it by no means marks the beginning of the churches themselves. Spring Hill has a history of more than a century, but its early records are lost. Very likely it was first a part of the extensive Chickasahay circuit. It is the mother of the Hickory church.

In the early years following the Civil War, soon after the town was named for that old warrior, "Old Hickory," Hickory church had its beginning, first in a frame building several blocks southeast of where the present building stands, on the site now belonging to the Colored Methodist Church.

The pastor in 1868 was Rev. John Renfore, a local elder, supply. It is not certain that there was an organized church until a year later, perhaps in 1871 or 1872, when a house of worship was built on the present site. This building in time became inadequate, and in the eighties, was enlarged and improved. It was dedicated by our beloved Bishop Galloway in the summer of 1889. The pastors before 1918 were: L. P. Meadows, J. W. Crisler, Paul D. Hardin, W. W. Morse, H. Mellard, F. B. Ormond, J. E. Williams,



DECATUR METHODIST CHURCH

O. H. Halliburton, L. E. Alford, W. W. Graves and J. M. Corley.

In 1920, Rev. W. L. Blackwell, pastor, a need was felt for a new and more modern building, a building committee was appointed and the old church removed. In 1921 and 1922, Rev. C. H. Strait, pastor, the present brick church was erected, all obligations met during the six years of his stay, and the building was dedicated by Bishop Ainsworth. The first revival in the new building was held by our own Bishop Decell.

Methodism was established in Decatur about the middle of the last century. The first building was burned during the Civil War. Because of the impoverished condition of the people, another was not built until 1886. During the years in which they were without a house of worship, the membership was reduced to four members. Then under the leadership of Dr. I. L. Peebles, a revival was held, which resulted in fifty accessions to the church and the erection of a new house of worship.

Decatur was made the head of a circuit in 1892, Rev. D. G. W. Ellis, pastor, and Rev. W. W. Cammack, assistant and missionary to the Indians. The pastors to 1918 were: Revs. T. H. Rivers, W. M. Williams, P. D. Hardin, M. L. White, L. J. Jones, J. E. Williams, W. H. Lane, J. H. Grice, B. H. Rawls, J. O. Ware, H. E. Carter, C. C. Evans, W. A. Hays and E. H. Cooley.

Good Hope Church was organized in 1888, with Rev. J. G. Cammack as pastor, and has been associated most of these years with Decatur and served by the same pastors. Their first house of worship was burned, the fire being of an incendiary origin. The members immediately took action for the erection of a new building, which now stands on the original site.

THE REPRESENTATIVE FIRMS AND INDIVIDUAL NAMES APPEARING BELOW HAVE SPONSORED THESE HISTORICAL FEATURES OF THE DECATUR AND HICKORY METHODIST CHURCHES

L. O. TODD
PEOPLE'S BANK, Of UNION
S. W. BOX
T. J. HOPKINS
E. V. BUCKLEY
DECATUR DRUG STORE
T. W. BRAND
CRAWFORD'S 5 & 10c STORE
G. H. L. DUNAGIN
F. B. GAINES
MILNER SERVICE STATION
C. R. JOHNSON
B. GORDON
MRS. O. L. DAVIS

O. S. HOPKINS
JITNEY JUNGLES, W. W. SMITH, Mgr.
NEWTON COUNTY NEWS
CITY DRY CLEANERS
NETTLETON & WELCH COMPANY
DOC McCORMICK'S SERVICE STATION
J. G. FANCHER
MASON WALTON
H. E. WIGGS
MAY'S DRUG STORE
DECATUR BEAUTY SHOPPE
J. M. THAMES
WADE STEVENS COMPANY
MRS. R. H. HUTTO
MRS. C. M. NORMAN

POINTED PARAGHAPHS

(Continued from page 8)

ways, indeed, he is a "forgotten man." He is seldom named on committees at the annual and district conferences and, as a rule, he is seldom given an opportunity for active service in the work of his church which he, of course, still loves and for which he has given all the years of his life. The pastors no longer call on him as formerly to assist in revival meetings, although they should know that such service would add much to his meager support. As for himself, the writer has no complaints. The brethren have been kind to him in opening their pulpits and engaging his services for revival meetings which have been, as the pastors will testify, occasions of the outpouring of the Holy Spirit and the salvation of the lost. However, he would like for the pastors to know that he is still mentally alert and physically able to conduct revivals, and if any of them can use him during the revival season he will be glad to arrange dates.

* * *

This superannuate is glad to say that he has been very far from being a "forgotten man." In visiting among the people of the churches in the vicinity of Meridian, and often preaching in the churches of which he was formerly the pastor, he seldom returns home without good and useful things given him by the good people who have not forgotten his pastorate among them. Before closing, he must mention at least one particular instance of kindness and thoughtfulness. During the Christmas holidays, the good women of the Woman's Missionary Society, of the Suqualena Church, remembered their former pastor by sending two boxes of canned goods, fruit and fresh meats. So you see that, whatever the others may think about it, he cannot and will not admit that he is a "forgotten man." No, not yet; at least he will not admit it till such streams of thoughtfulness and kindness cease to flow in his direction.

* * *

I find myself unable to close these "paragraphs" without referring once again to that church-wide revival for which our leaders have been planning. Just this word of warning: Let no pastor lose himself or allow his people to get lost in the mere mechanics of a man-made revival, which would not be worth the expenditure of time and money; but let all the pastors plainly and candidly tell their people that if we are to have a real, genuine, Holy Ghost revival—the kind that swept this nation in the early days of Methodism—both pastors and people must meet the conditions laid down plainly and clearly in the word of God.

MERIDIAN DISTRICT

Sub-District Council meetings will be held at the following places and dates: Philadelphia, February 16, 2:30 p. m.; Scooba, February 17, 2:30 p. m.; Meridian, Central Church, February 21, 7:30 p. m.; Newton, February 22, 7:00 p. m.; and Quitman, February 24, 2:30 p. m. These council meetings are for the workers in each of the three divisions of the church school, viz., the children's division, young people's division, and the adult division. The district has been divided into five areas in order to make it more convenient for all the workers to reach one or the other of these meetings. A program is being prepared that will be of interest to the workers in each division. There will be separate meetings for the workers in the different divisions after which the entire group will meet together for a short program or discussion. It is hoped that the preachers, general superintendents, and the division superintendents will see to it that their workers are present at the meeting held nearest them.

Signed—Rev. W. B. Jones, Presiding Elder; Mrs. W. L. Elkin, District Director of Adult Work; Miss. Lilybec Philips, District Director Young People's Work; Mrs. J. L. Carter, District Director Children's Work.

GOLDEN WEDDING

Mr. and Mrs. J. A. Clardy of Maben, Miss., celebrated their (fiftieth) golden wedding anniversary, January 29. At the 11 o'clock hour a beautiful scene was enacted at the church. Mr. Jones Harkins, superintendent, presented some beautiful flowers and words to Mr. and Mrs. Clardy as an expression of appreciation, esteem and love of the church for them.

Mr. Clardy has been a steward forty-nine years. He has served as superintendent for fifteen years. He is now Chairman of the Board of Stewards, teacher of the adult class and mayor of the town. Though he is seventy-eight years of age, he is faithful, loyal to his pastor, church and his Lord.

E. L. JERNIGAN.

Mathiston, Miss.

DeSOTO, MISSISSIPPI

Dear Dr. Duren: At our last Quarterly Conference our presiding elder and pastor told us that the Advocate, whether good or bad, was the results of our own efforts, and its greatness would be according to the intensity of our interest in its success.

Believing this I have decided to send in a few news items from our charge and try to stand by our leaders in getting the Advocate into more homes where it is so greatly needed.

The fifth Sunday in January was observed as the beginning of the youth campaign and Layman's Day for our charge. The program was arranged as nearly as possible as suggested by our chief pastors and sent to the various churches of the charge, and every church was requested to be in attendance and assist in the program.

The following were assigned subjects for discussion: S. Early, Vinnie Peel, Roy Smith, Mrs. W. A. Welch, Mrs. J. H. Commings, T. B. Guinn, Mrs. J. H. Martin, Slater Graham, W. A. Welch, J. W. Bonner, J. A. Carmichael, R. R. Redden, J. E. Newton, and J. H. Flemmings.

Never in the history of this charge have we had a better service. Every person on the program put his heart and soul into the service, and despite the bad weather with all the rain and wind coupled with bad roads we had a great crowd and a service that stirred the hearts of both young and old, and impelled us all to stand by the leaders of our church and put the Master's work over in a big way this year.

Our pastor was with us in every aspect of the service, aiding in every way. He instructed us that no other organization on earth was quite so adequately prepared as the Methodist Church to carry on the work of the Master from financial, intellectual and building facilities, but its imperative need is a more thorough consecration and irresistible love for Christ and his people, and absolute loyalty to the leadership of the church without which we are worse than a failure. He also taught us that we have no need to fear a war where the constituency of the Methodist Church are loyal to the program and leaders of the church.

Your brother,

SAM EARLY.

A GRATEFUL SUPERANNUATE

My Dear Brother Mayo: What a lovely and delightful surprise it was to get another letter from you and bearing another gift from the Conference.

It came at a most opportune time—a time of great need.

The custom of remembering the "Forgotten" ones of our church is one of the loveliest we have and one of the most important.

I am reminded of Luke 12:33. "Lay up treasures in Heaven," "Provide bags which wax not old." I so often think about the bags of treasures which we shall have when we get up yonder.

There will be bags of many sizes—some large, some small, according as we have laid up, much or little.

What are in these bags? Good deeds, kind words, all along the journey of life.

I feel sure that those who made possible this gift which you sent, are sending on ahead of them the things that are going to make heaven possible for them and which will make some bags of wonderful size in heaven. Every good deed we do down here is a splendid investment and every kind word will yield us dividends long after "this poor lisping, stammering tongue lies silent in the grave."

We trust that the coming year will be a very happy one for you and those you love.

Again thanking you for both the gracious letter and the gifts, I am,

A SUPERANNUATE.

BOARD OF CHURCH EXTENSION—LA.

The Executive Committee of the Conference Board of Church Extension will hold its regular spring meeting, Thursday, March 9, 1939, at the First Methodist Church, Alexandria, La., 10 o'clock a. m.

The following are expected to be present: Rev. Martin Hebert, Rev. R. M. Brown, Rev. J. F. Dring, Dr. M. S. Monk, Rev. H. A. Rickey, Rev. O. W. Spinks, Mr. J. A. Lanier, J. Adolph Pierce, T. H. Freeman, F. A. Coon, Mrs. J. B. Pollard, J. P. Nelson and J. B. Turnley.

Those who have applications to be considered should have them in the hands of the Secretary not later than March 6.

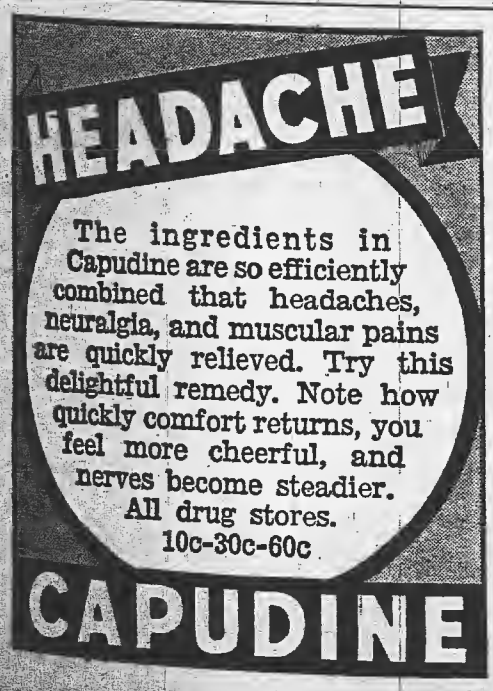
W. H. ROYAL,
Board of Church Extension Secretary.

RURAL CHURCH AND COMMUNITY CONFERENCE

On April 17 to 21, the Rural Church and Community Conference will be held at Vanderbilt University. This succeeds the Rural Church School which for many years was attended by rural preachers from all over the South. This year the school is sponsored and directed by a committee of leading churchmen representing a number of denominations. On the program will be ministers from many churches including Methodist, Presbyterian, U. S. A., Southern Presbyterian, Disciples, Congregational-Christian, Baptist, Protestant Episcopal, and Cumberland Presbyterian. The Cole Lectures will be delivered during the sessions of the Conference by Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, formerly Vice-President, Executive Committee of the Baptist World Alliance. Among the other lecturers will be Dr. William Adams Brown, Chairman of the Universal Christian Council, and Dr. Mark A. Dawber, Executive Secretary, Home Missions Council.

Since the Conference occupies only four days and very reasonable accommodations are being secured, the Conference itself will issue no scholarships. It is hoped that local churches may in some instances provide for their pastors.

Communications can be addressed to Rural Church and Community Conference, School of Religion, Vanderbilt University, Nashville, Tennessee.



ADDITIONAL NEW SUBSCRIPTIONS

Louisiana Conference

Rev. J. P. Bonnecarrere, Jackson	3
Rev. Wm. O. Byrd, Bonita	3
Rev. W. J. Reid, Rayville	4
Rev. W. C. Barham, Shreveport	14½
Rev. Ralph Cain, Gonzales	1
Rev. F. J. McCoy, Wisner	1
Rev. Donald George, Provencal	1
Rev. L. R. Nease, Jr., Heflin	4
Rev. Joe Brown Love, Coushatta	1
Rev. W. C. Scott, Monroe	10

Mississippi

Rev. J. W. Holliday, Tremont	3
Rev. R. G. Moore, Water Valley	1
Rev. W. J. Cunningham, Sardis	3
Rev. L. L. Roberts, Prentiss	1
Rev. R. E. Case, Wesson	1
Rev. J. L. Nabors, Longview	1
Rev. S. P. Ashmore, Woodland	6
Rev. J. W. Loudenslager, Walnut Grove	1
Rev. T. A. Filgo, Dumas	1
Rev. A. T. McIlwain, Greenville	13
Rev. V. G. Clifford, Quitman	1
Rev. F. L. Looney, Mantachie	3

Note: The new subscriber campaign will continue through February.

ELECTIVE COURSE ON GAMBLING

There will surely be widespread interest in the adult elective course dealing with the evils of gambling which is to appear in the April issue of the ADULT STUDENT, under the title "The False Road to Fortune," by Deets Pickett. Many pastors and leaders of adults have been asking the church school editors for materials on this subject. They will find the lesson material in the ADULT STUDENT, and the teachers' helps in the CHURCH SCHOOL MAGAZINE of great value. Samples of the April ADULT STUDENT can be secured by writing to C. A. Bowen, 810 Broadway, Nashville, Tennessee.

Brookhaven District—Second Round

Scotland, at Bethesda, Feb. 26, 11 a.m., 1:30 p.m.
Brookhaven, Feb. 26, 7 p.m.; Q. C. May 10, 7:45 p.m.
Georgetown, at Nelsons Chapel, March 5, 11 a.m., 1 p.m.
Crystal Springs, March 5, 7:30 p.m.; Q. C. April 19, 7:30 p.m.
Harrisville, at Rexford, March 12, 11 a.m., 1:15 p.m.
Gallman, at Gallman, March 5, 7:30 p.m., followed by Q. C.
McComb, Labranch Street, March 19, 11 a.m.; Q. C. April 20, 7:30 p.m.
Wesson, at Beauregard, March 19, 7:30 p.m.; Q. C. April 13, 7:30 p.m.
Opening of Prentiss Church, March 26, 11 a.m.
Adams, at Pisgah, March 26, 3:00 p.m., followed by Q. C.
McComb, Pearl River Avenue, April 9, 7:30 p.m.; Q. C. May 22, 7:45 p.m.
Nebo, at Cool Springs, April 2, 11 a.m., 1:30 p.m.
Meadville and Bude, at Bude, April 2, 7:30 p.m., followed by Q. C.
Bogue Chitto and Pleasant Grove, at Hawkins Chapel, April 9, 11 a.m., 1:30 p.m.
Monticello, at Sartinsville, April 16, 11 a.m., 1:30 p.m.
Prentiss, at Bassfield, April 16, 7:30 p.m., followed by Q. C.
McComb, Centenary, April 23, 11 a.m.; Q. C. May 17, 7:45 p.m.
Summit and Topisaw, at Topisaw, April 23, 11 a.m., followed by Q. C.
Silver Creek, at Pinola, April 30, 11 a.m., 1:30 p.m.
Hazlehurst, April 30, 7:30 p.m.; Q. C. April 17, 7:30 p.m.
Barlow, at Brandy Wine, May 7, 11 a.m., 1:30 p.m.
Utica, at ....., May 7, 4:30 p.m.; preaching at 7:30 p.m.
Foxworth, at Hopewell, May 14, 11 a.m., 1:30 p.m.
Tylertown, May 14, 7:30 p.m., followed by Q. C.
Osyka, at Muddy Springs, May 21, 9:45 a.m.; Q. C. 2:30 p.m.
Magnolia, May 21, 11 a.m., Q. C. 7:30 p.m.
Training School, at Hazlehurst, March 5, 2:30 p.m.
Training School, at Centenary McComb, April 23, 2:30 p.m.

The District Conference will convene in Prentiss, April 11, 9:00 a. m. The pastors are asked to have delegates elected at church conference in March; mail a list of delegates to Rev. L. L. Roberts, pastor-host, and one to me, not later than April 1, that I may have time to complete the roll, make up committees, etc. See Conference Journal, 1938, page 121, "Lay Membership in District Conference" for guidance in the election of proper number of delegates from each charge.

R. H. CLEGG, P. E.

Sardis-Grenada District—Second Round

Byhalia, at Ft. Head, Feb. 19, a.m.
Olive Branch, at Mineral Wells, Feb. 19, at night.
Red Banks, at Victoria, Feb. 21.
Mt. Pleasant, at Union, Feb. 22.
Lake Cormorant, at Lake Cormorant, Feb. 23.
Tyro, at Tyro, Feb. 25.
Crenshaw, at Crenshaw, Feb. 26, a.m.
Batesville, preaching only, Feb. 26, at night.
Horn Lake, at Minor Memorial, Feb. 28.
Holcomb, at Tie Plant, March 2.
Tutwiler, at Rome, March 5, a.m.
Longtown, at Longtown, March 8.
Lambert, at Center Hill, March 9.
Hernando, March 12, a.m.
Como, March 12, at night.
Sardis Circuit, at Turza, March 14.
Shuford, at Love Joy, March 15.
Courtland, at Pope, March 19, a.m.
Arkabutla, at Arkabutla, March 21.
Oakland, at Tillatoba, March 22.
Sardis Station, March 26, a.m.
Senatobia, March 26, at night.
Cockrum, t Hebron, March 28.
Coldwater, at Love, March 29.
Marks-Belen-Darling, at Belen, April 2, a.m.
Charleston, April 2, at night.
Pleasant Hill, at Lewisburg, April 4.
Grenada, April 9, a.m.
Preachers' meeting, at Sardis, March 7.
Missionary Institute, at Batesville, March 16.
Woman's Missionary Conference, at Senatobia, April 4-6.
District Conference, at Crenshaw, April 12-13.

C. T. FLOYD, P. E.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 19

By Dr. J. R. Countiss

BEVERAGE ALCOHOL AND ITS SOCIAL PERILS

Amos 6:1-6; I Pet. 2:11, 12; 4:1-5
King James Version

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.—Rom. 14:21.

Amos 6:1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of music, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

1 Pet. 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

Had the world but listened to the prophets it has stoned, the Millennium might have dawned centuries ago. Even now our nerves tingle and our eyes open wide with wonder as we read the burning words of Amos, the country preacher whom God called from his flocks in Tekoa to declare his will to kings and princes in the capital cities, and to warn the luxury-loving rich that their profligacy and dissipation meant not only personal ruin but the overthrow of the nation. One is amazed at the social vision of this pleader for righteousness who lived some twenty-seven hundred years ago. Fresh from prayer and meditation where he led his herds beside still waters or made them lie down in green pastures, he came clear-eyed and clean-souled to the city. There he expected to find people living up to their privileges in culture and religion. On the contrary he found them degraded and dissolute, proud of their social rank and prestige, and selfishly unmindful of their own future or that of their people.

Softened by luxury and blinded by dissipation, the leaders of the nation, "the higher ups," were "at ease in Zion," confident that the destruction that had overtaken neighboring nations could never touch Judah nor Israel. Amos saw in Palestine what a true prophet of God might have seen in America in the recent tragic "twenties," when the White House was turned into a road house and political prognosticators declared the evil day eliminated from the calendar, with "two chickens in every pot and two cars in every garage." Mark the scene item by item. It is all there: rich food, choice lambs, stall-fed calves, riotous music, overflowing bowls of intoxicants, easy beds of licentious idleness, with utter indifference for the afflictions of the common people. Then, the crack of doom and debts to be paid by our children's children!

The later prophet warns against all that is detrimental to the welfare of the soul, or damaging to Christian reputation. It behooves good people to preserve a good name, and this was especially important when the church was small and its doctrines were misunderstood or misrepresented. The use of alcoholic liquors is but one of many social perils, but it is sure to be found among people who live for lust and pleasure. It is a sin that must needs have company, and the company is always bad. All in all, it is society's most costly vice. It takes more and gives less than any other form of evil. The revenue it pays to the state covers not more than a fifth of its direct cost in crime and courts and care of the criminals. The cost in wrecked lives, broken hearts, diseased bodies, impaired minds, and in children forever dwarfed for lack of opportunity makes a total that cannot be reckoned in dollars.

Contrary to all platform pledges, the party in power has followed Repeal with a form of the liquor traffic base beyond the lowest type of the old saloon. It has issued federal license for the sale of liquor in dry territory to every crook and thug who can raise the price, in the face of a solemn promise to protect all civil units voting against the sale. It has put aprons on a million bar-maids and set them to serving this habit-forming drug to all comers, and to using all female wiles and blandishments to increase the trade. It has doubled the number of potential customers by opening its taverns to women and girls as well as to men and boys. The situation is so tragic that even liquor dealers and distillers have turned preachers and exhort their befuddled customers not to attempt both drinking and driving. And that is the beginning of the end.

COUGHS...

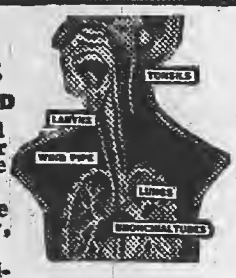
Here's Why You Cough...

WHEN YOU CATCH COLD

1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.

2 The secretions of these glands often turn to heavy, clinging phlegm.

3 This sticky phlegm irritates your tender throat tissues and you cough.



How Pertussin Relieves Coughs

1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.

2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.

3 Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.

Quick and effective for young and old as proved by millions of bottles used

PERTUSSIN

PRESCRIBED BY MANY DOCTORS FOR 30 YEARS

HOSIERY

5 pairs Ladies' Chardonize Hosiery postpaid $1.00. 1939 Catalogue ready. Write for one..

L. S. SALES COMPANY, Asheboro, N. C.

Logy, Tired-Out? Try Week-End Cleanser

Many men and women who felt half-sick, dull, listless from constipation are finding the week-end intestinal cleansing is just the thing!

Others want quicker relief because constipation has them headachy, bilious, with coated tongue, foul breath, sour stomach. For either use, many say nothing works better than spicy, aromatic BLACK-DRAUGHT. It's an all vegetable product. Its principal ingredient is a tonic-laxative for the bowels which helps impart tone to lazy muscles. By simple directions, its action is gentle, thorough. Try BLACK-DRAUGHT!

"LET'S DO SOMETHING ABOUT IT"

(Continued from page 5)

lard Membership Contest," with the credits, honors, etc. It was announced that the Meridian W. C. T. U. Circles will observe the Frances E. Willard Centenary in appropriate manner in February, 1939, at Good Will Center, with Miss Nannie David, Director, as Hostess—this the culmination of a five year plan of education in honor of the many achievements of Frances Willard—the only woman who has been honored in the Statuary Hall, U. S. Capitol Building, Washington, D. C.

The different departments of the W. C. T. U., represented by the following chairmen of local and State, were heard in reports of achievements and plans for the year: Temperance and Missions, Mrs. Geo. Benson; Radio, Miss Eula Gordon; Evangelistic, Miss Bertha Wright; Exhibits and Fairs, Mrs. J. M. Combs; Social Morality, Mrs. Bertha Brookshire; Publicity, Mrs. Duke Thornton, State Chairman; Literature, Mrs. W. Q. Sharp, State Superintendent; Flowers and Missions, Mrs. C. M. Kennedy; Peace, Miss R. C. Cross; Youth Temperance Council —Discussed by the State President, Mrs. Ezell.

$50.00 was pledged by the different Unions and individuals, at the Institute, toward Alcoholic Education Fund—or the salary of Miss Winnie Buckles, who is sponsored by the State W. C. T. U.—approved by the State Board of Education. State Director stated they hoped to send Miss Buckles to Meridian during February, and also spoke very complimentary of Miss Buckles' methods of presenting the subject to the people in the most inspiring manner. Miss Buckles was unable to attend the Institute because of another engagement at Gulfport at the same time.

The Publicity Committee displayed many very interesting placards, among which was a poster showing Lauderdale county, with 54 Federal licenses for traffic in spirituous liquors, with the State of Mississippi a total of 800 licenses; and a very inspiring one showing "The Shadows of the Whiskey Bottle on Highways," and the many, many dangers encountered.

Hon. Thomas L. Bailey presented "Citizenship and Law Observance" in a very enlightening way. He urged the re-establishment of age-old truth in the solving of human conduct—quoting Will Rogers, said "You cannot stagger to the polls and vote dry," but must taste not, touch not, and hold up the torch of truth and experiments—educate the youth by example—stating that "This is an age of cold-feet and cowardice," and related instances of the misuse of great, God-given inventions, intended for the pleasure and servants of man, such as automobiles, etc., but made to bring sorrow and sadness when misused—under the influence of intoxicants; and he urged that all study the effectual work of Thomas Dewey, New York, who seems to be doing his part to rid New York of the many daily-committed crimes. Mr. Bailey appealed to the members of the W. C. T. U. to "Keep Up the Fight," Keep the Faith and DO SOMETHING ABOUT IT.

Plans for organization of Youth Temperance Council and Iota Sigma Circles were discussed, and it is hoped that both will be actively doing their bit soon.

Through the courtesy of the Harbour florist, lovely gladiolas and ferns adorned the Convention Hall, and after the meeting they were sent to one of the faithful members, Mrs. J. A. Hackett, who was unable to attend, and to Rev. Roy Wolfe, confined to the hospital. Flowers also adorned the luncheon tables bearing the colors of the Y. T. A., W. C. T. U., and Loyal Temperance Legion—Red, White and Blue; White; and Blue and White—the luncheon being ably presided over by Mrs. M. C. B. Lipscomb, a faithful member of the Kells Union.

Rev. Tom Prewitt and Miss Nannie David, Director of Good Will Center, were named as a committee "To Do Something About It," after a very inspiring Round Table Discussion, led by Mrs. W. D. Cook, on "Local Conditions, and What To Do About Them." Mrs. Cook used the letter "M" as a key of things to think of—and what can be done about them—bringing out the words—Money, Membership, Material, Measures, Men, Meetings and Memorials, and how these are needed to effectively carry on an educational work and save the world from the horrors of the alcoholic ruins. To get the message over requires money, material, membership, men and legislative measures and meetings of workers to evaluate work done and for better planning. Miss David urged having definite purposes planned and work towards achievement with the help of God, at which time Rev. Tom Prewitt stated he believed in "Action"—do something about it—thus the keynote of the day's evaluation of the work of the Institute.

The Institute adjourned with a very fervent and inspiring prayer by Rev. G. E. Allan, pastor of Poplar Springs Methodist Church, Meridian, in which he bespoke great success for the undertaking of the great work considered in the Institute.

Committees: Mrs. Brothers, Courtesy; Mrs. J. M. Combs, Courtesy; Mrs. M. C. B. Lipscomb, Luncheon-Serving; Miss Ruth Watts, Luncheon-Serving; Mrs. Cobb, Luncheon-Serving; Mrs. J. M. Combs, Luncheon-Serving.

Mrs. E. B. Key, Chairman (Kells); Mrs. Brothers, President U. (E. E.); Mrs. Thomas, President U. (South).

MRS. J. M. COMBS,
Reporter.

"BELIEVE IN BELIEF"

In his Introduction to the biography of Dr. George W. Truett, Dr. Douglas Southall Freeman, editor of the Richmond News Leader, and noted author of "R. E. Lee," says:

"It would be difficult to exaggerate the influence of Dr. Truett's positive preaching on American ministers in a critical age . . . His personality, his study and his eloquence have saved many a clergyman from assuming that positive preaching was synonymous with illogical affirmation . . . Those who would profit by his preaching cannot escape the obvious lesson that they must seek the same deep sources of spiritual strength, that they must find in life the material for their human appeal, that they must hold to like ideals of humble Christian service, and that, as far as they may, they must seek the same grace and force of utterance . . .

"The most potent years of his ministry have been those of 'men's hearts failing them for fear, and for looking after those things which are coming on the earth.' Few leaders of this generation have done more to dispel that fear, to restore faith in faith, and to make men, in Francis Thompson's phrase, 'believe in belief.' A day at the First Church in Dallas will restore any man's confidence in the vitality of the Christian religion. George Truett is the antidote for Alfred Rosenberg."

The Macmillan Company announces that "GEORGE W. TRUETT, A Biography," by Powhatan W. James, will be published in March at a list price of $2.50.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of any virus-laden mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which may be needed in the treatment of colds.

Calotabs are quite economical; only 25 cents for the family package, 10 cents for the trial package.—(adv.)

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The Missionary Bulletin published by the Board of Missions carried recently the following from China's leaders:

The Christmas message of Generalissimo and Madame Chiang Kai Shek to the people of the United States was on Peace—"the transcendent peace of men who are at peace with themselves."

The message, which came through Dr. Daniel Nelson, of Hankow, missionary of the Norwegian Lutheran Church, said in part:

"On Christmas Day this year the soldiers and citizens of our country are still struggling against aggression in the midst of bloodshed and misery. There lies upon us and we presume upon you also, our fellow Christian leaders, a great weight of care, which religion alone can teach us to bear worthily . . .

"Our religion teaches us that sin is immeasurably a greater evil than suffering; and we value above all the confidence that our people, far from being whirled into the turbid sea of bitterness that often engulfs any two nations at war, are on the contrary being purified and uplifted by their present trials. That which we have dared to call the innately Christian soul of our people contains a vast reservoir of what some call tolerance, but which we prefer to call a forgiving spirit. It is capable of comprehending even the Japanese from whom we have received nothing but insult, added to untold injury. You will find today an unparalleled patriotism sweeping the rank and file of our citizenry, but you will not hear hymns of hate.

"The frontiers of nations have no place in the Kingdom of Christ; He was born into the world; His peace He gave to the world. We are striving to deal with the paradox, divinely propounded and divinely solved in the life of Him who from birth to death loved peace and taught it, but warned his followers that they must protect it, if need be . . .

"Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the people of the East and West, there will be no more war. War is brutal, but it will ever be powerless to rob any of us of the transcendent peace of men who are at peace with themselves."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Following is a letter from Miss Mary Cameron to the women of the Mississippi Conference:

Scarritt College for
Christian Workers,
Nashville, Tenn.

My Dear Friends:

I wish that I could express in words my deep appreciation for the wonderful opportunity that you have made possible for me. Words fail me and I can only say, "Thank you."

Since my graduation from high school, I have dreamed of the day when I could attend Scarritt and then go out as a full-time Christian worker. I had almost given up the hope, when you made it possible. Now I am so thankful that I do know some of our highest hopes and ambitions can be realized through friends. Let me assure you that I shall do all in my power, with God's help, to live up to the trust you have placed in me. I shall strive to live and work in such a way that you will never be ashamed to say that I am one of your girls.

Scarritt College is a place that is truly different from every other place in the world. Really one has to live here to know it, and to know Scarritt is to love it. The student body is just one big happy family, living, playing, working and worshiping together. The buildings even are conducive to the spirit of the school. We live in residences, rather than in one large dormitory, as is customary in colleges. I like this much better. My family consists of Miss Bagley, our school hostess, who serves as a "mamma" to us; we have Miss Pederson, a member of the faculty, down-stairs; six students room here. My room-mate is a Japanese girl who was reared in Orange, Texas. We have one from Houston, Texas, and one from Washington, D. C.

Our class-room work is all interesting, but requires a lot of outside work. If I should tell you that we go to school Tuesday, Wednesday and Thursday only, you would wonder what we do with our other days. I shall try to tell you. We use no text books, so all preparation for class work has to be done in the library. That, of course, requires a number of hours.

In addition to the class-room work, we are required to do what is called "Field Work." I shall explain that by telling you what I do. At the close of the second week of school, we are appointed to various places of work. I am doing rural work in two communities. One is rather well fixed financially, and is really a lovely community. I meet with them regularly once a month in a cottage prayer meeting and carry to them a missionary program. We had a returned worker from Cuba, one from the home field, and a native Brazilian to speak. We are following that with a play, "The Soldier of the Cross," on the evening of February 15. The other community is a little valley one, at least twenty miles from town. It is very backward. I have visited several times, but Sunday was our first service there. Two of us are working in the church school.

The rural work is done under the supervision of Miss Sarah McCracken, of Durham, N. C. She is a splendid person to know, and means much to those of us who know her intimately.

I have talked with Mrs. Downs about my work, after graduation, and have thought and prayed about it, and I believe that I can serve best as a rural worker in the home field. It seems there is a great need and demand for rural workers just now. Of course, all I know is rural life. Before I leave Scarritt, I hope to arrange to have music lessons enough to be able to play hymns, I also want to learn typing.

Recently I heard that our own Mississippi Conference is working toward a rural worker. How I wish that I could be ready for work when you are ready for a worker, but I will not be ready for consecration until the spring of 1940.

Thanking you again for all that you are doing for me, I am,

Lovingly yours,
MARY CAMERON.

NORTH MISSISSIPPI CONFERENCE

By Mrs Ernest Moore
Malvina, Mississippi

To the Chairman of Spiritual Life Group:

Dear Friend:

This year, 1939, brings to us large opportunities and responsibilities. Many important events will call for our cooperation and prayers. I am asking you to lead your group in definite, earnest prayer for the following meetings in our church:

The Youth's Crusade in February.

The Woman's Missionary Council in March.

The Uniting Conference in April.

Our own Conference, April 4-6, at Senatobia.

Then let us make the work of the Commission on Evangelism our special object of prayer and cooperation.

Have special prayer in your group for our preachers and leaders as they prepare for the revival meetings which will be held this Spring. I am anxious that we cooperate heartily with the formation of the Fellowship of Evangelism in every church.

I am asking that you write to the Department of Evangelism, 626 Doctors' Building, Nashville, for sufficient copies of "Covenant and Membership" blanks for each of your group to have one. These are free. Then I would suggest that your group purchase each quarter at least, one copy of the booklet "Tidings" from the same address. The price is 10 cents each, 10 for 25 cents, or 20 for 50 cents. Study this in your groups.

Several simultaneous revival campaigns will be held in Richmond, Va., in February, and in Little Rock, Ark., in March. Please help these through intercession. Let us prove to the world the power of prayer based on belief in the reality of the promises of our Christ, who says all things are possible to them who believe. Our groups have unlimited opportunity through prayer. I know you will do all you can to make the Fellowship of Evangelism effective in your church and community. The objectives are similar to those of our own Spiritual Life Groups, with a stronger emphasis on definite soul winning work. We should work together to bring a deepened spiritual power throughout our church and community.

Praying God's abiding blessing for the year that is beginning, I am,

Faithfully yours,
MRS. G. A. BROWN,
Chairman Spiritual Life
and Message.

The following beatitudes were sent in by Miss Tryphena Rogers. They have a message for all of us.

Auxiliary Beatitudes

Blessed are the auxiliary members who never miss their meetings, for they shall not lose their reward.

Blessed are the auxiliary members who pay their dues promptly, for they shall never be dunned.

Blessed is the auxiliary that has program to feed the mind and soul, for the hungry shall be there on time.

Blessed is the auxiliary member who, when asked to help with its work, always says, "Yes, for I must not shirk."

Blessed are they who read and study the Mission and Bible Study books, for they shall learn many things of worth.

Blessed is the auxiliary treasurer who sends her reports on a printed blank and on time, for she shall be greatly beloved and shall receive honor without stint.

Blessed are Secretaries who send their reports on printed blanks at the end of each quarter on time, for they shall be numbered with all the faithful.

Blessed is the auxiliary that cares well for her children and young women, for she will continue to grow mighty in good works.

Blessed are they who read the World Outlook, for they shall be well informed.

Rejoice and be exceedingly glad for your auxiliary shall flourish as the cedars of Lebanon.

In Memoriam

RESOLUTIONS

Whereas, the good Lord in his infinite wisdom called from her pilgrimage here to the one beyond, Mrs. C. E. Sykes, on December 30; and

Whereas, He called also her daughter, Mrs. A. D. Lamb, of Montana, who was here to visit her mother, both of whom have been life long members of the Duck Hill Methodist church;

Therefore, be it resolved, first that we, the Missionary Society of said church, express our sympathy to the remaining members of the family: W. E. Sykes, of Texas, Miss.; Rosebud Sykes, of Washington, D. C.; Mrs. Susie Merrett, of Mobile, Ala.; and Richard Sykes, of China; also to Mrs. Sykes' sisters, Mrs. Conger and Mrs. Billips, of Carollton, Miss.

Resolved further, that a copy of these resolutions be spread on the minutes of this society, a copy sent the New Orleans Christian Advocate, and a copy given the members of the family.

MRS. C. L. HEMPHILL,
President.
MRS. M. S. WALKER,
Secretary.

IN MEMORIAM

On December 22, 1938, the door to peace, rest, and more abundant life swung open to receive the beautiful spirit of one of the best members of the Methodist Church here in Georgetown.

Sister Gussie Stewart, the daughter of Mr. and Mrs. G. W. Mercier, was born January 30, 1871, near Beauregard, Miss. She was married to brother M. C. Stewart on March 22, 1893. She leaves a husband, two sons, and two daughters, and eleven grandchildren to mourn her departure.

She loved to read the Bible and her church paper. Those who knew her best loved her most. Her life was a blessing and benediction to those who knew her.

The beautiful and numerous floral offerings and the host of friends and relatives who attended the funeral were an expression of how much sister Stewart was loved and appreciated in this town and elsewhere.

She was truly a devout servant of God. The funeral services were held in the Methodist church here in Georgetown. The pastor was assisted in holding the services by Brother Jones, a former pastor of the Baptist Church, who lived right by the family for sixteen years, and Brother Haley, the present pastor of the Baptist Church here.

Brother Jones spoke of what a beautiful Christian life she lived day by day during the time they were neighbors.

Surely of such is the Kingdom of Heaven.

W. A. TERRY,
Pastor.

D. A. TIGRETT

Brother D. A. Tigrett was eighty-five years of age and had been a steward in the Methodist Church for sixty-one years. He was one of the most faithful stewards I ever knew. I was his pastor for four years and I never heard him use a slang word in the entire time. He was married in the year 1877, and he was the father of five children, two of whom preceded him to the glory world. His loving companion and three children survive him. He was a loving father and a friend to all. I never had a better friend than Bro. Tigrett. He was the largest contributor to the building of the splendid brick church where he was a member. He has gone from us but we know where to find him and some sweet day we will meet him on that bright shore above.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter the Master's joy.

The pains of death are past,
Labor and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.

Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

His true friend,
B. P. FULLILOVE.

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DOES NOT LEAVE YOU UPSET
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HAVE YOU GAS, HEARTBURN?



Columbus, Ga. — Mrs. Clara Lisle, 410 38th St., says: "My stomach seemed so upset because of excess acidity. I never felt like eating and was so weak. I used Dr. Pierce's Golden Medical Discovery and my appetite improved, I was ever so much stronger and was able to eat without being distressed by gas." Ask your druggist today for it in liquid or tablets.

Gray's Ointment
USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS — Use our Gray's (Nethel) Nose Drops. Small size 25c, large size 50c at your druggist.

RESOLUTIONS OF RESPECT TO THE MEMORY OF MRS. W. W. PARKES

Whereas, God, in His infinite wisdom, has deemed it best to call from this life to a greater one the sweet spirit of Mrs. Mae Haynes Parkes;

And whereas, our hearts have been made sad by her going, yet we have the assurance that she has gone to a home eternal in the heavens;

Therefore be it resolved, that in the passing of Mrs. Parkes the Woman's Missionary Society has lost one of its oldest and best loved members, one who responded gladly to every call made by the society. It may truly be said of her "She hath done what she could." Her husband and children have lost a faithful, loving wife and mother, and our city a loyal, upright citizen;

Be it further resolved, that a copy of these resolutions be spread upon the minutes of the Missionary Society, a copy sent to the bereaved family, a copy to the Winston County Journal and the New Orleans Christian Advocate for publication.

Respectfully submitted,

MRS. S. T. CARR,
MRS. ANNIE SANDERS,
MRS. S. M. JORDAN.

W. S. M., Louisville, Mississippi.

Troubled by Constipation?

Get relief this simple, pleasant way!



● Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!



● You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!



● In the morning you have a *thorough* bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

Ex-Lax is good for *every* member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

MR. F. F. JETER

Mr. F. F. Jeter was born at Blanchard, Louisiana, December 17, 1858.

He was the son of Mr. W. N. Jeter. Mr. Jeter lived on the farm of his father near Mooringsport, until after he was married.

He was married to Miss Lula Gibson, November 7, 1912.

They lived in Mooringsport most of the time after their marriage. Mr. and Mrs. Jeter have many friends here, where they were both faithful members of the Methodist Church.

Mr. Jeter united with the Church in middle life and was a faithful member up to the last. He loved to attend the services, and no pastor ever had a better friend.

He could always think of so many lovely things to do for the preacher.

His farm was near Mooringsport, and he loved to go there and work.

When the end came he had gone out to look after the farm when he had a heart attack. He was a successful farmer. The colored people loved him and attended his service in a large body.

Mr. Jeter was a good citizen, a model father and husband—liberal to his church and a friend to everyone.

The Church joins the family as they have been made to sorrow over his going.

Thus star by star declines
Till all are passed away,
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
They hide themselves in heaven's pure light.

D. F. ANDERS.

REV. WILLIAM GEORGE EVANS

There are some things about a man's life that may be easily put to record, but there are many other things that can never be told. That part of Rev. W. G. Evans' life that can be easily recorded is as follows: He was born in a Methodist parsonage in New Orleans, on July 26, 1867. He was the son of the Reverend C. F. Evans, D. D., and his wife, Laura Ellis. He had two brothers, Eugene Ellis and Dr. Charles A. Evans; and one sister, Henrietta Renshaw Evans. He was educated in Tulane School of Architecture and Centenary College. He entered the ministry of the Methodist Episcopal Church, South, in 1890. He served as pastor of the following named churches: Simmsport, Castor, West Monroe, Patterson, Red River, South Bossier, Grand Cane, Slidel and Covington. After about fifteen years in the active itinerant ministry he located on accounted of sickness in the family, and became superintendent of education in St. Tammany Parish. He gave several years to educational work in the public schools of that parish. In 1911 he returned to New Orleans and took up the work of Religious Journalism. His last years were spent in the service of the New Orleans Item-Tribune. Every Saturday he contributed an article for the church page which was widely read. He was often called on to preach on Sunday. This call came from many different communions. This afforded him an opportunity for having a wide acquaintance.

In 1891 he was married to Miss Emma Payne of Bunkie, La. To this union five children were born—Elizabeth, Aylmer Eugene, Ellis Payne, Mrs. B. F. Stevens and the late Mrs. L. W. Pigott. Mrs. Evans, and all the children, except Mrs. Pigott, survive him. He died January 8, after a short illness. He was buried from the Rayne Memorial Methodist Church, where he and his family had once been members, and where his father, Dr. C. F. Evans, was one time pastor. Rev. A. W. Townsend, pastor of the Gentilly Methodist Church, and Rev. W. W. Holmes, pastor of Rayne Memorial, officiated at the funeral. The funeral service was largely attended by men and women from every walk of life and from every church. This large and representative group was a testimony to that part of Rev. W. G. Evan's life which cannot be recorded. He went out of his way to help many people. In this helpfulness he rendered a service, the value of which only eternity can reveal.

W. W. HOLMES.

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body waste. Adv.

666 SALVE relieves COLDS

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SALVE, NOSE DROPS

price 10c & 25c

Learns About Women of South and West

Touring reporters continue their questioning of women and girls in the South and West!

To the question, "Were you helped by CARDUI?" 98 of the first 100 Atlanta users said "Yes". In Dallas, Jacksonville, Oklahoma City, the average was 93 "Yeses"!

"So many women tell us CARDUI promotes appetite, aids digestion, helps build up physical resistance", marvels one Reporter. "In this way they find relief from upsetting headaches, nervousness, and other symptoms of 'functional dysmenorrhea' due to malnutrition." Fifty years of use testify to the merit of CARDUI. Try it!

New Orleans
CHRISTIAN ADVOCATE



THE WORLD IS MY PARISH

THE LIVING CHURCH

"Let us keep the purpose of unity firm in our hearts and look on all Christians as brothers beloved. It is by practicing unity that we shall gain unity."
—The late Rt. Rev. Charles H. Brent.

THE PRAYER-ROOM TODAY

God, our Father, we are thankful for the quieting influence of peace that comes from Thee. Grant us the wisdom to seek Thy abiding, calming Presence at all times. In fellowship with Thee and love for our fellow men, we can so live that others may trust us and the joy of making peace may be ours. Thy blessing we ask in Jesus' name. Amen.
—Michigan Christian Advocate.

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NEW ORLEANS, LA.
THURSDAY, FEBRUARY 23, 1939.

The Church

I love the Church. It speaks of Jesus Christ our Redeemer. At its altars I have found forgiveness, and from its portals I have gone with heightened prospect. Its good news of outpoured Life, abundant, eternal, and for all who will receive; its ministry of mercy; its hallowed history; its exalted culture; its sublime literature, art and music; its ennobling architecture; each are colored by its humanity; yet beckon toward eternity. Its sacraments awe us as we comtemplate God's presence; and its fellowships bind us closer to our fellows who also are dust. It shares, yet transcends the failures of its people. It is conservative, lest truth be compromised for novelty; yet it has paved the way for the truest liberality—the truth that makes men free. Peoples of every race and station share and promote its mercies. The Church triumphant is safe forever; and within our communions as we now know them, may be found a power against which the gates of hell shall not prevail, yet the present organized Church stands ready to choose whether to bear or merely embellish the cross. Its answer is ours to make. Christ died to bring the Church to life. Let us live to maintain its saving Christ-like mission.—Carl Hiser. (In Religious Telescope)

Wallet of the Week

THE MISSIONARY STEAMER GRENFELL was named for the pioneer missionary hero of the Baptist Church in the Congo, George Grenfell. The steamer was commissioned in 1911 and plied the Congo River between the scattered missionary stations for twenty-seven years. It was many times repaired, but at last it has been adjudged unfit for service, and it goes from its missionary journeyings freighted with many glorious memories.

* * *

THE ABYSSINIAN BAPTIST CHURCH, a Negro congregation in the Harlem district of New York City, is said to be the largest Protestant church in the world. In 1938, it had a net gain of one thousand and forty-four which brings the total membership to fourteen thousand nine hundred and seventy-eight. Dr. A. Clayton Powell, Jr., is .the pastor and his father, now pastor emeritus, served the congregation as pastor for twenty-nine years. It would be interesting to know what per cent of the membership attend from Sunday to Sunday.

* * *

OVERCHURCHED COMMUNITIES is a term often found upon the lips of church folk who would make the conservation of Kingdom resources a matter of first importance, but the saturation point does not appear to enter into the calculations of those who support the cause of drink and debauchery. Washington City is said to maintain three hundred and ninety-nine churches and eighteen hundred and seventy-three saloons—a church for every thousand and a saloon for every two hundred and twelve of the population. But whoever heard of Washington's being over-salooned?

* * *

CANON JOHN JULIAN, whose Dictionary of Hymnology is the most authoritative book of reference and the one exhaustive study of the origin and history of Christian hymns, was born January 27, 1839, and died in 1913. Dr. Julian estimated that the more than four hundred thousand Christian hymns exist either as originals or as translations in two hundred languages. The predominating languages in the order named are German, English, Latin, and Greek. In the preparation of his book, Dr. Julian surveyed the whole field of Christian devotional literature and investigated nearly ten thousand original manuscripts of hymns.

THE RETIRED MINISTER seems everywhere to be something of a mendicant, at least by implication. His cause is faced with a support deficit and his name linked with pathetic appeals. Within the week, we noted an appeal for $10,000 with which to meet the annual grants to retired Congregational ministers in England. Of those contributing the first $5000 of this deficit, 27 were themselves pensioners —they simply swapped money from one pocket to another.

* * *

THE AFRICAN DRUMMER, whose function is to convey messages by a complicated system of rhythmic tones produced by the use of crude wooden drums, is an office transmitted from father to son. A remarkable instance of its effectiveness and reliability occurred in 1901 when Queen Victoria died. The news was relayed throughout the length and breadth of the "Dark Continent" and the Europeans were told of the death of the great white Queen long before the news reached them through the channels in use by the civilized races.

* * *

THE REPUBLIC OF MEXICO is predominantly Spanish in language and administration, but it rests upon a great native civilization. The Aztecs, who were conquered by Cortez, were probably one of the greatest native races of the Western World. Varied and interesting branches of the original races still form a distinct part of the population. Among them are the Tarahumara, Yaqui, Tarasca, Otomi, Zapoteca, Maya and others. Some of these had a great history to which recently explored architectural ruins bear eloquent testimony.

* * *

CHRISTOPHER COLUMBUS, long the patron saint of the New World, seems about to be awakened from slumber in an obscure grave in order that he may defend his fame against the persistent claims of vikings. The discovery of Norse weapons across southern Canada and the northern part of the United States seems to indicate that those plundering pirates invaded the land in the early part of the eleventh century and then abandoned their weapons, folded their tents like the Arabs, and silently stole away. Anyway, the four hundred year reign of the Genoese navigator is likely to make his title to fame as secure as that of Santa Claus.

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

FOR SUCH A TIME AS THIS

The words with which Mordecai challenged the soul of Queen Esther were never more pregnant with meaning than they are today. It is as easy as it is unworthy to take the line of least resistance, but no life can survive its day and generation without reacting whole-heartedly to the problem and atmosphere in which it is lived. Great men are not accidents. "Shakespeare's life is a fine mystery" said Dickens; Emerson said "I cannot reconcile his life with his works;" and to George Saintsbury, "The whole matter is a great Perhaps." Shakespeare was more than the half-legendary figure whom we associate with Stratford, or even the poetical idea of the "Bard of Avon." He was the "Soul of the Age." Some men are flaming torchbearers of humanity for a brief span, but Shakespeare was a man without a country, because he transcended both the thought and the thought-forms of his day.

In a much greater sense was this same thing true of the Man of Galilee. He lived in little insignificant Palestine, but he knew no frontiers. He spoke not the language of his age, but the language of the ages. He overpassed the ends and aims of the hierarchy into which he was born, and he carried in his compassionate heart the Gentiles, even "the uttermost parts of the earth." The regnancy of his spirit today is no accident.

The Methodist Church, with its wonderful history and its great record for evangelism, cannot afford to move within the narrow and provincial lines which marked off the field of our fathers, to be an echo of yesterday, if its usefulness and service is to continue. Like the Son of God, we must have the courage and the daring to meet in faith and hope the issues of our larger day, or like the age-old hierarchy, we must yield leadership to those who front the future, not the past. The critic will find fault and the ecclesiastical psychiatrist will discover signs of insanity in those with whom he does not agree, but the day of march has come, "and who knoweth whether thou art come to the kingdom for such a time as this?"

THE NEW THEOLOGY vs. THE OLD SPIRIT

By this caption we intend to suggest the revolutionary attitude of a scientific and critical age to the wholesome fervor and devotion of the past. If this attitude may be said to have taken its rise from the critical analysis of our Scriptures, it is no less true that it has colored every relation of life and particularly that which has to do with organized religion. Even a suspicion of vulnerability has been enough to bring every concept and practice of the church up for criticism bordering upon repudiation, as shown by the theological controversy of recent years. We are not now thinking of the merits or the demerits of any opinion or attitude, but of the "tug of war" and the see-sawing which tends to destroy progress. The one fact of the ministry of Jesus, which all thinking and interested Christians are coming more and more to appreciate, is the sympathetic and constructive attitude which he maintained toward the truth embodied in the system which his Kingdom was to supplant. He did not minimize the faults and failures of the Hebrew hierarchy, but neither did he fail to appreciate its virtues and its values. He was not content with breaking a dishonored image—He accepted it as his part to retouch the masterpiece. We need, it seems to us, to recover something of the reverent devotion for age-old truth and custom in order that we may have even a constructive point of beginning. There is nothing positive in asserting the revolutionary attitude of any class or group except this is to be made the basis for an adjustment in the interest of all concerned. A revolutionary spirit in the Church has little constructive good if it become the means of dissolving the bond which made the achievements of the Church possible. We must preserve the sense of spiritual reality, but we must not destroy the sense of spiritual unity with all ages of the Church.

RECOMMENDATIONS TO THE UNITING CONFERENCE

We have not yet received the release of the recommendations which will go to the Uniting Confer-

ence, but for the benefit of our readers we give a summary of a statement carried in the Christian Advocate, Pacific edition, of Feb. 16.

The Conferences are fixed by the Plan of Union and great care was taken to follow the Constitutional Plan, with such spcial emphasis upon District, Quarterly, and Church conferences as will help to redeem them from uninteresting routine.

Bishops to the number of four for every Jurisdictional Conference with 500,000 members, and an additional bishop for an additional 500,000 members, or two-thirds fraction, are provided for. Retirement after seventy is provided for if the birthday occurs preceding the day of the opening of the Jurisdictional Conference.

District Elders are to be appointed annually, but may not serve more than six years consecutively in a period of nine years. Exception is made for service during the merging of the churches, but not to extend beyond the first General Conference.

Church Members are to be classed as resident and non-resident, to be reported in separate columns in the Conference Minutes. After a period of three years, nonresident members may be marked "removed without certificate" on recommendation of the membership committee, by action of the Quarterly Conference, but upon application may be restored as resident members.

The Educational Work is to head up in General and Jurisdictional Boards, under the divisions: Educational Institutions with headquarters in Chicago, the Local Church with headquarters in Nashville, and Editorial with headquarters in Cincinnati; all with executive officers in charge. The set-up is too detailed to discuss here.

The Church Press is to consist of a National Weekly to be known as **The Methodist** to be issued in Jurisdictional editions. There may also be Conference or regional organs within Jurisdictions with the proviso that long-established constituencies are not to be disturbed by jurisdictional lines.

The Ritual will be very much modified, probably to the pleasing of the majority of the worshipers. There are to be four orders of worship, and "aids to worship."

Contrary to reports carried in the secular press, **there was no Board of Missions fight.** The report was never reduced to satisfactory form, it was too long and detailed to be brought to perfection in the time at the disposal of the Commissioners, and all papers were passed to the Uniting Conference without recommendation or prejudice. The report on Financial Plan was sent to the Uniting Conference without reshaping for the same reason—lack of time.

PAPER GOES TO PRESS SATURDAY

On account of the disorganization incident to Mardi Gras, this paper is made up on Saturday. That will explain the omission of some material from our columns.

Editorial Miscellany

By Dr. H. T. Carley

A WINTER NIGHT

It's a winter day, and night is coming on. It has been raining all day. It hasn't been especially cold; but a pretty good breeze has been blowing and it has taken a good fire to make us comfortable. I had planned to drive to town this morning; instead I have read a little, listened to the radio a little, fixed coffee about four o'clock, poked the fire a good deal, played with "Pat," and wondered what the world is coming to.

It's just about dark now, and we've turned the lights on. Harrison has got in the wood, fed the chickens, finished milking, put the car up, and gone home. The wife and daughter are in the kitchen seeing about supper, and I'm sitting by the fire—waiting. My olfactory nerves are not highly sensitive—but they are either playing me a mean trick or bringing me good news. I know a good neighbor sent us some mighty fine sausage the other day; the hens have begun to lay pretty well with the approach of spring; somebody made a remark late this afternoon about hot biscuits on a cold night. I'm not too sure—it may be my imagination—but it seems to me there is a faint odor of fried sausage, scrambled eggs, and hot biscuits or rolls in the air. And I think we have some good molasses on hand. Anyway, I am hopeful.

One of the pleasantest things I know of to do between dark and the ringing of the supper bell on a winter night is to sit by a warm fire and think about absent friends and loved ones. There is no static to interfere with the telepathy of friendship on a rainy night, as there is with the radio. The channels are open and the transmission is perfect from all directions—Jackson, New Orleans, Shreveport, Monroe, Ruston, Sanatorium; away up in Michigan, and Ohio, and many intervening stations. With both the transmitting and receiving sets in good order, we may each sit alone and enjoy happy fellowship.

But there's the supper bell—come on, everybody!

(After supper: My olfactories were working perfectly!)

THE INSTITUTIONS OF THE CHURCH

Few of us stop to ask ourselves the question, "What are the institutions of the Church?" And yet every man, woman and child whose name is on the church rolls of Methodism made a solemn vow to Almighty God in the presence of the congregation that in return for the sacred and high privilege of becoming a member of the Methodist Church, "I will be subject to the discipline of the Church, attend upon its ordinances, and support its institutions."

What are the institutions of the church we have promised to support? What institutions have we in the Methodist Church which require our support? All the institutions of Methodism are included in what we call "The Benevolences." The benevolences are the life blood which pours into and through our institutions and makes them live. We might very properly insert the word, "Benevolences," in place of the word, "Institutions," in the vows of our church. It is therefore manifest that every member of our church has made a solemn vow to SUPPORT the benevolences of the Church. I emphasize the word, "support," for making a minor contribution and support are quite different things. While the General Conference of 1934 did grant each congregation the privilege of determining the amount which would represent their church's "support" of the benevolences, it did not make it optional for a church or a church member to "support" the benevolences. In other words the support of the benevolences is not optional with any Methodist, but remains part of a sacred vow.

And if we are to enthusiastically "support the institutions of the church," then we must thoroughly acquaint ourselves with each of these institutions, that is; the nineteen causes represented in the Benevolent Dollar. Thirteen of these causes are the General Conference askings and represent institutions of the church which are church-wide in their interests and world-wide in their vision. Six of these causes represent interests in the various Annual Conferences.

Ours is a connectional church. We cannot neglect or ignore any one of the great interests of our church without adversely effecting all. Paul in his first letter to the Corinthians writes, "Now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be more feeble, are necessary." And so it is with our benevolences, these nineteen causes are each a vital part of the Body of Methodism and we cannot say to any one of them, "I have no need of thee," but those members of the Body of Methodism which may seem more feeble may be the more necessary.

The following are the thirteen causes represented in the General Conference askings together with the percentages and amounts:

Cause	Percentage	Amount
Missions	42.90	$ 900,900.00
Negro Work	3.53	74,130.00
Christian Education	16.00	336,000.00
Theological Schools	6.70	140,700.00
Church Extension	6.90	144,900.00
Administration	12.85	269,850.00
Superannuates	4.77	100,170.00
Lay Activities	2.15	45,150.00
Youth Crusade	1.60	33,600.00
Amer. Bible Society	1.20	25,200.00
Assemblies	.75	15,750.00
Council of Churches	.35	7,350.00
Scarritt College	.30	6,300.00
	100.00	$2,100,000.00

CLOSING THE CAMPAIGN

The prize offer for new subscribers will be discontinued after February 28. We do not mean by that to abandon our fight for ten thousand, but that we will change our method of attack. We appreciate the fine response we have had in the campaign thus far and we expect to complete the work that we set out to do. Week by week the circulation figures have climbed up. This issue is more than two hundred greater than that of last week. Many pastors and churches have not responded and we feel sure that we are going to reach our goal and with a comfortable margin.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Methodism has a wonderful system for cooperative religious work, from the General Conference and through the General Boards, down to the local church of the city or of the most remote rural membership. A challenging program is set forth, which is adjusted by the Annual Conference to the various districts. Bishops, presiding elders and pastors sound the note of evangelism, calling to repentance, to prayer, to Bible study and meditation, to worship and to work. The laity are called into this cooperative activity and given responsible places of duty. What a privilege and opportunity for any layman. Crusades, District Stewards meetings, Missionary Institutes, Institutes for Stewards, Quarterly and other Conferences, group meetings, special programs, Woman's Missionary Society meetings, Board of Stewards monthly meetings, Committee meetings, Church School, Sunday services, prayer meeting, discussion groups, lay services, and other agencies through which training and inspirational messages are available. Then, what a tremendous educational and evangelistic value is to be found for all ages of our membership and constituency in the literature of the Church. What challenges come today to the laity of our Church, already great in its achievements, for united effort to contribute vital and dynamic Christian personality into the life of the Church of this generation. The necessity for missionary enterprise at home and abroad; the need for larger provision for the higher education of our youth in our Christian colleges; the obligation to our superannuates, our orphans, and those in need of hospitalization; the appealing and appalling need for intelligent and active cultivation of Temperance conviction and Prohibition sentiment; all of these are calling in thunder tones for a consecrated and devoted Methodist laity.

Because we have a spiritual program, we also have a financial responsibility. A recognition of the principle of a Stewardship of Life in the discharge of financial obligations to the Church will put cheerfulness into a greater liberality, make possible a more adequate support of the ministry, active and retired, cultivate spiritual power, and endow the Church with the possibility of more glorious achievement.

The Benevolences are such a vital part of our program, that they should have proportionate and systematic support throughout the year. At this time our concern for these sacred causes should have an awakening. The report of the Conference Treasurer reveals that the amounts paid on Benevolences up to February 1, are as follows:

Brookhaven District—Adams, $15.00; Harrisville, $6.10; Hazlehurst, $175.00; McComb, Pearl River Avenue, $25.00; Meadville and Bude, $101.06; Prentiss, $66.56; Summit and Topisaw, $25.24. Total, $413.96.

Hattiesburg District—Collins, $4.00; Magee, $36.00; Mt. Olive, $60.00; Talyorsville, $23.25. Total $123.25.

Jackson District—Fannin, $38.46; Jackson, Capitol Street, $634.00; Jackson, Grace, $32.00; Vaughan, $6.00; Walnut Grove, $10.00. Total, $720.46.

Meridian District—Chunky, $5.50; Philadelphia, $150.00. Total, $155.50.

Seashore District—Lumberton, $20.00; Vancleave, $25.00. Total, $45.00

Grand Total, $1,458.17.

J. M. SULLIVAN.

REV. J. A. MOORE PASSES

After this paper was on the press, we received notice of the death of Rev. J. A. Moore in Riley's Hospital, at Meridian, on February 17. Bro. Moore, a superannuate of the Mississippi Conference, made his home in Crystal Springs, and funeral services were held from the Methodist Church at Crystal Springs on Monday morning, Feb. 20. We presume that an appropriate memoir will be furnished later.

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Mrs. W. C. McDonald reports that Cotton Valley Church is moving forward in a fine way under the leadership of Rev. John F. Wilson, the pastor.

We appreciate a generous word of commendation from Mrs. J. E. Bass, Morgan City. A judicious word of praise might be considered a small thing, but nothing is more heartening to an editor who is trying to build a paper for his church.

Rev. Minns S. Robertson says that the people of St. Francisville have been kind indeed to the pastor and his family, that he is happy, and has every prospect of a good year. We regret to learn of the illness of Miss Sallie Raynham who is a faithful member of his church.

Dr. Briscoe Carter pleases us with the statement that his people at Leesville express a favorable opinion of the Advocate. We appreciate favorable opinion and we will listen to all unfavorable criticism, for we are trying to serve the people in the interests of the church.

The old two-story parsonage at Crowley, remembered by so many preachers and their families, has been torn down and in its place a modern cottage is in course of construction. The Woman's Missionary Society, including the Young Women's Circle, is making large plans for its furnishings.

Rev. F. J. McCoy, pastor at Wisner, reports that at the last quarterly conference for his charge Edwin Hugh House, now in Centenary College, was recommended for license to preach. Bro. McCoy says this is the tenth person that he has had the privilege of bringing up for license and that is a good record.

Rev. R. L. Clayton, pastor at Kentwood, reminds us that we have not given him and his charge due credit for what has been done in the Advocate campaign. His remittance was sent ahead of the list of addresses and the confusion probably resulted from that, but both his charge and his district have been given credit.

Rev. J. M. Alford, pastor at Gordon Avenue, Monroe, reports that his third year on that charge is beginning well. He received eleven members recently which brings his total for the year to twenty-four. He expects to begin his spring revival March 12.

PERSONAL AND OTHERWISE

Mississippi Conference

Rev. Floyd O. Lewis, writing from Leakesville, reports that his father, Rev. J. M. Lewis, is improving following his recent backset. He is now able to be up a part of the time.

Rev. T. A. Ferguson, writing from Cross City, Florida, says that he is having a great time in the Land of Flowers, and sends his best wishes to the friends and brethren of the old home Conference.

Rev. Percy Vaughan, pastor at Carthage, reports a kindly reception, good congregations, and large attendance on the part of his young people. He reports two leagues, both of which are working enthusiastically.

Our good friend, Rev. W. M. Sullivan, who begins his first year at Benton with a glorious trail of pastoral service back of him, is at work in his new field with his accustomed energy and devotion to every cause of the church.

Mrs. C. M. Martin, of East End Church, Meridian, was honored by the Missionary Society of her church recently by being made a life member of the organization. Sister Martin has great appreciation of her pastor, Bro. Prewitt, who she says is doing a fine work.

Rev. A. J. Leggett, superannuate of Collins, calls our attention to an error in his recent paper of ministerial experiences. He says that he should not have been credited with building Bonita church, but only with getting the enterprise launched, it having been completed by Rev. John W. Ramsey.

Rev. L. L. Roberts, pastor at Prentiss, is to our minds one of the most conscientious and painstaking pastors whom we have known, and we say this without meaning it as flattery or in any way a disparagement of others. He is carrying, as he always does, the whole program of the Church.

PERSONAL AND OTHERWISE

North Mississippi Conference

Rev. Huntley Lewis, pastor at Rienzi, is almost entirely recovered from his operation and is taking up his full program of work.

The editor appreciates very sincerely a message of greeting from Dr. F. M. Vaughan, of Columbus, than whom we have no finer friend anywhere.

Mrs. Julia Wiygul, formerly of Nettleton, is spending a few months in Nashville, according to a request for the change of the address of her paper.

Rev. A. R. Beasley, pastor at Holly Springs, was the preacher at the ministers' meeting of the district a few days ago. His sermon is well spoken of.

At Oak Grove church, on the Wheeler charge, Rev. N. L. Threet is planning a rearrangement which will provide separate rooms for the classes of the Church School.

Rev. N. L. Threet, pastor at Wheeler, is able to be back at work after a rather serious operation and this will be good news to his friends throughout the Conference.

Rev. W. W. Bruner, pastor at Baldwyn, is planning to add Sunday School rooms to the Lebanon Church, and a committee has been appointed to secure an estimate and make plans for the work.

Rev. J. A. George, pastor at Oxford-University church, is joining with other pastors in a ten-weeks church loyalty service. Bro. George is Secretary of Evangelism for the Corinth District.

We regret to learn of the illness of Rev. A. J. Henry, of Guntown, who suffered an attack with his heart not long ago. We are glad, however, to be assured that he is on the road to recovery.

Rev. L. P. Jumper, who has eight churches in his charge, is undertaking a Youth's Crusade rally in them all. At Snowdon church, on the Iuka circuit, Rev. W. R. Lott, presiding elder, will preach the sermon.

The four county papers are giving splendid publicity to the approaching Youth Crusade rally at New Albany, Feb. 28. The rally will be under the direction of Rev. L. A. Bennett, District Secretary of Young People for Corinth District.

Rev. Travis A. Filgo, who has been attending the University of Mississippi, is now domiciled in the parsonage at Dumas. He has had a favorable reception, the parsonage has been tidied up, and all things indicate a fruitful year.

Rev. W. R. Lott, presiding elder of Corinth District, has a great appreciation of T. V. A. as a means of promoting night services in the country churches. He says that it has made night services possible where they could not be held before.

The presiding elder of the Corinth District is called "Loot" in some notes which were sent to us recently. Calling presiding elders names is not an unusual pastime, but that one should be called "Loot" thus early in his career is at least news.

Rev. J. W. Holliday says that he is in pleasant pastures at Tremont where he is receiving hearty cooperation from the people. He is genuinely happy in his work and is looking forward to a greater record than he made during the preceding year.

Bro. J. S. Davis, R. F. D. No. 1, Montgomery, Alabama, asks that his paper be sent to that address but failed to give his former address. We would appreciate his sending us the old address since we can make no record of his subscription until we know that.

Rev. W. L. Robinson, Booneville, reports that the peculiar behaviour of Rev. J. N. Hinson, pastor at Belmont, is due to the arrival of Frances Elizabeth at the parsonage. We congratulate Bro. and Mrs. Hinson and wish all good things for Frances Elizabeth.

The preachers' meeting at Myrtle was a big success, with a good program and all present except two preachers who were attending funerals. The local church served a delightful dinner and the preachers had their picture made, we imagine with a satisfied look on their faces. The March meeting will not be held and the April meeting will be held at Kossuth.

More than once we have spoken about outstanding achievements in the Advocate new-subscriber campaign and it is not our mind to continue to fill the personal column with shop. We refuse, however, to allow an outstanding achievement to go unnoticed. We have just received from Dr. W. A. Tyson a list of 192 names from his church which with other subscriptions brings his total to 204, a figure which no one in this campaign will be able to challenge. Tupelo has evidently had its coat off and our hat is off both to Dr. Tyson and the fine people of that splendid church.

General

The death of Dr. Clarence True Wilson last week ends the career of one of the most militant and devoted leaders of Temperance since Miss Frances Willard. He had been long ill and his going was not unexpected.

The death of Hon. Oscar Newton, Governor of the Federal Reserve Bank in Atlanta, removes from the files of time one who was once a familiar figure in the banking history of Mississippi. Mr. Newton was a Presbyterian and in every way a worthy man. We regret his going.

We regret an error made in the name of Dr. Earnest Cadman Colwell, the new dean of the Divinity School of the University of Chicago. It was of course one of those humilating errors in the type and the only thing that we can do is to make the correction, and that we do cheerfully.

The death of Pope Pius XI will have little effect upon the Protestant world as such, but the inevitable cross currents in the evaluation of his work and character are already in evidence. As we see it, the evidence is too uncertain for a very positive estimate from the Protestant view-point.

Dr. Paul Neff Garber, Professor of Church History, in Duke University, is soon to bring out, through Cokesbury Press, a new book on Methodist history with a title pertinent to the hour, **The Methodists Are One People.** The book is to be issued March 1, and Methodists who are interested in a study of the grounds and incentives to union will be glad to have this book from his prolific pen.

A RESOLUTION

At a recent meeting of the Board of Stewards, of the Franklin Methodist Church, the undersigned committee was asked to compose a resolution expressing the regret in the mind of the entire Board at the loss from active participation in and leadership of the Board, of Mr. R. E. Brumby; a loss occasioned by his removal to Marietta, Georgia. Recognizing the utter impossibilty of adequately saying what is in our mind we are at a loss to know how to proceed.

May we first give assurance that we have and do most sincerely appreciate the generosity of Mr. Brumby, a generosity that includes an unstinted expenditure of time, energy and ability.

May we, in the second place, say that we have respected his judgment in all matters relating to the welfare of our church. Though we may at times have disagreed with him in policy we have always trusted in his innate sincerity.

As we express regret at our present loss we also breathe an ardent wish that circumstances may soon so adjust themselves that we may once more be blessed with the active help and support and inspiration of Mr. Brumby in our Board of Stewards, church and community.

May we further express our regret at the loss from her place at the organ in the morning worship service, of Mrs. Brumby. The places of two such able and ardent workers from any church cannot easily be filled.

Our interest and prayers follow these fine fellow-workers to their new field of activity.

Signed: JAMES T. HARRIS,
Pastor.
MRS. M. ALFORD,
Chairman.
W. A. MOORE,
Rec. Secy.

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A LAYMEN'S CLUB

Dear Dr. Duren: I would appreciate your carrying a notice of the meeting of the Laymen's Club of the St. Francisville Church. We met on Friday, February 3, at the home of Mrs. Harry Daniel. No ladies are allowed. We had a good number of men present. The business was transacted under the supervision of Mr. Murphy Dreher, president. The pastor lead a discussion on the duties of laymen in the church, which was entered into by all present with profit to all in building up an understanding of men's duties out of their own conceptions. Mr. R. E. Watson concluded the program with a stirring challenge. Dr. N. B. Riddle was appointed as Program Chairman for the next meeting, and he invited us to meet at his home. We decided to meet every two weeks, the next meeting is set for Friday, February 17, at 7:30 p. m.

REPORTER.

COTTON VALLEY

Dear Editor: The Methodist Church of Cotton Valley, Ruston District, was very fortunate in having Rev. Geo. W. Dameron, Executive Secretary of Christian Education in the Louisiana Conference, with us for a Training Course, February 5-8.

The course given was: "The Educational Work of the Church."

The average attendance was 30, with



19 Credits issued. Several others visited various sessions.

Practically the entire Church School Staff took Credit. The talks were very inspiring and profitable from every standpoint.

Bro. Dameron preached at the evening hour on Sunday, February 5, to a large congregation. His preaching, visits in homes, personal contacts, and teaching have all done much to re-vitalize our work which is going forward in a fine way under the leadership of Rev. John F. Wilson.

Sincerely,
MRS. W. C. McDONALD.

A MESSAGE FROM PROVENCAL

Dear Dr. Duren: I am sure you would like to hear that we are making progress on the work of the Provencal circuit, and that the materials for the building of a parsonage are nearly all in hand and on the ground. We have had a spell of bad weather lately that has held us up in getting started with the work, but as soon as the rainy season is over we plan to start.

In the meantime, I have taken unto myself a wife. She is the former Miss Mary Nell Matthews of Bogalusa, Louisiana, and was a teacher in the Sunday School in the Columbia Road Methodist Church during the time I was pastor there. We were married at my father's home in Jonesboro, Louisiana, with my father himself performing the ceremony.

When we returned to Provencal afterward, we found a real old-fashioned Methodist pounding awaiting us, so that we are off to a real good start. It surely makes a fellow feel good to come back and find an expression of appreciation like that.

There is every indication that we will have a good year on the Provencal circuit this year, as there has been a good response by all of the churches of the charge.

We recently closed out a good revival meeting at the Provencal church, with two additions to the membership, and with a very noticeable increase in interest in the church. I plan to have at least two meetings at each of the churches during the year if possible.

I am enclosing the subscription for Mrs. W. E. Addison, of Provencal, so that you may begin sending her your fine paper right away.

DONALD GEORGE.

MISSIONARY INSTITUTE—VICKSBURG DISTRICT

The Missionary Institute for the Southern part of the Vicksburg District met in Jefferson Street Methodist Church, Natchez, Mississippi, Feb. 9.

The morning session of the meeting was given over to the Missionary Program of our Church. Every discussion was constructive and inspirational. In addition to the talk by Rev. S. F. Harkey, of our own District, Bro. W. D. Hawkins, Rev. I. H. Sells, Dr. J. M. Rawls addressed the group on various missionary subjects. The highlight of the morning session was the address of Dr. Rawls.

The subject for the afternoon program was Evangelism. For a while I thought we were in a real Methodist revival meeting. Rev. J. L. Neill, Mrs. McHoffey, Rev. I. H. Sells, and Rev. O. H. Scott were on the program for the afternoon. To climax and to close the services of the day, our presiding elder, Rev. H. A. Gatlin, made a very stirring appeal with an altar call. We could say, "Surely the Lord is in this place . . ." and we know it.

Any sort of report of our meeting would be incomplete without mention of Natchez hospitality, accorded us by the pastor-host, Rev. C. A. Schultz, and the members of the church. When may we come back to Natchez?

A. W. WILSON,
Secretary.

WHO SAYS TEN BELOW IN TUPELO?

Dr. W. L. Duren,
512 Camp Street,
New Orleans, Louisiana.

My Dear Dr. Duren:

Enclosed you will find a list of 192 names of subscribers for the New Orleans Christian Advocate. You will note that the renewals are underlined with red. In addition to these 192 names there are eight others getting the paper whose subscriptions do not expire until later in the year. Besides this some four or five of our people have renewed, paying the regular rate which safely adds up to 204. Our church reports 611 families. Many of these have only one member of the church which is hardly a family, but at any rate we have one-third of our families taking the paper.

It has been a joy to do this. You may make such use of our plan as you think will be helpful to the paper.

We believe that such a response on the part of our people should "rate" a sermon from you at some time during the year.

With every good wish,
Cordially yours,
W. A. TYSON.

MRS. C. M. MARTIN HONORED

The lines below were read as part of the ceremony of conferring a life membership in the Woman's Missionary Society upon Mrs. C. M. Martin, of East End Church, Meridian.

There is one who walks among us
Calm and serene and true.
Her greatest wish expressed each day
Is some little good to do.

Those who have heard her wisdom
Brighten their lives they say.
She strives to build His Kingdom
As she journeys on her way.

You know of whom I speak, I think,
As I give this verbal bouquet;
Mrs. C. M. Martin, is the one
Whose name I call today.

—By Mrs. Florence St. John.

TO THE WEARER OF THE PIN

'May the star that led the wise men
Guidance to you bring;
That others following in your path
May find the Heavenly King.

May the cross that was uplifted
To break the chain of sin,
Give you the peace and blessedness
The Saviour died to win.

May the endless circle show you
Love cannot pass away,
And as you wear this emblem bright
God bless you every day."

THE SUTTONS EN TOUR

Dear Doctor Duren: As Brother Paul Grice and Mrs. Grice had on several occasions invited Mrs. Sutton and myself to spend a week-end with them, we packed our bags last Saturday and left Jackson about one o'clock, arriving at Rolling Fork in two hours, where we were very kindly and cordially received at the parsonage and spent a very pleasant evening with them.

Sunday morning I had the pleasure of preaching to a splendid congregation in the beautiful and conveniently arranged church that has been built through Brother Grice's efforts, since he was stationed there.

Sunday afternoon I attended the young people's meeting at Carey. We had a large attendance at the district meeting.

After a devotional service held in the church they all retired to the gymnasium on the school grounds and after a few interesting games, they gathered at the cafeteria where refreshments were served.

That evening, young John Paul Grice drove me out to Catchings, on the Sunflower River, where we had a very interesting service for the young people and then preaching for a large congregation. Brother Andrews is doing a splendid work at Anguilla and at Catchings, both with the young people and adults.

Brother Grice has really worked wonders in Rolling Fork by building the church and stirring up interest, and has undoubtedly the best congregation of any other denomination.

After having a good night's rest and a good breakfast with the Grices, we

loaded our bags in the auto and returned to Jackson both spiritually and physically refreshed.

JNO. L. SUTTON.

YOUTH CRUSADE RALLY FOR COLUMBUS DISTRICT TO BE HELD AT STARK-

The Youth Crusade Rally for the Methodists of Columbus District, will be held in Starkville at the Methodist Church, on Sunday afternoon, March 5, at 2:45 o'clock. An attractive program has been planned, built around the idea of the Youth Crusade, with appropriate music, consisting of choir numbers and congregational singing.

The principal feature of the rally program is an address by our beloved General Superintendent, Bishop J. Lloyd Decell of Birmingham, Alabama. Bishop Decell is a gifted and inspiring speaker, with a style that attracts, and a personality that endears him to all who hear him. The Bishop is an ardent friend to the youth of our church, and his message on this occasion is keenly anticipated.

This meeting is for young people, parents of young people, and all others who are interested in the Religious Development of our young people. Be sure and be on hand for this meeting.

Signed—Dr. L. P. Wasson, Presiding Elder of Columbus District; Mathis E. Armstrong, Secretary of program committee.

Meridian District—Second Round

Binnsville, at Binnsville, March 5, 11 a.m. and 1:30 p.m.
Porterville, at Chapel Hill, March 5, 3 p.m.
Scoobs and Electric Mills, at Electric Mills, March 12, 11 a.m. and 2:30 p.m.
Wesley, Meridian, March 12, 15, 7:30 p.m.
Union, at Union, March 19, 11 a.m. and 2:30 p.m.
Hawkins Memorial, Meridian, March 19, 22, 7:30 p.m.
DeSoto, at Manassa, March 26, 11 a.m. and 1 p.m.
Chunky, at Lost Gap, March 26, 3 p.m.
Fifth Street, Meridian, March 26, 29, 7:30 p.m.
Cleveland, at Big Oak, April 2, 11 a.m. and 1 p.m.
Decatur and Hickory, at Decatur, April 2, 3:30 and 7:30 p.m.
Vinville, at Toomsuba, April 9, 11 a.m. and 2:30 p.m.
East End, Meridian, April 9, 7:30 p.m.
Lauderdale-Daleville, at Soule's Chapel, April 16, 11 a.m. and 1:30 p.m.
Enterprise and Stonewall, at Stonewall, April 16, 3:30 and 7:30 p.m.
Newton, April 23, 11 a.m. and 2 p.m.
Poplar Springs, at Marion, April 23, 3:30 and 7:30 p.m.
De Kalb, at Union Hill, April 30, 11 a.m. and 2 p.m.
Pachuta, at Salem, May 6, 11 a.m. and 7:30 p.m.
Central, Meridian, May 7, 11 a.m.
Philadelphia, First Church, May 7, 8, 7:30 p.m.
Rose Hill, at Hopewell, May 14, 11 a.m. and 1:30 p.m.
Quitman, May 14, 3:30 and 7:30 p.m.
Philadelphia Circuit, at Cook's Chapel, May 20, 21, 11 a.m. and 2 p.m.
Burnside, at Hope, May 21, 3 and 7:30 p.m.

The District Conference will meet at Union, Thursday, May 25-26, at 9 o'clock, a. m. Let us see to it that at least half of the General and Conference collections are paid by that time, and the pastors' salaries also paid in full to date, if possible. Let no special offering or special interest be neglected. The Uniting Conference fund is to be paid by March 1st.

W. B. JONES, P. E.

Vicksburg District—Second Round

Port Gibson, March 5, 11 a.m.; April 18, 5 p.m.
Vicksburg, Gibson Memorial, March 5, 7:30 p.m.; May 10, 7:30 p.m.
Rolling Fork, at Rolling Fork, March 12, 11 a.m. and 2 p.m.
Anguilla, at Catchings, 3:30 p.m. and 7:30 p.m.
Lorman, at Lorman, March 19, 11 a.m.
Fayette, March 19, 5 p.m. and 7 p.m.
Edwards, at Learned, March 26, 11 a.m.
Oak Ridge, at Bovina, March 26, 3 p.m.
Hermanville, at Willows, April 2, 10 a.m. and 11 a.m.
Eden, at Pleasant Hill, April 9, 11 a.m. and 1 p.m.
Yazoo City, April 9, 4 p.m. and 7:30 p.m.
Gloster, at Crosby, April 16, 11 a.m.
Roxie, at Knoxville, April 16, 2:30 p.m.
Centerville, at Centerville, April 23, 11 a.m. and 2 p.m.
Woodville, April 23, 4:30 p.m. and 7:30 p.m.
Mayersville, at Grace, April 30, 11 a.m.
Vicksburg, Crawford Street, April 30, 5:45 p.m.; May 9, 7:30 p.m.
Washington, at Kingston, May 7, 11 a.m.
Natchez, May 7, 4 p.m. and 7:30 p.m.

ADDITIONAL NEW SUBSCRIPTIONS

Mississippi

Rev. T. W. Lewis, Calhoun City	2
Rev. B. L. Sutherland, Jackson	1
Rev. J. B. Shearer, Osyka	2
Rev. W. A. Terry, Georgetown	1
Rev. Guy L. Sigrest, Adams	1
Rev. J. W. Courtney, Burnside	1
Rev. V. C. Curtis, Louisville	5
Rev. Percy Vaughan, Carthage	1
Rev. F. O. Lewis, Leakesville	1
Rev. W. M. Sullivan, Benton	5
Rev. E. M. Shaw, Houlka	7
Rev. W. A. Tyson, Tupelo	192
F. E. Jones, Merigold	1
Mrs. E. M. Chatoney, Jackson	1
Rev. E. M. Sharp, Olive Branch	2

Louisiana

Rev. R. T. Ware, Shreveport	2
Mrs. A. G. Nelson, Haughton	1
Rev. Briscoe Carter, Leesville	5
Rev. J. M. Alford, Monroe	4
Rev. Alvin P. Smith, Grand Cane	9
Rev. T. F. King, Ida	2
Rev. R. L. Clayton, Kentwood	4
Mrs. E. A. Jackson, St. Joseph	1
D. B. Sebastian, Benson	1
Mrs. Mattie C. Brown, Belcher	1
Rev. Chas. E. McLean, Vivian	1
Rev. Alonzo Early, Vinton	1
Rev. J. R. Spann, Baton Rouge	3

Silver City, at Silver City, May 14, 11 a.m. and 1:30 p.m.
Louise and Holly Bluff, at Louise, May 14, 3:30 p.m. and 7:30 p.m.
Satartia, May 21, 11 a.m.

The Vicksburg District Conference will meet at Port Gibson, April 18, 9 a. m. The pastors are requested to elect delegates at the Church Conference in March and send list of delegates to Rev. J. E. Gray, and one to me by April 1.

H. A. GATLIN, P. E.

BOARD OF CHURCH EXTENSION

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will hold its spring meeting at the Methodist Church in Sardis, Thursday, March 2, at ten o'clock in the morning. Please let all applications be in the secretary's hands prior to that date.

W. J. CUNNINGHAM,
Secretary.

W. J. CONERLY DIES

We regret to announce the death of Mr. W. J. Conerly, of Gloster, whose serious illness we reported last week. Mr. Conerly was a brother of Mrs. Elmer C. Gunn, of New Orleans, and his death occurred in a hospital at Centerville. We stop the press to insert this announcement for the benefit of friends. We shall be glad to carry a fuller notice later.

IF I WERE A DOLLAR BILL

I'd pray that my boss would take me to church some Sunday and leave me there on that little plate with the velvet cushion which the usher passes around—you know. I think I'd feel so kind of important among those nickels and pennies and buttons and things. I've seen enough filling stations on Sunday to last me for a lifetime anyway; I'd like to look up at a preacher for a change.—Sel.

THE MIND'S EYE

Fishes, men and all animals with a spine also have gill slits. These form the breathing apparatus in the fish, but in man are atrophied and useless. Scientists claim we have something like one hundred and eighty useless gadgets in our bodies, among which is a single eye set in the middle of the head; but that this third eye is no larger than a pea, and is hidden behind the skull. Is this what is referred to sometimes as "the mind's eye?"

—Our Dumb Animals.

An orator or author is not successful until he has learned to make his words smaller than his ideas.—Emerson.

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BOOKS

Blocking Back, by B. J. Chute. The Macmillan Company, New York. pp. 225. Price $1.75.

This is, as the title implies, a football story, but it is much more than the title suggests. In Mike Blair and Jerry Le Van, students at Washburn prep school, the author presents in effective manner the influence of college contacts in the formation of character. Jerry Le Van, a spoiled and selfish boy, is transformed by the understanding wisdom of Dr. Emerson, the absent-minded president, who placed him to room with Mike Blair, one of the finest and most dependable students of the school. The book reproduces team banter and college repartee in a very effective manner, and it is well written and wholesome both in language and teaching. We commend it to any parent or friend who would place an interesting and worthwhile story in the hands of a boy.

Two Roman Papers: The Grandeur That ....Was Rome; and The Human Cicero, by William G. Phelps, with an introduction by President Pierce Cline. A publication of Centenary College. pp. 16, price 25 cents postpaid.

The two papers of this attractive little brochure were delivered upon special occasions and they reveal the classical knowledge and appreciation of the author, professor of classics in Centenary College. The first paper discovers the factors which gave strength and stability to Rome. The second paper clothes with humanity, gives flesh and blood to the speeches of Rome's premier orator. Both the papers are well written and will repay any one who may be inclined to give them a careful reading.

His Last Words. By William C. Skeath. The Cokesbury Press, Nashville, pp 91. Price $1.

This small volume of sermonic meditations by William C. Skeath is an attempt to portray the mind of Christ as expressed in His last words spoken from the cross. The reader who expects to find something particularly new or spectacular will be disappointed. This type of sermonic material must depend much upon the power and personality of the preacher. One must be able to catch the spirit of the writer.

Two very commendable features of the book are evident. The first of these deals with the fundamental tenets of the cross. In his chapters "The Reach Of Divine Mercy," "The Darkness of Moral Despair," and "The Spiritual Sacrifice," one is made to feel the very heart beat of the Savior of the world. The second commendable feature lies in his power of description. "The Watch At The Cross," gives a picture of the "motley crowd" that is lasting. The author's use of appropriate poetry will also appeal to any one who has a poetic soul.

R. R. B.

Psychology Serving Religion, by Richard D. Hollington. The Abingdon Press, 1938. Price $2.00.

"Psychology Serving Religion" brings together the significant findings of the various schools of psychology and relates them in a practical way to the process of religion. This book comes at a time when there is a widespread and growing interest in the whole field of mental health, especially as it affects the work of the minister, church school teacher, and Christian parent. Since the book goes no deeper than a general survey of this field, the author is careful to warn the amateur preacher-psychologist against dangerous excursions into mental and emotional healings. However, in his section on "Readjustment," he suggests practical procedures for the minister and lay leader that are in keeping with the new light from Psychology: problem preaching, youth discussion groups, counseling badly adjusted married couples and family groups, helpful conversation with persons who are confined by various kinds of illness, and proper spiritual guidance for those who are frustrated by inner and outer troubles. In each instance he outlines a helpful procedure.

Book I briefly surveys the trends in psychology and indicates that the most fruitful tendency is to deal with the total personality and to recognize religion as a necessary element in wholesome adjustment. After a concise discussion of the biological inheritance the author traces the birth of moral selfhood from these original "instincts" or drives and then advances the theory that character becomes organized in terms of a body of "'sentiments." "These acquired sentiments are the real units of character," he says. "They bring about order, consistency, and stability in the inner life and motivate volition . . . and they contain the possibilities of whatever virtues or vices we may possess." This theory is one among several and is represented chiefly by A. F. Shand in his book, "The Foundation of Character." However, most schools of character education hold to the view that attitudes, purposes and ideals are the chief organizing units of character.

The next section, Book II, presents the normal adjustment of childhood, adolescence, and adulthood, and the place that religion plays in the process.

Book III deals with maladjustment in the same periods of growth, and Book IV, the heart of the entire contents, presents the matter of Readjustment. It is here where the work of the Soul Physi-

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Starts to Ease Pain and Discomfort and Sore Throat Accompanying Colds Almost Instantly

The simple way pictured above often brings amazingly fast relief from discomfort and sore throat accompanying colds.

Try it. Then — *see your doctor.* He probably will tell you to continue with the Bayer Aspirin because it acts so fast to relieve discomforts of a cold. And to reduce fever.

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cism is outlined and a sound method presented whereby we can capitalize the findings of psychology.

The closing chapter sums up the book and presents the challenge of a "super-powered personality"—personality containing that "plus" element that comes directly from God alone. It is the two-fold task of religion to enlarge life "until men can appropriate and assimilate spiritual energy to give them a place of stable security and dynamic against all assault . . . and to direct all the powers of spiritually charged life into the task of reforming and recreating the social structure on the principles of justice, righteousness, truth and brotherly love as set forth by Jesus." This book will be a valuable addition to every church library. B. S.

Creative Christianity and the Creative Quest, by Gaines Glenn Atkins. Cokesbury Press, Nashville, pp. 232. Price $2.00.

In **Christianity and the Creative Quests,** the Cole Lectures for 1938, Dr. Gaius Glenn Atkins presents an illuminating and informative review of the great spiritual yearnings of man through the centuries. From the mists of the valley the race has slowly and painfully climbed the heights in its struggle for light, often finding itself even there enveloped in cloud-banks, lost in intellectual, moral, and religious confusion, doubtful whether or not purpose binds the fragments of experience into a meaningful whole.

The author finds quest of itself a rich reward. Life and character are molded by the type of search man makes, and there is a like interplay of influence between him and his goal, each contributing something to the other. That for which one has yearned and toiled has richer meaning and value than that upon which he has accidentally stumbled. The hunt is not fruitless because the bag is light. In the present confusion it behooves man to press his search diligently for a fuller meaning and mastery of personal life, for a more satisfying cooperation and comradeship within society, and for a clearer understanding of the friendly environment that still makes purposeful life and effort worth while. "We do seem on the edge of the world and to be looking over into a void. That void is Christianity's opportunity. Nothing else is in sight to save us." Dr. Atkins writes with a background of comprehensive and discriminating scholarship, and the thoughtful reader will find this volume stimulating and rewarding. J. R. C.

I had no shoes, and complained, until I met a man who had no feet.—Arabian Proverb.

IN THE COMMON HOUR

One may go to church to enjoy music, to hear an outstanding speaker, or to gratify some other particular taste; but this is not the true purpose for which we should go to church. The House of God is not a show place for entertainment; it is the meeting ground for those who lift their hungry hearts to the infinite resources of God's mercy. There is no virtue in hastening to hear the stranger's oratory, but the blessings of Christ fall upon those who forsake not the church in the common hour.—Ex., in Arkansas Methodist.

LOSING OUR HOMES

Twenty years ago the ownership of a home was the dream of every American. Now, how many families feel that the ownership of a car is more desirable than a home? What portion of the American people prefer joy rides to vegetable gardens? Will an increasing number prefer trailers to comfortable homes? Had we rather buy gasoline for automobiles or food for babies? These are real questions today and the answers depend upon whether or not America is to have a spiritual awakening.—Roger Babson.

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Christian Education

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CHURCH SCHOOL LESSON FEBRUARY 26

By Dr. J. R. Countiss

FREEING RELIGION FROM COMMERCIALISM

Acts 8: 14-25

Golden Text.—Come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isa. 55:1.

Acts 8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me that none of these things which ye have spoken, come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Following the martyrdom of Stephen, the disciples at Jerusalem were "scattered abroad" and "went everywhere preaching the word." No one of them appears to have been more successful than Philip, a layman who sought refuge in Samaria and there became a flaming evangel whose word was attended by signs and wonders that made the magic of Simon the sorcerer seem trivial by comparison. Under the warmth of the evangelistic fires that worthy himself declared his faith in the gospel and received baptism at the hands of Philip. Persecution became a means of spreading the truth by sending the disciples forth into the very places Jesus had commanded them to enter.

Though the Church had not been formally organized, it was inevitable that the apostles should be accorded some measure of authority and feel some degree of responsibility for the teaching and direction of the scattered bands. No doubt conflicting reports reached them of the work of Philip in Samaria where a whole city responded as one man. Peter and John were promptly despatched to see that all things were being done in decency and order. These ambassadors discovered the work to be not irregular—but incomplete. The converts had formally accepted Christ and had been baptized in his name but they had not felt their hearts glow with divine fellowship in the baptism of the Holy Ghost. This blessing came following prayer by the two apostles and the laying on of hands. Simon, observing the outward ceremony only, supposed the power came through incantation or some trick of the trade and at once offered money for the secret. By yielding to such solicitations the Church might long since have become vastly rich in silver and gold.

Peter was shocked that any one should so brazenly offer a bribe for religious power and administered a sharp rebuke. Simon, utterly unaware of spiritual values, prayed only to be delivered from the penalty of his sin, not from the sin itself. He did not know that his heart was so foreign to the religion of Jesus that his very presence was as poison to the Christian group. It would be almost impossible for anything so crass and crude to happen today, but the danger of seeking commercial values through religion was never so great. Membership in the church and activity in its groups may almost certainly be counted on to improve trade, to increase patronage, to promote prestige, or to influence votes. The individual needs always to pray for the altruism and sincerity that will prevent such motivation.

On the other hand, the danger of the church as the seller may be greater than that of the individual as the buyer. Certainly church people have often resorted to cheap and shoddy commercial projects to get money for their enterprises. Through church suppers, bazaars, agencies, and entertainments they have sold in the name of religion that which could not have been disposed of on its merits. Public reluctance to purchase tickets or wares has been overcome by fear of criticism or threat of retaliation against those "opposed to religion." Grab bags, punch boards, raffles, and Bingo have been used to such an extent among church people that they are statistically charged with almost a third of the total of American gambling. Even if the statement is false, the lie is white beside the scarlet sin of such simony. The world would be better off by the death of any church or religion that has to be kept alive by such methods. Just what type of legislative ethic can it be that outlaws gambling for private profit, but makes exception of that done in the name of the church or charity?

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In Memoriam

MRS. FITZPATRICK—RESOLUTIONS

Whereas, the source of all wisdom, truth, and love called to our lamented Sister, Eleanor Fitzpatrick, and she slipped the mooring of her earthly barque and passed from mortal sight and touch into the Great Beyond, we, the members of the Woman's Missionary Society, accept in humble submission the fiat of Him who doth all things well. And though our hearts be saddened by this temporary parting we delight to honor her memory.

Sister Fitzpatrick was a devout member of the Jefferson Street Methodist Church and a charter member of the Woman's Missionary Society, who, recognizing the value of such an elevating and inspiring character, honored her by making her the first Life Member of the Auxiliary. Her moral and religious life was above reproach at all times. 'Tis to such a life we owe so much, for 'twas such lives who labored so faithfully in building the bridges of our Christian experience that we, who follow, might be inspired to bigger and nobler attainments for the Master she loved so well.

Resolved, that while we lament her passing, we realize Heaven is richer for our loss and we regard as a sacred privilege the value of her example.

We can well say, she exemplified in her consecrated life these lines:

A charge to keep I have,
A God to glorify.
A never dying soul to save,
And fit it for the sky.

Be it further resolved, That knowing the great void the passing of such a soul leaves in the hearts of those who love her, we express to her bereft ones our sense of personal loss as well as our true and deep sympathy.

And that this slight tribute of respect be inscribed upon the records of our Auxiliary, and that a copy be sent her loved ones.

Lives like her, so gentle true,
Die not with the passing of years,
But leave their impress on our hearts
Stilling our doubts and fears.
Guiding our feet in safer paths
Through the earthly storm and strife
Until we, too, like her
Receive the Crown of Life.

Signed by Committee:
MRS. ANNIE W. BENNETT,
MRS. A. C. MORGAN,
MRS. C. A. SCHULTZ.

OBITUARY

Victor Southard Craig, son of Rev. R. B. Craig and Mrs. Jessie Lee O'Bryant Craig, was born in the Methodist parsonage, Nettleton, Ark., October 28, 1922, and died in Houston, Miss., February 2, 1939. He was 16 years, three months and five days old.

This is a brief span of life, yet it is that of a life well spent. He united with the church at a Methodist church near Houston, Miss., under the ministry of Rev. W. W. Brunner, when he was only seven years old.

He was brought up in a religious atmosphere, and gave great promise of a life of usefulness in the church and in the service of the Master.

He was active in the work of the Epworth League, and regular in his attendance at sunday school and church services. Always ready to take the lead in devotional programs, in prayer, Bible reading and in song service.

He had a fine disposition, was well liked by all who knew him, and had the happy faculty of getting along with others, and was blessed with the art and spirit of the peacemaker.

His life was cut short on the verge of manhood. While many have length of years granted them, yet fail to leave behind them the impress for good that Victor left in the few short years that were granted unto him to live.

He was not morbid, but enjoyed life and was active in such sports and amusements that boys of his age indulged in.

His life was not in vain as no life that is worthily lived is ever in vain.

We feel that his life touched others, who, in later years, will bless the Lord for having known him.

His father, mother, younger brother, two grandmothers, uncles, aunts and cousins, together with numerous friends, mourn his departure.

He was buried from the Methodist Church in Houston, Miss., Saturday, February 4, 1939. The services were conducted by the pastor, Rev. W. J. Dawson, assisted by Rev. W. W. Brunner, Rev. N. J. Golding and Rev. W. C. Stewart, pastor of the local Baptist Church.

He was buried in the Houston Cemetery. He is gone, but not forgotten. May God's blessings and grace comfort and sustain the parents and loved ones.

W. J. DAWSON,
Pastor.

Teach us, O God, to serve thee as thou dost deserve, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for any reward save to know that we do thy will. Through you, Christ, our Lord, Amen.

—The Army Chaplain.

Irritated SKIN

no matter how tender—amazingly relieved and faster healing aided with reliable

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MANY DOCTORS RECOMMEND IT.

GIRL TO WOMANHOOD



Lake Charles, La.—Mrs. Alcede Langley, 626 Division St., says: "When I was developing into womanhood, periodically I was so weak and nervous and had such headaches and cramps that I had to go to bed. I had no appetite at all and was underweight. After using Dr. Pierce's Favorite Prescription I gained in weight and strength and had very little discomfort." Buy from your druggist today.

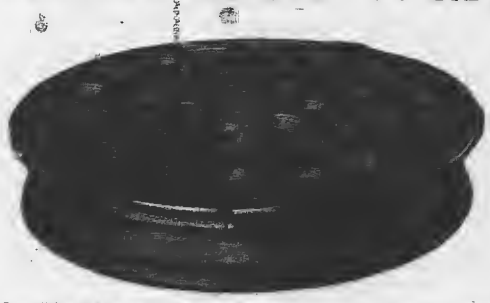
Southern Women Answer Her Question

All over the South and West the "Touring Reporter" is overwhelmed by "Yeses" when she asks, "Were you helped by CARDUI?"

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Southern Methodist women have every reason to be proud of the fact that one of their own, Miss Sallie Lou MacKennon, of Nashville, was one of only a very few women in the United States who was selected as a delegate to the great World Council held in Madras, India, recently.

Miss MacKennon landed at Bombay, on December 5th. A letter received at Mission Board headquarters early in January, tells something of her first days in India. It is as follows:

"We docked at Bombay about five o'clock. Miss Drescher and Mr. Moffitt of the Methodist Episcopal Church, and Dr. MacKenzie of Wilson College (Scotch Presbyterian), were at the boat to meet us and came on board to supply us with information, Indian money, and invitations for our stay in Bombay. They welcome us in the name of the National Christian Council of India, and the Northern Methodists gave the same gracious hospitality and fellowship they have given me in every field I have visited. The Methodist missionaries make me glad that unification is coming.

"Monday evening on arrival we were told that we could have a conference with Dr. Ambedkar, leader of the outcaste movement. We had two or three hours of highly interesting conversation. He was frank and quick in his answers to our questions about India, and his leadership of the outcaste movement. He is critical of Gandhi for his support of the Hindu caste system and says Gandhi cannot be wholly consistent because he is a politician.

"In Bombay I saw Bishop Pickett and again we talked of the outcastes and their mass movement toward Christianity. I dared to question his conviction that missions should begin with the lowly instead of emphasizing work with the upper classes that they might win their own people. He was quite convinced that in India the uplift of the outcastes is such a demonstration of the love of God that others are drawn to Him. Everywhere I found Bishop Pickett greatly beloved by Indians and missionaries.

"From Bombay Mr. Fahs and I went to Ponna and then by car 69 miles to Satara. Miss Lillian Pickens is working in a most effective way there. The Mission hospital buildings are housing a maternity hospital with a board composed of Brahmans, Mohammedans, and Christians. A Brahman woman doctor heads it. They treat outcastes or any in need."

MISSISSSIPPI CONFERENCE

By Mrs Stanley Wilson
2212 15th St., Meridian, Miss.

Attention, Auxiliary Presidents!

During the past two weeks the conference officers have been mailing letters to their corresponding auxiliary officers. Because of incorrect mailing lists, some of these letters may have been sent to women who are no longer officers. Please make inquiry and see that they are placed in the hands of the women who are now serving.

The Capitol Street, Jackson, auxiliary recently honored two of its members by making them Life Members. Mrs. B. F. Lewis, a charter members of the auxiliary, made the presentation, first to Mrs. Flora Little Kelly, who is the only other living charter member, and whose devotion to the work of the church and the auxiliary has endeared her to the entire membership. Then to Mrs. B. M. Hunt, wife of the pastor, who is of the younger group, and whose loyalty to the program of the church and auxiliary impress the older members with the certainty that they are making no mistake in "passing on the torch."

We read that the National Broadcasting Co., has announced that no more broadcasts advertising beer or wine will be permitted over its networks. Of course, this does not apply to programs of local stations, who carry the network programs, only to the programs which NBC controls. Why not write commending this splendid stand, then note your local station programs. Perhaps something may be done about them.

Auxiliaries may be interested in one of the "calendar events" of the Belle Bennett Bible Class, of Central Church, Meridian. The week of February 5-12, was designated as "LOVE Week," and during this time the members wrote love letters to each oher. Some wrote to those whom they thought needed encouragement, some wrote to others for help in meeting problems in their lives, some wrote in appreciation for help already received. Before the week closed, many hearts had been made happy by an "I love you" and many had been made lighter because of a burden shared. On the morning of the 12th, the devotional and lesson were arranged to complete the week's program. A love week in an auxiliary would be an enriching influence —try it.

If you have not planned a service for World Day of Prayer, February 24th, take time to join in the prayers which will circle the globe. The theme this year is "Let us put our love into deeds—and make it real."

NORTH MISSISSIPPI CONFERENCE

By Mrs Ernest Moore
Malvina, Mississippi

The Challenge of the W. M. S.

(May I ask if it be possible that you do not see me. In radio parlance let me be a transcribed message—a voice for the Woman's Missionary Society.)

This is the Woman's Missionary Society speaking. My purpose is the cultivation of souls. My work is teaching, training, rescuing, yes, doing every form of work known to be done to build the Kingdom of God from your own heart and fireside to the uttermost parts of the earth. Millions have been given and the records and reports show much work has been done.

The officers make me or ruin me. In the main every duty of every officer is important, as much so as every piece of timber in the ocean liner. One bad piece can wreck a ship. Do not think that your office is not important. Every officer who fails in part or in the whole lessens my efficiency. So much more could be done if all officers gave me the best service of which they are capable. Officers you have a wonderful opportunity to serve me, thereby serving your Lord. On the other hand you have a great responsibility, and may God help you to measure up to it. Some soul's salvation may and does depend on what you do. You may reap rich rewards or condemnation—just as you choose it to be. I challenge you to give me faithful service.

I challenge you members, most of you of long standing, to give me your best in regular attendance, give of your means as God has prospered you, read the World Outlook, enroll in the study classes, Spiritual Life Group, take a part in all of it. I will in turn give you the best association there is, change you from a timid "can't doer" to one who can, and widen your outlook from the narrow limits of your village to the whole wide world. This I have done for thousands of women during the past sixty years. Do I hear you say—"Mrs B. has given thirty-five years and you have not done much for her?" You do want some social life and you need it. Be fair with me. When I have a social at once it is suggested: "Have it simple. Do not go to much trouble or expense. It is a waste." But, that same group, if they have a Rook party or some other perfectly innocent game and equally as worthless, wear their best clothes, use their best linens, china and silver,

and strive to out-do others in serving daintier refreshments. Be fair with me. Give me the best.

Christian young women I challenge you to choose me as Moses did to cast your life in my organization, to suffer if needs be, in the cause for which I stand, rather than enjoy the pleasures of the world for a season. You will have to choose. You cannot do both. You say that many are doing both, yes, and they are helping my cause very little and themselves even less. Do not wait until you are worn out serving the world. The world does offer thrills with temptations and sometimes moral ruin. Often this is so. I offer you peace, contentment, and a temperate life of information, and soul growth so that you can overcome race prejudice, narrow-mindedness, denominational pride. Love will build you into a world citizen. You can use any talent you may have in my organization. There is a field open for every interest you may have, and I have need of you in every one of these fields. My study courses are not easy to college graduates. Yes, you can use any ability you possess. Then you will need the grace of God in addition. Give me a trial. Treat me as you would any other organization. I will give you the best of friends, the purest of motives, the best kind of service, and guarantee that after years of such work with me you will not regret the time given to me. There is no one on record who has. You will approach the end confident of your destiny and feeling that you will not go home empty handed. You will hear your Saviour's blessed words, "Well done good and faithful servant, enter thou into the joy of thy Lord. Young women, I challenge you to give me your life.

MRS. W. B. BARRY.

Water Valley.

SHIPMAN'S CHAPEL

The Shipman's Chapel Ladies Missionary Society held their first meeting for the new year last Tuesday afternoon, December 10, in the home of Mrs. P. E. Sledge. They were very happy to begin their new year's work with a very splendid attendance. Miss Mabel Erwin was received as a new member.

The officers planned the year's work together. Each officer gave an outline of her plans for her particular duty. Miss Virginia Lishman, the new president, asked to be released as she will be working and felt she could not attend regularly. Mrs. Olene Howell took the President's chair and Miss Lishman the Vice-President's place. Mrs. Howell served as president last year; so, comes into her office fortified by a previous year's successful work.

Miss Gladys Lishman, who has charge of the Christian Social Relations, discussed the Poster and Essay contest which begins right away. The topic to be used is "Alcohol." The grown people will write essays and the children will make posters. They anticipate good work for the prize which will be given for the best essay written and for the best poster made.

The pledge cards were passed and each member filled out one. Thirty dollars was pledged for connectional work. This was an increase of five dollars over the 1938 pledge.

Bible study classes are already planned for. Rev. Mr. Gwin, the pastor, conducted the first class. The Society appreciates the deep interest their pastor has shown in developing a better and more effective missionary society.

After completing the program planned for the afternoon our hostess served us with hot chocolate and a variety of cookies.

ZONE MEETING AT DURANT

The first zone meeting of 1939 was held in Durant, Jan. 29, with thirty-four members present; Durant 19, Pickens 5, Goodman 10.

The meeting, conducted by the newly appointed chairman, Mrs. Earl Lucas, of Goodman, opened with hymn "Stand Up for Jesus." Bro. Lewis led the devotional which was an inspiration to all. Reports were given by presidents of each society requested. Mrs. J. N. Donald, of Goodman, gave an interesting talk on Scarritt College.

A missionary playlet entitled "Cultivation of Young Women," written by Mrs. Clyde Maxwell, of Pickens, was presented by Mrs. Britt Hoover and Mrs. James Wilburn, also of Pickens.

Efficiency of Aims was read by Mrs. W. L. Harmon, of Goodman, and round table discussions made. Net increase of membership discussed by Mrs. Clyde Maxwell. Mrs. Hanel made discussion on net increase of World Outlook. Mrs. Dan Comfort, of Durant, gave an enlightening talk on Social Relations. Consecration service was also given by Mrs. Comfort, taking as Scripture John 21:15-17.

A motion was made by Mrs. Lewis as to a social contact at every zone meeting scheduled hereafter. This plan was readily adopted by all members. A most cordial invitation was given by Durant Society that the second zone meeting be held there in order that their newly-built kitchen be made use of. This invitation was graciously accepted and appreciated to the highest. I think we all can agree with the poetess who said:

"Nothing can be accomplished
Whether fair or good alone,
Without passing to the guests
The good old hambone."

A beautiful closing prayer was rendered by Rev. E. S. Lewis.

MRS. DORIS KILLEBREW,
Secretary.

Goodman, Miss.

Do the very best you can today—it may help you do better tomorrow.—Nuggets.

Bothered by Constipation?

GET RELIEF THIS SIMPLE, PLEASANT WAY!

Ex-Lax is the pleasant, effective, modern way to take a laxative.

Ex-Lax tastes like delicious chocolate. It is thorough and dependable, yet *gentle* in action. It gets results—without strain or discomfort.

Ex-Lax is America's largest-selling laxative—it's as good for youngsters as it is for grown-ups. 10¢ and 25¢ boxes at your druggist's!

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There is *only* one genuine Ex-Lax! Look for the letters "E-X-L-A-X" on the box and on each separate tablet. To be sure of getting the *best* results, insist upon the original Ex-Lax!



To Get the Best Cough Medicine, Mix It at Home

Saves Good Money, No Cooking.

This famous recipe is used by millions of housewives, because it makes such a dependable, effective remedy for coughs that start from colds. It's so easy to mix—a child could do it.

From any druggist, get 2½ ounces of Pinex, a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This makes a full pint of cough remedy, very effective and quick-acting, and you get about four times as much for your money. It never spoils, and is very pleasant in taste.

You'll be amazed by the way it takes hold of coughs, giving you quick relief. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. Money refunded if it doesn't please you in

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"WILL YOU BE SUBJECT TO THE DISCIPLINE OF THE CHURCH AND SUPPORT ITS INSTITUTIONS?"

"I WILL ENDEAVOR SO TO DO BY THE HELP OF GOD"

THE BENEVOLENCES REPRESENT THE INSTITUTIONS WHICH YOU PROMISED TO SUPPORT

New Orleans
CHRISTIAN ADVOCATE



THE WORLD IS MY PARISH

THE LIVING CHURCH

The Cross which, once set up to be the ... of doom and the token of a vast ..., turns out, when Redeemer and ... reach the hither side of it, to be ... banner of mercy and the emblem of ... inexhaustible compassion.

—J. M. E. Ross.

THE PRAYER-ROOM TODAY

Eternal Spirit, Thou who hast disclosed ... through the blessed channels of ... affection, be with us as we kneel ... the inmost shrine. If we have missed ... before, let us all say now: "In Christ ... Thee: my Lord and my God."

Vol. 86. No. 9.

NEW ORLEANS, LA.
THURSDAY, MARCH 2, 1939

Aspiration

By A. M. Shaw

(To be sung to tune Canonbury)

O God, our loving Father, we,
Thy helpless children cry to Thee:
Dependent, ignorant and weak,
Thine undergirding strength we seek.

May none of us aspire to rise
To eminence among the wise,
Nor seek to play the strong man's part,
Till we have gained the child-like heart.

O Lord, in humble, trustful grace,
Like babes that search the mother's face,
Help us to know "Our Father"—then
Go forth to live and toil like men.

With heart of child and full-grown mind,
May we be gentle, strong and kind,
Until our neighbors know that we
Live with the Christ of Galilee.

Wallet of the Week

RAILWAY TRAVEL is divided into two classes, passengers and trespassers, according to Mr. R. S. Mitchell, Special Service Chief of the Missouri Pacific Railway. During 1938 passenger traffic fell off appreciably, but despite arrests, manhandling and other methods of discouragement, the trespassers increased more than sixteen per cent. The total number of arrests for 1938 was 73,630, and fingerprints submitted to the Federal Bureau of Indentification indicate that half of them had a criminal record and were not just ne'er-do-wells and harmless bums.

* * *

EDWARDUS VIII REX ET IND. IMP. stamped round the circumference of some silver coins of British West Africa, made the issue illegal, under the restrictions of British law, when Edward declined to be officially crowned. These handsome silver coins had a round hole in the center through which the natives are said to run a string or a wire in order to carry their money. "Shrouds have no pockets" does not indicate a greater simplicity for the wardrobe of the dead than is the case with the West African native costume.

* * *

POPULAR SUPERSTITIONS are commonly associated with races of retarded culture. Of the cruder forms, this is doubtless true. The Southern Negro and his left hind-foot of a graveyard rabbit is a classic example. But the fact is that the reverence and the fear combined in superstitious practices persist in all peoples and all ages, as shown by their sacred numbers, amulets and similar customs. Culture refines it rather than removes it. Luck comes to be associated with mascots, with days and with a horoscope instead of the uncanny objects which appeal to primitive thought.

* * *

A MARSUPIAL TIGER, described as a living "fossil" because it was thought to have become extinct, has been rediscovered by Animals and Birds' Protection Board of Hobart, Tasmania. It was found in an uninhabited and a densely wooded section near the west coast of the island State. This pouched tiger, or wolf, according to a New Zealand journal, is of great scientific value because it is one of the few living descendants of early mammals which, during evolution, became carnivorous. Steps have been taken to establish sanctuaries for its protection.

MISSIONARIES IN SOUTH INDIA report the baptism recently of two hundred and fifty-six men and women, boys and girls, according to a statement published by the London Missionary Society. The ministers walked slowly along each row of the people and baptized them family by family from the grandfather down to the babies. Many of those receiving baptism had waited long and they rose from prayer after they had received it with their faces aglow to begin the longer task of developing the Christian character necessary to a self-reliant church.

* * *

PROBABLY THE SMALLEST METHODIST CHURCH in the world is located in Wei-iti, about a hundred miles north of Auckland in New Zealand. The building is octagonal-shaped and seats twenty persons. Services are held regularly and the only instrument used for leading the singing is a violin played by a member of the congregation. The church was built in 1850 of Kauri, a kind of New Zealand pine, pit-sawn, which means that the lumber was cut by hand, one man standing on the log and another in a pit below pulling the saw up and down.

* * *

ROGER BABSON, statistician, churchman, and keen observer of public trends, is also a staunch champion of the home and a fearless advocate of a wholesome atmosphere for the development of the future American citizen. On a recent occasion, he declared that America's keenest minds are using the newspapers, magazines, movies and radio to entice youth to drink whiskey, smoke more cigarettes, and make heroes of criminals. He then added significantly, "These youths should hear the other side of the argument from someone."

* * *

THE CRIMES CHARGEABLE TO ALCOHOL, since the repeal of the Eighteenth Amendment, received damaging indictment at the hands of two jurists recently, both of whom based their words upon first-hand surveys. Judge Joseph T. Zottoli, of the Boston Municipal Court, declared that prohibition was more effective than licensing for lessening the flow of alcoholic victims to public institutions. Judge John T. Medin of the Circuit Court, Sioux Falls, South Dakota, said that 94.4 per cent of the last 198 persons sentenced for felonies in his court were drinking men, and most of them under the influence of liquor when they committed the crime.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

AS UNION APPROACHES

It would not be true to say that there are no heartaches and no misgivings on the part of sincere people as the hand upon the dial ascends toward the zero hour of Methodist Union. It may even be true that some will go so far as to break away when Union comes. These are questions for whose answer we must wait. We believe, however, that there is a growing disposition throughout the Church to face up loyally and conscientiously to the day that is dawning. In so far as we have been able to observe, those charged with responsibility for coordinating and synchronizing the movements of the stupendous Methodist aggregation have been deeply conscious of their solemn obligation. We had the privilege of addressing one committee and later we sat as a member of the Commission on Interdenominational Relations and Church Union, and never once did we observe signs of an unholy ambition to supplant or suppress anybody. The Methodist Episcopal Church deported itself in a manner worthy of its high calling. The Methodist Protestant Church, always conscious of what it is surrendering, bore itself without bitterness and it accepted in good part the concessions that became necessary. There were divergent views and there will continue to be divergent views, even upon fundamental lines of policy and administration, but there was nowhere manifested a disposition to sidestep vital issues, nor was there inclination to experiment where such might jeopardize the interests or the harmony of the Church.

HOLY BALLYHOO

The caption of this editorial paragraph is the arresting title of a book which has just come from the press. The book is being praised by those who gleefully appropriate the salacious and the caustic, particularly if they are applied to the church. On the other hand, the book is resolutely attacked by some who deprecate it as an example of the "bird which fouls its own nest." We have not seen the book and we express no opinion as to its merits or demerits. We do have, however, very positive convictions as to the domination of the American religious press and pulpit in recent years by what might come within the implied meaning of holy ballyhoo. The tribe of Coughlins in the Roman Catholic Church and a brood of vociferous political echoes in Protestantism, dispensing pseudo-economics, good-neighbor moonshine, social theories and every variety of hysteria-breeding propaganda, while the country is soaked with liquor and loaded with an appalling burden of debt, are contrasts in point. One looks through the weekly list of sermon themes often without finding a single arresting subject and as often to feel oppressed on account of the frivolous offerings for the Sunday services. We do not know anything more disheartening than the noisy gyrations of a pulpit and press under the inspiration of propaganda prepared and skillfully fed by shrewd men—retainers in fact, whether in name, of the very interests under consideration. Worst of all, the sacred if not the legitimate interests—evangelism, the promotion of a godly piety among the people, an adequate support for retired heroes, etc., receive but scant recognition. Too many vital things are being left to dopesters and pump-primers who form an order of professional dervishes in a drama of holy ballyhoo. "These ought ye to have done, and not to leave the other undone," would at least be a liberal application of the option of Jesus.

THIS BETWEEN AGE

This Between Age is a term which was used with reference to the present time as being a period between the "dustbin" of history and the as yet shadowy outline of an emergent civilization. In the view of that writer, we live in a time when religion and the church are so completely challenged as to make it necessary to re-define the character and the relevance of the church for civilization. According to his thesis, Feudalism perished, Capitalism is a spent force destined to pass to the dustbin, and original unities disintegrate into their opposites, na-

tional and ecclesiastical. In the "de-religionizing" now prevalent, the hope of the church is that in it and through it may survive the confidence that it is an historic instrument for the will of God—that while politics may represent the compromises between rival and conflicting interests, the church stands for the only civilization in which there are no conflicting interests. To this more or less Utopian concept the writer points as a valley of Achor and a door of hope for our generation.

"PATIENCE IS A VIRTUE GREAT"

The above maxim was used as the caption of an editorial in **The Christian World**, London, recently. False and persistent rumors of crises and futile prophecies of disaster indulged in by a section of the English press were given severe and merited rebuke. The featuring of every scrap of gossip and every fatherless canard as deadly reality is something to which we of America are by no means strangers. We do not think of any worse abuse of the "freedom of the press" than its use for the creation of hysteria and to fill the minds of people with groundless fears. Truth upon the lips of some might seem stranger than fiction, but it might, nevertheless, add an element of virtue to some news stories that would be refreshing.

MISINFORMATION

A report is being circulated in substance saying "it was recommended that the liberal divorce regulation of the Northern Methodist Church" be inserted in the new Discipline. We accept this as a protest against softening the attitude of the Church on the subject of divorce, and we state for the information of our people that the recommendation which will be made to the Uniting Conference is as follows: "P20. **Art. 5.** No minister shall perform the marriage of a divorced person whose divorced wife or husband is living; but this rule shall not apply to the innocent person when it is clearly established by competent testimony that the true cause for the divorce was such as to justify remarriage in the light of the Scripture concerning marriage and divorce."

The misinformation contained in the report above referred to ought to raise some doubt as to the trustworthiness of propaganda based upon headline material and rumor. It is better to trust your church press than it is to accept every wildcat rumor headlined to sell a paper. There is not a more difficult zone of administration in the law of any church then that which relates to the divorce evil; but the "regulation" as it stands in the Discipline of the Methodist Episcopal Church was **not** adopted; and, regardless of what the Uniting Conference may do, the Commissioners did not lower the flag.

Editorial Miscellany

By Dr. H. T. Carley

A LETTER FROM ONE DOG TO ANOTHER

"Dear Uncle Pat: I read in the paper about your losing your eye in a fight, and I am writing to express my deepest sympathy.

"I know you are wondering who I am, especially as I have called you 'Uncle.' Well, you are my uncle. I don't know all my kinfolks; but I am somewhat interested in our family tree, and I have found out, after some investigation, that we are close kin. My name is 'Senator.' Skippy is my father, and you are Skippy's brother. So you see how close the relationship is. We are all Louisiana dogs. You and Skippy were born in Tallulah, and I was born in Bastrop. I don't know how you ever wandered off to Mississippi, though I hear that is a good State. But Louisiana is good enough for me.

"I was interested in reading about your fight. I like to fight, too. My daddy says I am 'a chip off the old block.' I don't see any use in taking anything off any other dog. I have whipped a lot of dogs my size, and several that were a good deal bigger. I suppose I have been whipped, too—but it is not necessary to dwell on losing fights. I like to think of victories, rather than defeats.

"I can't quite understand, though, why you got into a fight with two dogs at the same time. I know you are brave—you wouldn't belong to our family if you were not; but there is a difference between being brave and being foolhardy. (Excuse me—I don't want to say anything that would hurt your feelings.) Two dogs are too many for one dog. One thing I am glad of, though—you didn't run. I don't think I could have written to you if you had run from the fight, even if you were getting the worst of it. I'd rather have a brave uncle with one eye than a cowardly one with two eyes.

"I am sending you a kodak picture of me. Of course it is small and doesn't show me to the best advantage, but maybe you can detect a family resemblance. I hope I am not vain—but it is said that good looks run in our family. I wish you would send me one of your pictures.

"I think I see a dog coming that I must have a word with, so I must close. I hope you will write to me.

"Your sympathetic and affectionate nephew,

"Senator."

"P. S. The dog that just passed sassed me and I ran him out of town. If you need any help in your fights, let me know and I'll come over. S."

THE INSTITUTIONS OF THE CHURCH

Amongst the "Institutions" of the Church which every member promised to support is the Board of Missions, both the General and the Conference Boards. For ninety years the General Board of Missions has been operating in the neglected parts of God's vineyard and sent out our first missionary to China in 1848. Today we have 408 missionaries in ten countries, namely; Africa, Belgium, Brazil, China, Cuba, Czechoslovakia, Japan, Korea, Mexico, and Poland. For our General Board of Missions, including our Woman's work, we are spending this year $1,223,152—about as much as Japan is spending daily in her efforts to conquer China.

In addition to the 408 missionaries, we have about 680 native workers giving full time to the building of the Kingdom. We are operating eleven hospitals that belong to us, three in Africa, four in China, three in Korea, one in Mexico. The story of our work in these neglected parts of God's vineyard is one of romance and heroism.

In the United States, also, the General Board of Missions carries on an extensive program of Christian service. It maintains a mission among the Indians of Oklohoma, the Cuban people of Florida, and the Mexicans of the great Southwest. It helps to support preachers in the sparsely settled Western states. It works among the colored people of the South. In every place in our territory where underprivileged people need the Gospel, and where the local forces are unable to provide it, our Home Mission agencies are at work.

Our Conference Boards of Missions make possible the preaching of the Gospel in more than 1,700 rural and industrial sections, where there would be no Gospel preached if it were not for this Institution of our Methodism. A vital Gospel message is being brought, the spiritual needs of the people are being met, and the Commission of the Christ is being fulfilled in 1,716 pastoral charges from the resources of the Conference Boards of Missions. Last year nearly $300,000 was appropriated and spent in these rural and industrial sections.

Another "Institution" of the Church which is making an increasingly large contribution to the building of the Kingdom and the establishment of righteousness is the Board of Christian Education. In this instance also we have a General Board and a Conference Board. The objectives of Christianity and the Christian Church are to seek and to save the lost: to bring the abundant life to all, to bring a message that will eventuate in a Christian civilization and to establish the Kingdom of righteousness, peace and joy in all the world. The Church has no other mission than to carry out the thought and purpose of the Christ and to make manifest His spirit in the life of the nations. If these great objectives are to be realized, individual men and women must be set apart for these high purposes. We must have those who are fully prepared for preaching and teaching. Our Boards of Christian Education maintain religious work in more than 17,000 church schools in a Methodist-wide system of church related schools and colleges.

We have 1,900,000 enrolled in our church schools, with 176,000 teachers and officers. We have 26 senior colleges with an enrollment of 11,000; we conduct 19 junior colleges with an enrollment of 3,000, and four academies or preparatory schools. In addition to this there are 12,000 of America's finest youth enrolled in our three Southern universities, Emory, Southern Methodist, and Duke.

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Mrs. S. C. Hinton, Bay Springs.....1
Mrs. Guy Norton, McComb.....1
Rev. W. L. Robinson, Booneville.....3
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Rev. Geo. H. Jones, Jackson.....3
(By Mrs. A. M. Todd)
Rev. E. M. Shaw, Houlka.....2
Rev. A. T. McIlwain, Greenville.....16

The combined enrollment of these schools totals more than 26,000 students in our own Methodist schools receiving Christian education.

These two Boards are charged with the responsibility of caring for these 26,000 students enrolled in our various schools and for those nearly 2,000,000 enrolled in our church schools, and further are charged with the responsibility of training these 176,000 teachers and officers for their responsible positions.

Our Theological Schools and our Conference Schools and Colleges are very important members of the body of our Church. Our two Seminaries at Dallas, Texas, and Atlanta, Georgia, prepare our young Methodist preachers for their life's ministry. We have many worthy young men who feel called to the ministry and yet have no way of securing the required and needed education. When you contribute to the Benevolences you are helping some fine young man to secure his theological education and training who some day perchance may become your pastor.

Our Schools of Religion, including Duke University (which does not require appropriations), have had an average attendance of nearly 400 for the past several years.

Methodism is preparing an army of equipped preachers and laymen to carry the banner of Christ into every avenue of human need and interest.

(Ed. note: The above article has to do with six of the causes represented in the Benevolent Dollar. Next week another six causes will be presented.)

UNITING CONFERENCE

Delegates and Visitors

The committee on selection of the place of holding the Uniting Conference and entertainment of the delegates and visitors desires to express its appreciation of the co-operation it has had from the various local committees in Kansas City, who have been so solicitous for the welfare of their guests and comfort and convenience while in the city.

Every delegate and official from the Methodist Episcopal Church, South, has already been provided with a room in the hotel of his own choice. Satisfactory rates have been made each guest. The hotels still have ample accommodations.

A housing committee will provide homes in apartments or in private homes at reasonable cost.

All communications for hotel entertainment or in homes should be addressed to Dr. E. J. Kulp, 1028 Baltimore Avenue, Kansas City, Mo.

All sessions of the conference will be open to the public. A great company of visitors is anticipated.

The conference will hold first interest for the delegates and visitors. Each evening during the session there will be sermons, lectures, musical programs, or other special features. Each Sabbath conference delegates will preach. Already many nearby towns are asking for preachers for their Sabbath services.

Your committee can assure all delegates and visitors that every provision has been made for the delegates and for their comfort and working facilities in the conference auditorium.

The hearts and homes of Kansas City are open to the visitors.

E. C. WATSON,
Chairman Commission on General Conference Entertainment, Methodist Episcopal Church, South.

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Rev. C. D. Atkinson, pastor at Opelousas, reports a great occasion at the College Day service, February 5. President Pierce Cline, of Centenary College, was the speaker.

Noel Memorial Church, Shreveport, has sustained considerable loss in the death of Mr. J. P. Honaker, following a heart attack, February 23. Bro. Honaker had been an official of Noel Memorial Church for the past thirty years.

Mrs. H. A. Robinson, Arizona, makes us glad by a good word concerning the paper. She says that without it she would feel that the fireside circle were unbalanced. We hope that it may continue through the years to bear a message of gladness as it has in the past.

We regret to learn of the death of Mrs. Power, widow of the late Rev. F. R. Power, of the Louisiana Conference. Mrs. Power's death occurred in Shreveport on Thursday of last week. Services were in charge of Rev. B. F. Rogers, Rev. R. T. Ware, and Rev. M. V. Dillingham, pastor of Queensborough Nazarene Church.

Chaplain Roland W. Faulk, of the United States Navy, is scheduled to sail for the Orient aboard the President Adams on March 18, for a probable two years in the Orient. Bro. Faulk will be accompanied by his wife, and while they go direct to Manila he was not certain as to his post of duty at the time of writing.

We are indebted to Miss Alpha Puckett for the information that Miss Emily Jolly, of Baton Rouge, who celebrated her ninetieth birthday in November, has been a subscriber for the Advocate for approximately seventy years. We rejoice to know that she is still active in the work of the church and the church school.

Friends of Dr. and Mrs. W. E. Moreland, Powhatan, will be rejoiced to learn of the recovery of their daughter, Ruth, who was quite seriously ill a little while ago. Miss Ruth has not been able to resume her teaching position, but she is making good progress toward recovery and that will be good news to many friends.

Dr. A. M. Serex, presiding elder of the Shreveport District, favored the Advocate office with a visit on last Friday. Dr. Serex reports favorably of the work in his district and particularly of the splendid success of the campaign for a new educational building at First Church, where Dr. Dana Dawson is the efficient pastor and leader.

Through Rev. B. C. Taylor, pastor at Homer, we received the announcement of Robert Lynwood, a valentine in the home of Mr. and Mrs. Ralph Croker. Mrs. Croker was formerly Miss Nellie Gill, whose father is the Advocate representative for the Homer charge. The Advocate joins in good wishes to the young hopeful, the doting parents, and the happy grandfather.

An announcement of interest to the readers of the Advocate is the marriage of Miss Mary Nell Matthews of Bogalusa, to Rev. Donald George, son of Rev. and Mrs. A. D. George. The marriage was solemnized at the Methodist parsonage in Jonesboro by the father of the groom, assisted by Rev. D. B. Boddie of Hodge, and the happy young people left immediately for Provencal where the groom is pastor.

PERSONAL AND OTHERWISE

Mississippi Conference

An unusual mark of respect was that shown at the funeral of Rev. J. A. Moore, February 20, when about thirty members of the Mississippi Conference were in attendance.

Rev. T. J. O'Neil has been graciously received at Tylertown and his people have indicated their pleasure by raising the salary and also the Benevolence acceptance.

Rev. E. L. Ledbetter and his people at Utica have sustained heavy losses recently, but they refuse to retrench and the financial goals have been made the same as for the previous year.

Rev. D. W. Ulmer begins his fourth year at Foxworth under favorable auspices. Financial report to the first quarterly conference showed almost twice as much raised as in any previous first conference during his pastorate.

Friends of Bishop Hoyt M. Dobbs will be happy to learn that he is now permitted to sit up two hours a day and that he is encouraged to entertain even more liberal expectations. We trust that every passing week may bring ever brightening skies for this worthy servant of the Church.

Rev. H. A. Gatlin, presiding elder of the Vicksburg District, reports progress over his territory. The church at Edwards has been finished and the first service in the new church is scheduled for the first Sunday in April. The District Conference will be held at Port Gibson April 18-19.

PERSONAL AND OTHERWISE

North Mississippi Conference

Rev. Milton Peden, of the Derma charge, launched the Youth's Crusade at Derma with a revival led by Rev. Clarence Hoskie, the boy evangelist. Bro. Peden feels that a good work was done, among the young people in particular.

Our good friend, Rev. J. J. Garner, superannuate, who makes his home at State College, Miss., has lost nothing of his interest as a crusader through retirement. He has no official responsibility, but his love for the Advocate and for the enterprises of the Kingdom abides.

Rev. E. M. Sharp, pastor at Olive Branch, sends us a list of Youth Crusade rallies which we regret to say reached us too late for inclusion last week. We are therefore waiting for a report from the rallies as he suggested. We appreciate his brotherly message to the editor.

Rev. A. Y. Brown, pastor at Ackerman, favors us with a report of a Valentine buffet dinner party given by Mrs. C. E. White and her sister, Mrs. Fannie B. Roach, in honor of officials of the Methodist Church, an extensive write-up of which was carried in a recent issue of the Choctaw Plain Dealer.

Columbus District preachers met at Ackerman on Feb. 14, with Rev. E. G. Mohler as preacher for the occasion. Twenty-five preachers of the district were present. Ackerman is also scheduled to entertain the District Missionary Institute on March 7, and the Missionary Society will entertain for lunch.

The church at Tupelo, under the leadership of Dr. W. A. Tyson, reports that every steward, every Sunday School teacher, every officer, including Missionary Society, and the trustees of church property; as a fact every member of the quarterly conference, gets the New Orleans Christian Advocate, and in addition there are many others.

Rev. R. G. Lord, pastor of Moore Memorial Church, Winona, reports the raising of $1,800 in cash for the repair of the original unit of the present plant. Work is now under way and when it is completed will add much to the appearance of the building and will save it from serious deterioration. Bro. Lord writes with deep interest concerning the spiritual outlook of the people and his hope for a great spiritual awakening.

Dr. A. T. McIlwain, now pastor at First Church, Greenville, as pastor and presiding elder, has proved himself one of the best friends and one of the most effective campaigners that the Advocate has, in

recent weeks he has sent in twenty-eight new subscriptions and two renewals, by far and away the greatest circulation that the Advocate has had in that church for many years. Such splendid work is entitled to personal and direct recognition.

REV. MELVILLE JOHNSON

It is with profound regret that we announce the passing of Rev. Mellville Johnson, pastor of First Church, Corinth. He was stricken on Thursday evening, February 23, following the meeting of his choir, and death came before he could receive medical aid. His going will be lamented by a wide circle of friends and by none more than the editor of this paper. Notice of the funeral appears elsewhere in these columns.

Rev. J. W. Ward, presiding elder of the Greenville District, announces a Youth Crusade Rally at Clarksdale on Friday, March 3; Missionary Institute at Shaw on March 14; and the District Conference at Greenville, April 18-19. All of these are District meetings of course.

Rev. E. M. Shaw, pastor at Houlka, says that he begins his fourth year in that charge with the prospect that it may be the best year of the four. He says that he has raised about $200 in cash for some much needed repairs on the parsonage, has received eight new members since Conference, and that the people have been lovely to him in many ways. Bro. Shaw says that he was reading the Advocate when he joined the Conference and that he still loves the paper and its editor. The latter feeling is reciprocated.

EVANGELISM

Are you planning to organize your church for personal work prior to Easter or for a revival?

"Fellowship of Evangelism" (any number sent free), and "Tidings" (sample free—others on consignment), will help you. Order from 626 Doctors' Building, Nashville, Tenn.

TO PASTORS

Dr. Costen J. Harrell, 2130 West End Avenue, Nashville, Tennessee, has on hand a supply of catechisms designed to assist ministers in preparing children for church membership. These catechisms have been used for a number of years and are for free distribution in reasonable quantities among those who may desire them.

A PASTOR'S BUSY DAY

Elizabeth Methodist Church reports a busy day for the pastor, on Sunday, Feb. 19. In the absence of the superintendent, Dr. A. M. Shaw conducted the Church School at 9:45, preached at 11 a. m., held a Race Relations service at the A. M. E. Church at 3 p. m., and preached to the young people at 7:30 p. m.

The morning sermon was on "Childlike Manliness," from Matt. 18:3, and I Cor. 14:20. The service closed with a hymn written by the pastor and sung by the congregation, to the tune "Canonbury," New Hymnal 116.

B. B.

SCHEDULE, DISTRICT MISSIONARY INSTITUTES, NORTH MISSISSIPPI CONFERENCE

Columbus District, Ackerman, March 7, 10:00 a. m.

Aberdeen District, Houston, March 8, 10:00 a. m.

THE ESSAY CONTEST

Do not overlook the essay Contest announced last week. It is our thought to make a feature of these contests, and we are hoping for a large response and that it may prove helpful. Do not wait until the last minute to prepare your essay, that will lessen your chance to win.

Corinth District, New Albany, March 9, 10:00 a. m.

Greenville District, Shaw, March 14, 10:00 a. m.

Greenwood District, Greenwood, March 15, 10:00 a. m.

Sardis-Grenada, Batesville, March 16, 10:00 a. m.

Dr. E. M. Sweet, Jr., Stockton, California, who made a recent tour of the world, will present a one hour lecture and motion picture of the Belgian Congo. This will be a rare opportunity for our people to get a close-up of the Belgian Congo—her people, and how they live, our missionaries and the work which they carry on. It will be our privilege to see our friends, Dr. and Mrs. Lewis, and others, in action. Through the courtesy of local theatres, this picture will be given in every host-town. There will be no admission charges.

A very interesting and helpful program has been planned by each presiding elder and other representatives of the Conference. Evangelism will be one of the major emphases at each meeting.

If you will help in giving publicity to these Institutes, and make your plans to come and bring others with you, these will be the best meetings we have yet attended.

R. G. MOORE,
Conf. Missionary Sec'y.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

FROM REV. F. B. ORMOND

Dear Dr. Duren: Please accept my deep thanks to some one for the renewal of my subscription to the Advocate.

By degrees I and my wife are becoming adjusted to the situation of the Superannuated Relation, but we get very lonesome at times not being in the regular pastorate.

I have been looking after a cottage prayer-meeting in the Glendale community, where there are a number of loyal Methodists whose membership is with Broad Street Church, where Dr. G. F. Winfield is in the midst of a very successful pastorate, and he and his wife both seem to be very happy in the pastorate again.

The Woman's Missionary Society, of the Glendale community, remembered this superannuate and his wife recently with a nice pounding, with many good things to eat, and we appreciate such thoughtfulness very much.

I am glad to report that I have fully recovered from my serious illness of a year ago, and feel that I am in as good health as I ever was in all my life.

Incidentally, if any of the brethren can use me in their revival meetings I will be glad to serve them the best I can: I do not want to rust out as a preacher.

My present address is Route No. 1, Hattiesburg, Mississippi.

F. B. ORMOND.



HATTIESBURG DISTRICT MISSIONARY INSTITUTE

The Missionary Institute of the Hattiesburg District, Mississippi Conference, was held in the Ellisville Methodist Church, on February 15, 1939. Rev. W. B. Alsworth presided over the meeting, and Rev. J. D. Slay was pastor-host.

The following ministers and laymen participated in the program: Rev. W. B. Alsworth, W. D. Hawkins, A. C. Lynd, Mrs. R. E. Rollings, Rev. J. G. Slay, Rev. W. Baylis Alsworth, Dr. J. F. Rawls, Rev. B. M. Lawrence, Rev. J. L. Neill, Rev. E. W. Ulmer, Rev. I. H. Sells, Mrs. Paul Arrington, and Rev. M. F. Lytle.

Missions and evangelism were stressed. Rev. W. B. Alsworth, in the opening devotions, brought a most inspiring message on personal evangelism, using "The Conversion of Saint Paul," as a basis for his message. The attitude of worship into which he led the congregation prevailed throughout the meeting.

A high point in the program was a message by Dr. J. F. Rawls, who spoke, using the subject "Making the Church Missionary Minded." Dr. Rawls spoke about the great need for a revival within the church—such a revival as will lead officials of the church as well as the entire membership from a state of worldliness into a state of Christ-like Godliness.

A high point of the afternoon session was an earnest message by Rev. J. L. Neill, whose subject was "Our Greatest Need, a Revival." Brother Neill led the congregation to God's throne of grace in such a way as to set afire the evangelistic spirit of his hearers.

Rev. E. W. Ulmer followed Rev. J. L. Neill on the program, bringing a stirring message, using the subject "The Situation in Our District."

The meeting was a most spiritual one throughout, and I sincerely believe that every heart was touched anew for God.

The consecration service was led by Rev. M. F. Lytle. Methinks that the ministers and laymen left the meeting, each feeling in his heart "It is good to have been here."

J. S. NOBLIN, Secretary.

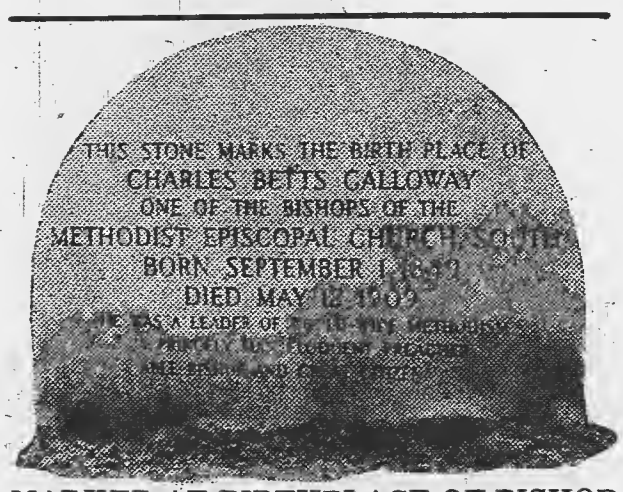
BRIEF HISTORIC SKETCH OF KOSCIUSKO METHODISM

1835-1938

With the rush of the immigrants to this part of the state in 1830, there came many staunch and devout Methodists. These early settlers and their friends of other denominations worshipped together in the town Academy.

The first records show that Rev. Elijah Steel organized the Methodists in 1835. In 1847 the Methodists bought one-fourth acre of ground and erected a church building. The first church was constructed on the lot still used by our congregation. It is said that all denominations continued to worship together, each having a separate Sunday for its preaching date. In this first building the custom was for the women and children to sit on one side of the house and the men on the other, the center pews being occupied by the young people and visitors. When the weather was hot, the women kept cool by the gentle waving of fans made from turkey feathers.

When the war clouds of the sixties hung heavy over the Southland the women came through the sacred portals and made garments for our boys who wore the grey. During the war the Annual Conference was held in Kosciusko while many faithful hearts ached and prayed for daily strength and guidance as sorrowful news came from the front.



MARKER AT BIRTHPLACE OF BISHOP GALLOWAY

During the period from 1835 to 1886, the circuit was known as the Attala Circuit, then later as the Kosciusko Circuit.

The second building was erected in 1871 by a devout brother, John C. Lucas, who sawed the lumber and with his mill hands built the church. This building was a large frame structure facing south. There were two front entrances and two aisles extended to the altar and pulpit.

Mrs. Fannie Coleman, Miss Grace Lucas, and Mr. A. H. Crowder are our living witnesses to the laying of the cornerstone of this building in 1871.

In 1887 the church was remodeled. A new front and tower were built at a cost of $1,800.00. One thousand dollars of this amount was left to the church by Mrs. Mariah Horton, a faithful worker and one of the founders of Kosciusko Methodism. Later memorial windows were added in honor of the founders and active workers. New pews were also added.

The Children's Day services, the Decision Days and Easter services were always beautiful and impressive and were one of the secrets of power of the old church. The prayer meetings, the Missionary Society meetings, the Epworth Leagues, and Sunday school were the training forces for future leaders.

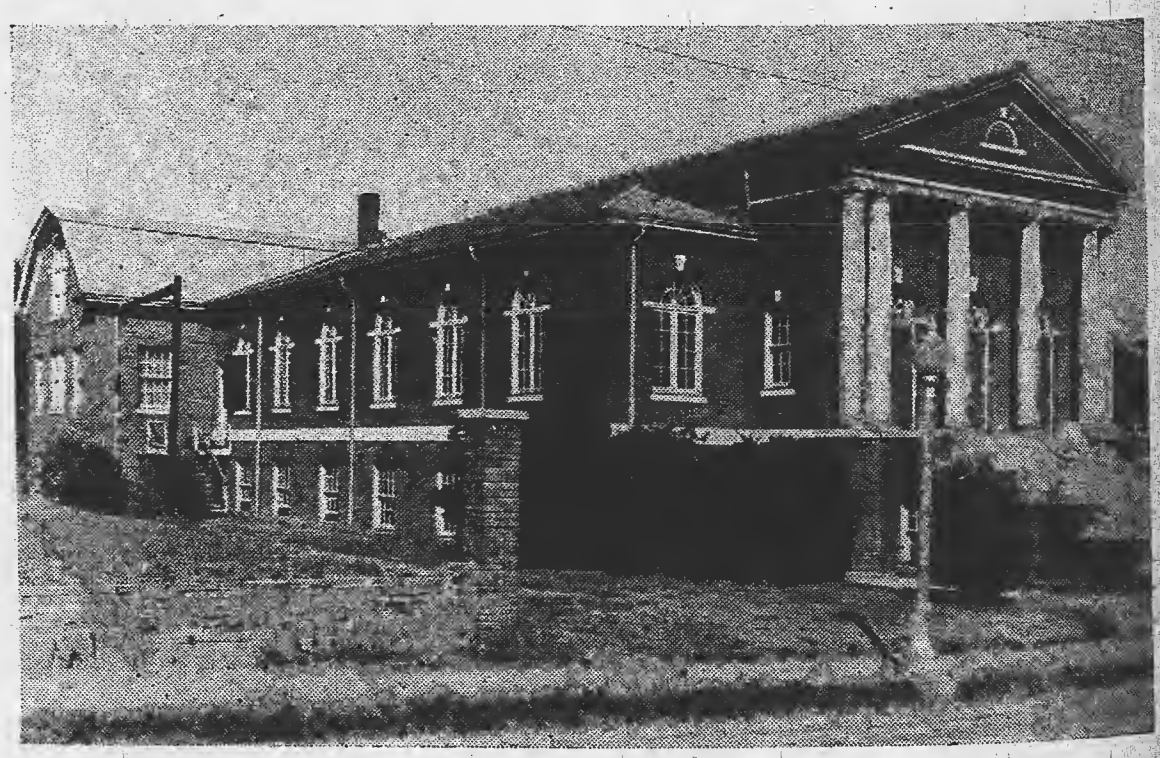
The Annual and District Conferences held during the history of the church were notable occasions and these meetings left records of good work and influence.

In March, 1925, the historic old building, so dear to the hearts of many, was sold and torn away. The ground was graded and excavation made for the present building. In September, 1925, the people called Methodist moved into the new church, during the pastorate of Rev. A. S. Raper.

The Christmas service that year was one long to be remembered. The title of the pageant was "The White Christmas for the King." The pulpit, choir loft and altar were draped in white and over all glowed the light from many white candles in silver holders. The church roll was called and each member went forward and placed his gift in the white cradle.

Many souls have found God and countless characters have been influenced for righteousness by our church in Kosciusko for over a hundred years. Space does not permit a detailed history but we hope at a future date to have a complete record printed.

The church has moved forward along



KOSCIUSKO METHODIST CHURCH

all lines of activity from its beginning to the present date, and we hope in the near future to eliminate all indebtedness and to have a glorious home-coming celebration.

Annual Conferences Held In Kosciusko

November 20, 1856, by Bishop Pierce. Rev. Whitfield Harrington, pastor-host.

November 4, 1863, by Bishop Andrew. Rev. George D. Wade, pastor-host. These two conferences were held in the first building owned by the church.

November 24, 1875, by Bishop Paine. Rev. T. A. S. Adams, pastor-host.

December 2, 1885, by Bishop Hargrove, Rev. T. Y. Ramsey, pastor-host.

December 7, 1904, by Bishop C. B. Galloway. Rev. E. S. Lewis, pastor-host.

These three conferences were held in the second building owned by our church.

November 4, 1936, by Bishop Dobbs. Rev. T. E. Gregory, pastor-host. This last conference was held in our present building and marked the centennial of Methodism in Kosciusko. During this conference a marker was unveiled on the parsonage lot, denoting the birthplace of Bishop Charles B. Galloway.

Pastors of Kosciusko Methodist Church
Known First as Seneasha Mission
1835—Elijah Steel
Changed to Attala Circuit

1836, Washington Ford; 1837-38, B. R. Truly, R. W. Hennon, Pr., P. C.; 1839, Washington Ford; 1840, B. R. Truly, Jas. Adams; 1841, James Adams, L. D. Langord; 1842, L. Tiner; 1843, John G. Deskin; 1844, no record; 1845-46, William Magruder; 1847, O. L. Nash; 1848, A. T. M. Fly; 1849, David W. Fly; 1850, Humphrey Williamson; 1851-52, Jas. Glenn Carlisle; 1853, Benjamin J. Woodward; 1854, Jas. G. Carlisle; 1855, Washington Ford; 1856, Whitfield Harrington; 1857, Washington Ford, Thos. C. Rayner, Jr., P. C.; 1858, Lorenzo Ercanbrack; 1859-60, Wiley P. Dickerson; 1861, A. J. Smoth; 1862, Wiley P. Dickerson; 1863-64, Geo. D. Wade; 1865, J. G. Carlisle; 1866, no record.



REV. S. E. ASHMORE, Pastor

Kosciusko Circuit—1867, T. C. Parish; 1868, J. D. Hays; 1869, Pinckney Johnson.

Kosciusko and Bethel—1870, P. A. Johnson; 1871-73, Abner P. Sage; 1874, W. P. Barton; 1875-76, T. A. S. Adams; 1877, R. P. Mitchell.

Kosciusko and Durant—1878-80, R. P. Mitchell; 1881, S. M. Thames; 1882-83, S. C. Stone; 1884, J. A. Bowen; 1885, T. Y. Ramsey.

Kosciusko Station—1886-7, J. W. Malone.

Kosciusko and Durant—1888, H. R. Tucker; 1889-90, J. T. Moody; 1891-92, J. F. Evans; 1893, J. W. Anderson.

Kosciusko Station—1894, Thos. Cameron; 1895, L. C. Park; 1898, W. T. J. Sullivan; 1899-1900, J. H. Shumaker; 1901, H. T. Gaines; 1902-5, E. S. Lewis; 1906-9, R. A. Tucker; 1910-12, V. C. Curtis; 1913, R. H. B. Gladney; 1914-15, J. B. Randolph; 1916-17, S. A. Brown; 1917-21, E. H. Cunningham; 1921-23, Olin Ray; 1923-26, A. S. Raper; 1926-30, R. P. Neblett; 1930-34, J. T. McCafferty; 1934-38, T. E. Gregory; 1938, S. E. Ashmore.

THE REPRESENTATIVE FIRMS AND INDIVIDUAL NAMES APPEARING BELOW HAVE SPONSORED THESE HISTORICAL FEATURES OF THE KOSCIUSKO METHODIST CHURCH

THE MERCHANTS AND FARMERS BANK — NELSON SEIGRIST
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DEDICATION NOTICE

Dear Bro. Duren: Central Church will be dedicated March 5, 1939, at 11 o'clock. All former presiding elders, one of which you are, are invited to attend this service. Bishop Decell will dedicate the church.

Please notify me if you can come.

W. N. DODDS,
Pastor.

SEASHORE DISTRICT INSTITUTE

Dear Dr. Duren: The following is a report of the meeting of the District Missionary Institute at Gulfport, Feb. 16, 1939:

Morning Theme—"A Missionary-Minded Church"

The meeting opened with a splendid appeal for church loyalty in the devotional led by Rev. A. J. Boyles. The presiding elder, Rev. J. F. Campbell, appointed several committees, introduced visitors, and made a very strong appeal for more enthusiasm in promoting connectional interests. He stated that we have been minimizing our ability instead of honestly trying to discover the need. Brother Campbell feels that we will do even more than is asked if we will, in the spirit of Christ, see the need. Rev. J. O. Ware, District Missionary Secretary, was introduced and he presented Rev. I. H. Sells, Conference Secretary of Christian Education, who in the course of his remarks said that all our church publications are essentially missionary and evangelistic. Mrs. L. J. Power read a splendid report on the work of the women of the District, of things past and things to come. Mr. L. T. Fickling spoke in the interest of the laymen's special task, and outlined the proper attitude of a layman. After a check-up by Mr. W. D. Hawkins on attendance and the presentation of the study book, Rev. J. O. Ware introduced Mr. J. F. Rawls, who brought an impressive address on "A Missionary-Minded Church." The ladies of the Gulfport Church served a delicious lunch.

Afternoon Theme—Evangelism

The devotional for the afternoon session was led by Rev. E. E. Price, whose Scripture lesson emphasized Jesus' method of personal evangelism. Rev. C. H. Gunn defined evangelism and pointed out that it is not a "program" but the kernal of church purpose and existence.

Rev. Van R. Landrum, Conference Director of Young People's Work, was presented, who in turn introduced Mr. Charles Galloway, District Director of Young People's Work. Mr. Galloway gave us much encouragement about our work with young people. He said that they are ready for a spiritual awakening, and urged us to help them feel that they are a part, an important part, of the church. Bro. Gunn presented Rev. J. L. Neill, of the General Commission on Evangelism, who brought us a stirring message on the need of a revival.

After a splendid talk by Mrs. Paul Arrington on "Evangelism with the Women," in which she stated that everyone must be given an opportunity to be revived; Rev. R. L. Walton closed the meeting with a fine devotional talk on Fellowship of Evangelism and Congregation.

H. W. F. VAUGHAN.

Communion Ware



Individual Communion Ware provides a modern, sanitary, simple, and dignified aid to participation in the Communion Service.

"IDEAL" NON-COLLECTING TRAY

Highly polished aluminum. Noiseless, dust, and insect proof, interlocking. Trays can be stacked as many as eight high. Does not rest on the glasses when stacked. Diameter of tray 11¾ inches.

"Ideal" Tray with 36 plain glasses....$6.50
"Ideal" Tray with 44 plain Glasses....$7.75
Extra glasses, per dozen 1.00

Information on larger services and other communion supplies furnished promptly on request.

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MISSIONARY INSTITUTE

The Missionary Institute for the northern part of the Vicksburg District was held February 10, 1939, at Crawford Street Church, Vicksburg, Miss., Rev. H. A. Gatlin, presiding elder in charge. All the preachers and a good representation of laymen from every charge were present.

The theme of the program, "A Missionary and Evangelistic Church With All Departments Co-operating."

This was truly a great meeting, a time of heart searching, soul inspiring, and a rededicating of lives to a better and greater service in the Lord's Kingdom.

The morning devotion was conducted by the presiding elder, using Acts 1:8, as a text.

Inspirational addresses were given by the following: M. H. Wells, The Duties of the Missionary Committee; I. H. Sells, The Church School and Missions; Otto Porter, The Why of Missions; W. D. Hawkins, the Layman and Missions; J. L. Neill, Our Greatest Need, a Revival; Mrs. Mahaffey. Our Women and a Real Revival; O. H. Scott, The Vicksburg District. The principal address was given by Dr. J. F. Rawls, "Making the Church Evangelistic and Missionary Minded."

The meeting closed with a dedication service for a real revival, led by Rev. H A. Gatlin.

L. P. ANDERS, Secretary.

A FINE MAN GONE

Saturday at 11 o'clock, the funeral service of Rev. Mellville Johnson, pastor of First Church, Corinth, was held in the Methodist church at Batesville, Mississippi. The service was in charge of Rev. W. R. Lott, presiding elder, Corinth District. He was assisted in the funeral by Rev. W. L. Robinson, Rev. Roy Beasley, Rev. Pat Luter, Dr. J. R. Countiss, and Rev. J. E. Stephens. At the cemetery, Rev. S. H. Caffey, Rev. N. J. Golding and Rev. E. S. Lewis assisted. The choir from First Church, Corinth, had charge of the music. A large crowd was present, testifying to the popularity and high standing of the deceased.

Brother Johnson attended the meeting of his choir Thursday night, but became ill during the night and passed away before the arrival of the doctor. Some fifty or sixty pastors of the conference were present. No man among us was held in higher esteem. He leaves his widow, one daughter, and two brothers to mourn his going. We shall meet him again.

E. S. LEWIS.

HEAT, DEBT, INCREASED MEMBERSHIP

We are enjoying the comfort which a recently installed heating plant brings, and the fact that it is paid for adds to our comfort.

Our pretty brick church here had a little debt that had been hanging like a cloud over it for years, but yesterday the sun of anxiety rifted the cloud and now we have invited Bishop J. L. Decell to come to Inverness and dedicate the church for us. And when he does we want you to come and be with us. The heat warmed us; the debt paid inspired us and to our church rolls there have been added twenty-three since Annual Conference.

Now, since we have a good heating plant and since the debt is paid, and since our membership has increased in numbers equal to one tenth of its membership, January 1; therefore, we should begin to do things, and to this end, Brother Editor, we are not forgetful of the fact that we are due to send you some subscriptions, and that we believe they will be forthcoming to you as soon as Father Time yields to us a bit, and we hope that neither the father, with his sickle, nor you with your pen, will cut us off from the blessings of your press until—By the way, we want you to come up here to our dedication service. We'll let you know when it will be.

R. T. HOLLINGSWORTH.

YOUTH—SHALL IT BE INSIDE OR OUTSIDE THE CHURCH?

Ten years from today—in fifteen at most—a new generation will control the church.

Some thoughtless—others thoughtful—as varied in temperament as human nature can be—faced with changing conditions unknown to their elders—in a few short years all the responsibilities of life will be theirs.

Fortunately, our power to guide and shield them need not be limited to the years we are here.

Their attitude toward the church and the church's attitude toward them is a problem which is being closely studied by the church press.

From these questioning young people of today must come the leaders of tomorrow. By helping the church press to continue its constructive work we are carrying our religious influence onward into the next generation.—Associated Church Press.

WORDS FROM TWO GREAT EXPATRIATES

ALBERT EINSTEIN

"We are all aware that the times we live in threaten our intellectual values and our personal dignity more seriously than they have been threatened since the Renaissance first made us conscious of them.

"The standard bearers of intellect have grown weak in the defense of their priceless heritage and the powers of darkness have been strengthened thereby. Weakness of attitude becomes weakness of character; it becomes lack of power to act with courage proportionate to danger.

"All this must lead to the destruction of our intellectual life unless the danger summons up strong personalities able to fire the lukewarm and discouraged with new strength and resolution.

"Such a strong personality we honor today in Thomas Mann. He has the courage, the strength of conviction, the power of words to make him a leader in the fight. As of yore, America, true to her traditional love of freedom, is today drawing into herself the strength of those whose convictions are likeminded with her own. Today we feel that the United States has become the great stronghold of that culture of which Europe was once the home."

THOMAS MANN

"It was a fine and happy thought of the founders of this decoration to christen it with the name of Albert Einstein. And that he himself has consented to present it enhances the pride and pleasure with which I receive it.

"The honor is bestowed upon a writer who is very far from thinking that the literary calling plays today the leading role or possesses the intellectual preponderance which in other times it may have had. I can conceive that in modern physics the field which Albert Einstein preeminently represents, things are happening more incredible than any flight of the poetic fancy can grasp; more significant, more revolutionary for the human mind and its conception of the universe than anything that can conceivably be achieved in literature.

"The person of Albert Einstein is for me enveloped in the atmosphere of these revolutionary mysteries, whose theatre and workshop is his extraordinary brain. I might feel something like alarm, were it not for the simple friendliness and cheer which can make me forget that I am dealing with the modern Newton—or with somebody perhaps even greater than that.

"Only at moments one is aware, with the deepest respect, of the fact. One is aware, too, of something else: This blithe and simple friendliness is the expression of a humanity which by no means inevitably goes with scientific greatness; it is the attitude of a free and spontaneous goodness, prepared to enter the lists for humanity against the desecrating onslaughts of violence and fraud.

"This humanity it is which makes Albert Einstein the perfect sponsor of this kind of decoration.

"I accept it with gratitude and in all due modesty. For whatever I might have contributed to the defense of the good in this world has always been a free, spontaneous outgiving of my own nature—and cannot therefore be the subject of praise."

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USED SINCE 1820 FOR----
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

COUGHS!
Get After That Cough Today with PERTUSSIN
When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.
Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!
Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.
PERTUSSIN
The "Moist-Throat" Method of Cough Relief

Baton Rouge District—Second Round

Amite, March 5, a.m.; Q. C. 2 p.m.
Istrouma, March 5, p.m.; Q. C. March 15, p.m.
St. Francisville, at New Hope, March 12, a.m.; Q. C. 1:15 p.m.
Jackson, at Ethel, March 12, p.m., Q. C. following service.
Clinton, at Clinton, March 19, a.m.; Q. C. 2 p.m.
Walker, at Mangum, March 26, a.m.; Q. C. 1:15 p.m.
Denham Springs, at Denham Springs, March 26, p.m., Q. C. following service.
Gonzales, at Maurepas, April 2, a.m.; Q. C. 1:15 p.m.
Kentwood, April 2, p.m., Q. C. following service.
Plaquemine, April 9, a.m.; Q. C. 2:30 p.m.
Baton Rouge, First Church, April 9, p.m.; Q. C. April 12, p.m.
Lottie, at Rosedale, April 16, a.m., Q. C. following service.
Zachary, at Zachary, April 16, p.m., Q. C. following service.
Franklinton, April 23, a.m.; Q. C. 2:30 p.m.
Hammond, April 23, p.m., Q. C. following service.
Greensburg, at Center, April 30, a.m.; Q. C. 1:15 p.m.
Angie, at Angie, May 7, a.m.; Q. C. 2 p.m.
Springfield, at Lee's Landing, May 14, a.m.; Q. C. 1:15 p.m.
Pontchatoula, May 14, p.m., Q. C. following service.
Natalbany, at Natalbany, May 21, a.m.; Q. C. 1:15 p.m.
Baker, at Deerford, May 27, a.m.; Q. C. 1:15 p.m.
Pine Grove, at Pipkin's Chapel, May 28, a.m.; Q. C. 1:15 p.m.

The Baton Rouge District Conference will convene at Jackson on March 7, 1939, at 9:30 a. m. Delegates and preachers are urged to be present on time so the work of the conference can be done without being in a hurry.

J. HENRY BOWDON, P. E.

Seashore District—Second Round

Purvis, March 19, 11:00 a.m.
Lumberton, March 19, 3:30 p.m.
Poplarville, March 19, 7: 30 p.m.
Leaksville, at Merrill, March 26, 11:00 a.m.
Wiggins, March 26, 7:30 p.m.
Carriere, at McNeil, April 2, 11:00 a.m.
Picayune, April 2, 3:30 p.m.
Logtown, April 2, 7:30 p.m.
Escatawpa, April 9, 11:00 a.m.
Kreole, at Orange Grove, April 9, 3:30 p.m.
Pascagoula; April 9, 7:30 p.m.
Vancleave, at Mt. Pleasant, April 16, 11:00 a.m.
Epworth-Wesley, at Epworth, April 16, 7:30 p.m.
Bay St. Louis, Wednesday, April 19, 7:30 p.m.
Saucier, at Poplar Head, April 23, 11:00 a.m.
Coalville, at White Plain, April 23, 3:30 p.m.
Long Beach, April 23, 7:30 p.m.
Americus, at Pleasant Hill, May 7, 11:00 a.m.
Moss Point, May 7, 7:30 p.m.
Biloxi, Wednesday, May 10, 7:30 p.m.
Ocean Springs-Mentorium, May 14, 11:00 a.m.
Lucedale, May 14, 7:30 p.m.
Gulfport, Tuesday, May 16, 7:30 p.m.
Handsboro, Wednesday, May 17, 7:30 p.m.
Brooklyn-Bond, at Maxie, May 21, 11:00 a.m.
Oloh, May 21, 3:30 p.m.
Columbia, May 21, 7:30 p.m.

The District Conference will convene in Columbia, May 23-24. The pastors are requested to have the names of their delegates in by May 1.

J. F. CAMPBELL, P. E.

Greenville District—Second Round

Greenville, Feb. 12 and April 19.
Boyle and Pace, at Pace, Feb. 19, a.m., and March 15.
Leland, Feb. 19, p.m., and April 6, p.m.
Dublin and Mattson, at Mattson, Feb. 26, a.m.
Jonestown and Coahoma, at Coahoma, Feb. 26, p.m.
Duncan and Alligator, at Alligator, March 5, a.m.
Shelby, March 5, p.m.
Friar Point and Lyon, at Lyon, March 12, a.m.
Dubbs, March 12, p.m.
Arcola and Murphy, at Murphy, March 19, a.m.
Hollandale, March 19, p.m.
Glen Allen and Winterville, at Winterville, March 26, a.m.
Merigold and Sherard, at Sherard, April 2, a.m.
Lula and Dundee, at Dundee, April 9, a.m.
Tunica, April 9, p.m.
Rosedale and Benoit, at Benoit, April 16, a.m.
Indianola, April 16, p.m.
Shaw and Litton, at Litton, April 23, a.m.
Cleveland, April 23, p.m.
Clarksdale, April 30, a.m.
Gunnison and Bobo, at Hillhouse, May 7, a.m.
District Rally Youth Crusade, at Clarksdale, Friday, March 3.
District Missionary Institute, at Shaw, Tuesday, March 14.
District Conference, at Greenville, April 18, 19.

J. W. WARD, P. E.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 5

By Dr. J. R. Countiss

OVERCOMING NATIONAL AND RACE PREJUDICE

Acts 10:30-48

Golden Text.—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isa. 45:22.

Acts 10:30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shrewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter.

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Glorious results followed the meeting of Peter and Cornelius because they had both first met God. Without that preparatory experience each would have been offensive to the other, no matter which took the initiative. God is both Alpha and Omega. He works in the beginning as well as at the ending. When through prayer Cornelius was made ready to receive the light, Peter was in like manner prepared to give it. It is easy for men to have fellowship with one another if they first have fellowship with God. The national and racial hatreds that curse the world today would vanish if men would only commune with God in reverent loyalty till they could no longer despise his children nor call that which he has made common or unclean. Jesus put respect for persons alongside reverence for God, declaring that both here and hereafter the former is to be the measure of the latter. Love for God and contempt for men cannot abide in the same heart, be that heart Jew or Gentile, black or white, bond or free.

The centurions mentioned in the Scriptures do credit to the government that gave them their commission. They were chosen for their ability and their duties gave them contact with men of all races and religions. Cornelius stands out in this noble group as a "God-fearer." He had learned to esteem the purity of the Jewish home life and to accept their lofty faith in one God. He cultivated his religious life through prayer and expressed it through generous giving of alms to the needy, especially to needy Jews. He lived up to the light he had received, and God directed him to the clearer light of the Christian faith, of which he had probably learned something before he sought instruction from Peter.

Fervor in religion is not of itself a guarantee of clear thinking or of fair dealing. Peter was a zealous apostle of Christ, but it required a thrice-repeated vision to convince him that he would not degrade himself and dishonor his Lord by giving the gospel to a Gentile. It seems easy for those who are most highly privileged to consider themselves favorites of the Almighty, and for that reason entitled to be always on the receiving end of the line—to be honored and respected above others. The fatal mistake of the Jew lay in forgetting that he was blessed in order to be a blessing. With the consequences of that tragedy staring like grinning skeletons from every land, are not the favored races and nations of the present hastening down the same path of doom? The inevitable law of life is: Give or lose, share or die. The greater our brother's need, the more imperative our obligation to help.

Marvelous things happened when Peter declared the way of life to that mixed congregation. The Jews present were astonished that Gentiles "had souls," that they too received the blessing of the Father in the baptism of the Spirit, and were enabled to glorify God in the universal language of ecstatic praise. Through their common religious experience they discovered a kinship whose existence they had never suspected. The tragedy of racial contacts has been that they were most frequently at the lowest levels—levels of vice, contagion, disorder, dissipation—experiences from which members of neither race could emerge with any respect for the other. So have come hatred and contempt, with the strife and injustice that follow such attitudes. The sharing of the loftier experiences by the nobler members of races and nations—religion, art, music, literature—will lead to understanding and harmony, promote peace and good will, and banish from the earth despots who thrive by arraying race against race and nation against nation.

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VIVIAN PARSONAGE

Among the items of record for the Vivian congregation for 1938, was the transfer to the Treasury Department of the United States, of a site for a proposed Post Office building. The proceeds of this sale were dedicated to provide a new parsonage for the charge, and a committee composed of H. W. Garrett, Jr., D. H. Lawrence, Mrs. C. H. McEachern, Mrs. Earl T. Liverman, Jasper K. Smith, Jr., and the pastor, was instructed to carry out the church's wishes in the building program. The committee's work was finished, the house completed, furnished and occupied some weeks before Conference.



PARSONAGE AT VIVIAN, LA.

The building is designed for economy, comfort and adaptability. It will afford room for a large family or a small one without waste of space. Many who have seen it avow it to be the most complete pastor's home to be found. It provides for the pastor's family as attractive and as usable a dwelling as one could wish. In completeness it ranges from beautiful silver and china to a little laundry where hot and cold water is provided. Outdoors it is provided with a nice complement of shrubs and even a pair of peach trees.

The structure is of brick veneer and, while it makes no pretence of being elaborate, it is quite attractive and well built. The people of Vivian are proud of it. Our personal feeling is that it is representative of what could be done for ministers' families all over our church, whether the congregations have a post office site to sell or not. Vision, faith and a sincere concern for the well being of the parsonage family make up the main problem.

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—Victor Hugo.

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Just as Paul Revere's famous ride warned of the Redcoat's coming, so Nature's messengers—headache, biliousness, bad breath—often warn of faulty elimination. Neglecting these signs may cause a host of constipation discomforts: sour stomach, belching; no appetite or energy; mental dullness.

It's so easy to wake up your lazy insides. Just take spicy, all vegetable BLACK-DRAUGHT. Its unusual help comes from its principal ingredient—an intestinal tonic-laxative which imparts tone to lazy bowel muscles.
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As Outlined In The

REPORT OF THE JOINT COMMISSION

To The

UNITING CONFERENCE

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Will the Official Board of the Methodist Episcopal Church be accepted as a church plan by the other churches?

Will the present Ritual for the Lord's Supper, Baptism, Marriage, and Funeral Service be modified?

Will the Uniting Conference establish a new and separate Board for Women's work?

What plans will be made for Church School Literature? For Young People's Work? For the publication of Church papers?
How will the Board of Education, Board of Church Extension and others be combined and how will the members be selected?
Who will control the Publishing Interests?

ALL OF THESE AND MANY OTHER MATTERS OF GREAT IMPORTANCE ARE DISCUSSED IN THE

REPORT OF THE JOINT COMMISSION—Just Published—Price $1

The Joint Commission of the three churches studied the reports of the Committees and in the four hundred page volume referred to above are making their report and recommendations to the Uniting Conference, which will accept, change in part or entirely these recommendations. Get this volume at once and be informed.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Zone No. 2, of the Monroe District, met in an all-day session in Tallulah, February 14, with Mrs. W. McG. Dollerhide, zone leader, presiding. The program was arranged in three divisions—Worship—Inspiration and Information.

During the worship period the theme song, "Let All On Earth Their Voices Raise," was sung, and the devotional message was brought by Rev. D. W. Poole, pastor-host, who centered his message around the Ninty-Sixth Psalm.

Several inspirational talks were given during the second period, which were as follows: "The United Church," by Mrs. E. T. Cowell; "For What Is Youth Crusading?" by Mrs. S. S. Holliday; "The Youth Crusade Has a Forward Vision," by Mrs. M. L. McRee; Poem "And They Took Knowledge of Them," by Mrs. C. R. Abney. This period was closed with a solo, "The Lord Is My Shepherd," by Mrs. E. S. Moberly.

The period of Information was given over to Mrs. E. C. Gibson, District Secretary, who gave much help on the work of the Woman's Missionary Society.

The Tallulah Auxiliary, whose president is Mrs. C. C. Thompson, served a delicious noonday luncheon.

The following interesting features filled the afternoon's program to overflowing with good things: Vocal Solo, "Teach Me to Pray," by Mrs. C. M. Ritchie; Devotional Meditation, Mrs. D. W. Poole; Talk "Evangelizing Our Friendships," by Mrs. J. R. Linton; "Spiritual Life Groups," by Mrs. D. C. Metcalf; Poem, "The Enduring," by Mrs. J. L. McKinzie.

Mrs. C. I. Jones, Conference Superintendent of Supplies, has recently sent out a letter to all auxiliaries in Louisiana asking for contributions through their Supply departments, for a new car for St. Marks. She says "A car is a real necessity for efficient work at St. Marks. It makes possible more visits to the homes, it takes Intermediates, Young People and members of the Missionary Society to their meetings. Sick people are taken to the hospital, children of the French Quarter are taken to the parks and camps. It also takes your deaconesses to meetings throughout the Conference and to the Woman's Missionary Council."

Mrs. Jones adds that this can easily be done if each auxiliary member will give ten cents.

Let's send our contributions right away to our district secretaries so that our deaconesses may have the new car in time to attend the Council meeting in Asheville, North Carolina, March 6 through the 13th.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Because of the threat against Christianity by other philosophies, and the threat against the human family by a possible European explosion, we enter the Lenten season this year with more than usual solemnity.

Friday, the 24th of February, many of our women joined with women from New Zealand around to St. Lawrence Island off Alaska, in the "World Day of Prayer."

Using as a theme, "Let us put our love into deeds—and make it real," they prayed, "Grant that I may take my religion seriously and invite the spirit of Christ to permeate everything I say and do. Help me to study, work, and pray for better understanding among peoples of all races and nations. Help me to be willing to live dangerously that peace may come in this our day."

In many places Brotherhood Week, sponsored by the National Conference of Christians and Jews, has been observed, great numbers of all faiths coming together in a united expression of tolerance, amity and understanding.

On February 28th, many of our pastors gathered together to pray and plan for the Fellowship of Evangelism in our own church.

Our Conference spiritual life leader, Mrs. W. F. Mahaffey, is asking that we spend much time in prayer for our Council, meeting in Ashville, N. C., March 8-13; for our Mississippi Conference, meeting in Laurel, April 4-6; for the Uniting Conference, meeting in Kansas City, April 28; and always that we, ourselves, may learn to live by the law of love.

"It is the Christian's task, the task committed unto us by Christ Himself, to put a new spirit into the world, the spirit of brotherhood, the spirit of kindness, the spirit of understanding, the spirit of love."—Dr. E. B. Chaffee.

"No one will know what you mean by saying 'God is Love,' unless you act it as well."—L. P. Jacks.

The Raymond Auxiliary, Jackson, District, has begun the year with a most effective organization. With Mrs. J. B. Ainsworth as president, a competent corps of officers has been installed, and the full program of work will be carried. Four meetings a month will be held: business, leaflet program, "World Outlook" program, and Bible study. An effort will be made to meet all the requirements of the efficiency aim, and attention will be given to systematic collection of Octagon coupons for the Methodist Orphanage.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Annual meeting of the Woman's Missionary Society, North Mississippi Conference, Methodist Episcopal Church, South, Senatobia, Mississippi, April 4-6, 1939.

Elect your degelate now. Send her name to Mrs. E. W. Varner, Chairman of Entertainment Committee. Plan to stay from ten thirty on April 4, to three o'clock on Thursday afternoon.

Sardis Auxiliary

It has been quite a while since the Woman's Missionary Auxiliary at Sardis, has had recognition in the Christian Advocate. We are very much alive with a splendid group of new officers. The society is very fortunate in having as president, Mrs. Taylor Keys, daughter of one of our beloved superannuates, Rev. R. H. B. Gladney. The installation of officers was observed first Monday in January. Rev. W. J. Cunningham, our pastor, conducted the service.

During our last quarter we worked for Council credit in our Mission Study "The American City and Its Church." The Week of Prayer was observed by having an all-day meeting which was well attended and in which much interest was manifested. One part of that interest was expressed in a generous offering. All pledges were more than paid. We also met our special of $100 for the Educational Work in Tunda, Africa. We sent our Superintendent of Missions and Bible Study to Woods Junior College last summer and helped send two young people and one Junior to the Assembly. A Life Membership was given one of our oldest and most worthy members, Mrs. P. N. Simmons.

During this year we entertained the first Zone Meeting of the year. An unusual attendance mark was reached.

In spite of a downpour of rain on the night of January 23, Mrs. T. A. Fredrickson, Superintendent of Young Women, organized a Young Business Woman's Circle. She, as well as a number of the members, are from families of the Sardis reservoir people. We are very proud to include these among our workers and are counting on them for great work. This group will meet twice each month.

Our society conducted an all-day Bible study at the church, on the twentieth of January, with twenty taking part. The subject, "Getting Acquainted with the

New Testament." The program was under the direction of our Mission and Bible leader, Mrs. W. F. Aiken. Real interest was manifested by all present and many thought it a day profitably spent. An interest that will last was created. Some have already decided to make a more thorough study of their Bibles and some of the Sunday School teachers are giving the children more Bible instructions.

We are planning a Mission Study for April. We shall use the text, "The Church Taking Root in India," and shall give four hour periods to the work.

MRS. IRA FLOYD,
Supt. of Pub., Sardis Aux.

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So when we honor with a Memorial the one who has passed over Jordan, let us select a genuine and lasting Stone Eternal Monument fitting and expressive of his virtues and accomplishments.
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In Memoriam

MRS. D. R. SIRMAN

Mrs. D. R. Sirman, whose maiden name was Clara May Simmons, was born Nov. 3, 1893, and entered into rest Jan. 3, 1939.

Mrs. Sirman joined the Methodist Church when a young girl, and remained a faithful member to the end of her useful life.

She was happily married to D. R. Sirman, Aug. 6, 1916. To this union were born five children, two boys and three girls, all living.

She was a co-worker with her devoted husband in his profession of teaching, and because of her great love for children, she made an excellent success of this work.

Mrs. Sirman was a devoted wife and mother, a kind neighbor, true friend, and loyal to her church.

It has been our privilege and pleasure to be a guest in her home. It was there you saw the sweetness and gentleness of her nature. We deem it a great privilege to have known her, and our hearts ache with sympathy for her loved ones. They miss her, but some day there will be a reunion in the beautiful "City of God," and we will be happy with our Lord and our loved ones, forever, in that "Home Over There."

"Oh! noble heart, thou hast fought a valiant fight,
Faithful in thy pilgrimage, thou hast overcome the night,
And, like the echo of a song at eventide,
Dost thy memory in our hearts abide;
Ever shall it guide us through the shadows into light,
That we too, might make a path more bright."

Interment was made in Prospect Methodist Church cemetery.

Her Friends,
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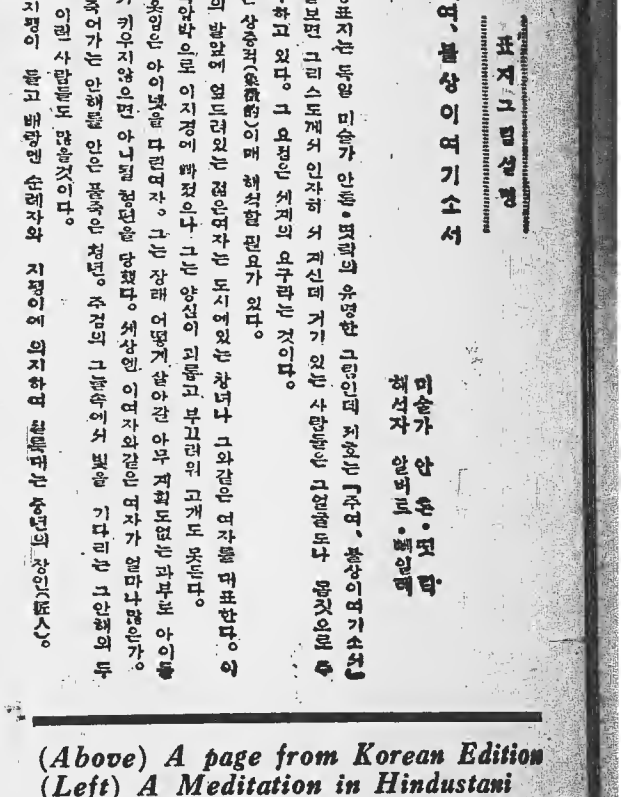
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Next time your youngsters need a laxative, do as millions of modern mothers do . . . give them Ex-Lax!
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The April, May, June issue is now ready for distribution. This is the Easter Issue. The cover is one of the most beautiful and suggestive that we have ever used. The interpretation of the cover picture alone is worth many times the price of the book. Be sure that every member of your congregation is supplied. Place your order at once for prompt delivery. Send all orders for English and Spanish editions to

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Doctors' Building
Nashville, Tenn.



(*Above*) *A page from Korean Edition*
(*Left*) *A Meditation in Hindustani*

(*Below*) *A Meditation in the Spanish Edition*

JUEVES, 23 DE FEBRERO

"Bienaventurados los pobres en espíritu: porque de ellos es el reino de los cielos." Mateo 5:3. (Léase Mateo 5:1-10.)

LA pobreza generalmente es estimada como una calamidad. Estar desprovistos de las cosas esenciales para la vida es ser desgraciado y carecer del alimento necesario—lo cual a veces ocasiona amargura de espíritu. No obstante, en este texto del Sermón de la Montaña, descubrimos una paradoja sorprendente. El bienaventurado es aquel que es pobre, refiriéndose a la pobreza de espíritu. El espíritu del hombre es capaz de enorgullecerse y considerarse poderoso porque confía en sus propias fuerzas y en sus éxitos. Así como la araña saca de su propio cuerpo la red que teje y en la cual ocupa el lugar céntrico, así el espíritu del hombre puede llegar a considerarse rico, confiar en las filosofías de la vida que él mismo inventa, y colocarse en el centro de esta filosofía, esperando cosechar todas las satisfacciones de la vida y de paso todas las generosas dádivas del Universo. Pero Cristo dijo: "Bienaventurado el hombre que sabe que su espíritu es pobre," porque entonces por medio de la fe se unirá con Dios y será enriquecido por el Espíritu Santo. El espíritu, consciente de pobreza, será gloriosamente rico.

ORACIÓN

¡Que seamos humildes delante de Ti, oh Dios! Nada tenemos que ofrecerte, sino el espíritu contrito. Concédenos hoy, Te imploramos, las supremas riquezas de Tu Santo Espíritu, a fin de que la pobreza de nuestro espíritu se torne en riqueza en Ti. Amén.

PENSAMIENTO PARA EL DÍA

Meditemos hoy en qué consisten las verdaderas riquezas y encaucemos todas las energías del alma para conseguirlas.

W. G. Cram.

October 5, 1938

"Kyúnki wuh hamárí sulh hai." Ifis. 2:14 (Parho, Ifis. 2:11-21).

Ái ke din jab hamdunyá kí qaumon aur báshindon kí taraf nigáh dálte hain to ham ma'lúm karte hain ki we kyúnkar ab tak shakk o shubúh ke panjon men giriftár hain, we kyúnkar ab tak bare se bare sámán aur taiyárián larái ke liye kar rahe hain misl un ádmion ke jo khud apne banáe húe bhandon men giriftár hain Is ká sabab sirf yih hai ki ham men ab tak ittisád yá miyána-rawí ká rúhání khayál paidá nahín húá Ya'ní ham ne ab tak yih nahín sikhá ki Khudá kí marzí yih hai ki ham barí hoshyárí ke sáth apne paise ko kharch karen ki na ham qarzdár hon aur na hamárá kharch hamárí ámadaní se ziyáda hone páwe. Is hí ko ittisád yá miyána-rawí kahte hain. Hamáre díní hádíon ne hamen rúhání ittisád kí ta'lím dene men barí gaflat kí Masíh ká mazhab avatár yá nayá janam lene ká mazhab hai. Wuh hamen ágáh kartá hai ki ham un tamám ittisádí koshishon ko naiát-bakhsh muhabbat ke bedár kámon ke wasíle se pák sáf aur ma'qúl banáen jin ko ham ne ab tak gová bin-narwarish pátí húí tabí'at ke hawále kar rakhá hai. Yún ham apní ittisádí zindagí men bhí Khudá ke maqsad ko púrá kar sakte hain.

Du'á.

Ai hamáre Báp Khudá, ham mán lete hain ki ham ne bekár chizon par apne dinon ko kharch kiyá hai. Ek dúsre kí 'izzat aur piyár karne ke báre men ham iqrár karte hain ki ham ne kuchh bhí taraqqí nahín kí. Larái aur buri khwáhish ká din ba-din ziyáda ziyáda zor hotá játá hai aur ádmion kí rúhon ne Khudá ke 'ilm aur muhabbat men taraqqí nahín kí. Ham is bát kí taraf se be-parwáh hain ki ham ne Masíh ko salíb ke úpar maslúb kiyá. Hálánki Khudá ká Beṭá salíb ke úpar dard-angez dukh musíbat ke sáth laṭak rahá hai ham barí be-parwáhí ke sáth us par nigáh karte hain. Ai kásh ki is mauqa' par ham Tujh se mu'áfí kí khush-khabarí ká matlab sikhen. Ham minnat karte hain ki Tú us din ko jald ló jab ki yih dunyá az sar i nau paidá ho jáe. Hazáron hazár bekáron kí Tú madad kar aur is khayál ko dúr dafa' kar jo dunyá men paidá húá hai ki insán kí zindagí be-hifázat hai. Yisú' Masíh kí khátir se iis ne dunyá ke kaffáre ke liye du'á mángte waqt khún ke qatre baháe aur jo hamárí khátir salíb par maslúb húá, ham yih du'á mángte hain sun aur qubúl kar le. Ámín.

Is Din ká Khayál.

Agar ham apne bháion ko piyár nahín kar sakte to ham Khudá ko bhí piyár nahín kar sakte.

TOYOHIKO KAGAWA.

In response to requests from pastors who have been using the specially printed Christmas envelopes to mail copies of THE UPPER ROOM to members of their congregations, we are now offering

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The Upper Room

APRIL, MAY, JUNE

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

Men are the children of their own times. The generation utters itself through the individual. The vessel of personality feels the grip of the current however bravely it tries to steer by the stars.

—J. M. E. Ross.

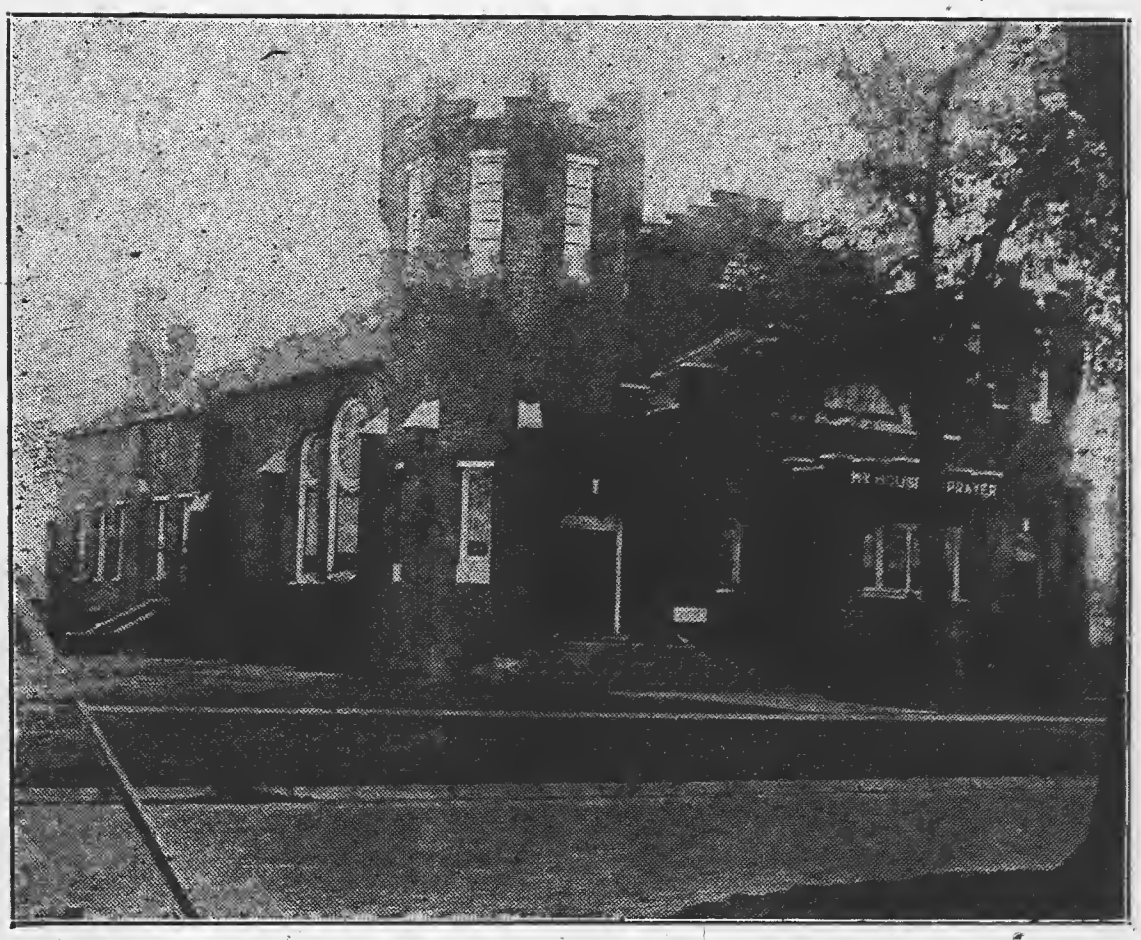
THE PRAYER-ROOM TODAY

Lord of all power and might, bestow upon us both love and hatred, but only that hatred which is a fruit and form of love.

—Christina Rossetti.

Vol. 86, No. 10.

NEW ORLEANS, LA.
THURSDAY, MARCH 9, 1939



DURANT METHODIST CHURCH

Wallet of the Week

A CHURCH WITHOUT WALLS, attended by only eight worshippers, is said to have been found in England. The minister, or the Spiritual leader is the wife of the chairman of a Gas Utility Corporation. The church, dedicated to St. Luke, dates back to the twelfth century and its altar consists of a wooden cross and built-in stones after the pattern of an early Church of England altar. Lady Milne-Watson, the spiritual leader, conducts the service because no priest is available to take charge.

* * *

BRITISH PACIFISM, according to the statement of Leslie Artingstall, secretary of the Fellowship of Reconciliation, has had a phenomenal growth since the conclusion of the World War. At that time there were only two hundred and fifty ministers in England who were avowed pacifists, but today two thousand five hundred of the twenty thousand ministers are listed as pacifists, and it is alleged that eighty per cent of England's theological students are pacifists. Mr. Artingstall asserted that it would be difficult in a few years to find a minister past forty who is not a pacifist.

* * *

ISOLATING THE COLLEGE OF CARDINALS during the election of a Pope is said to date back to 1274 A. D., and a law introduced in the Council of Lyons by Pope Gregory X. The design is said to be to protect the interregnum and the election of a Pope from "lay pressure" and "the veto power," supposed to have been exercised in behalf of the Emperor Francis Joseph of Austria, after the death of Leo XIII. At present the College is composed of 62 cardinals: 35 Italian, 6 French, 4 German, 3 Spanish, 3 American and 1 each for eleven other countries.

* * *

THAT THE JEWISH PROBLEM is becoming a factor in the effort to control religion in the interest of a political program was indicated recently when the **Stuermer** made a fierce attack upon a Protestant pastor for baptizing a Jew in Berlin. The paper was quoted as saying, "This baptizing of Jews must stop." The Czecho-Slovak Church, for an entirely different reason, has instructed pastors to withhold baptism from the many Jewish applicants until they shall have been adequately instructed in Christian faith. The one is a repressive measure, the other seeks to lay a foundation for an unequivocal loyalty to the Christian religion.

THE POLISH GOVERNMENT, with one hundred and fifty thousand square miles of landed area, has a total population of thirty-four millions—three million Jews and seven million Ukranians. On the Baltic Sea west of the "Free City" of Danzig, it has a sandy coast line of forty miles with a single port as an outlet for its ocean-borne trade. The country could do little in a contest with a first-class power, but it has built up a formidable air force, and it has an army skilled in the use of the country's natural defences.

* * *

MISSION SAN JUAN CAPISTRANO is said to be the scene of an annual service which is both unusual and interesting. The service is conducted by the priests of the mission for the departure of the golden-breasted swallows for a sojourn in South America. According to Dr. James D. Rankin, for more than a century without variation, these swallows have left the eaves of the mission before dawn on October 23, and they have returned as promptly on March 19. It is even said that the dates of their coming and going are not affected by leap years. (?)

* * *

BRITISH METHODISM will show a deficit in its support fund for overseas missions, according to a tentative report for the year 1938. It appeared likely that the deficit might reach thirty thousand dollars. It seems that many causes may have contributed to the decreased income. Several large gifts of past years were discontinued; the disturbed political situation of last September and October had depressing effect on collections, and the numerous relief and refugee appeals were naturally reflected in the missionary finances. The support for Women's Work will show a slight net increase over the previous year.

* * *

ROMAN CATHOLIC MISSIONS in the Belgian Congo and the Ruanda and Urini mandates report the maintenance of a missionary personnel of forty thousand three hundred and eighty persons. One thousand and eighty-nine European, and seventy-two native priests and thirteen hundred and seventy-one European and one hundred and sixty-two native sisters operate five major and twenty-one minor seminaries; fifteen thousand seven hundred and seventy-six elementary schools; and five hundred and twenty-four hospitals in which nearly eleven thousand patients are treated. They report a ten per cent increase in the native membership during the last year.

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

OUR LAYMEN

From the beginning of our editorial connection with the Advocate, it has been our desire and purpose to make the paper an organ of expression for the laity as well as the ministry in our three Conferences. We have solicited news concerning our laymen and it has been a source of genuine joy to give publicity to the splendid devotion and loyalty of the men upon whom so much depends in the ongoing of the Kingdom. Elsewhere we publish a letter from a Louisiana layman, not written to the editor, and for that reason all the more appreciated. There are hundreds of laymen who feel just as this layman does. Their financial ability may be less, but their interest and loyalty are just as genuine. We may not agree with all that any of these may write, but nothing gives more pleasure than to have them speak out in "meetin!" The only thing that we try to avoid is something that may provoke needless controversy. To provide a forum for wholesome lay expression seems to us to be one of the finest services the Advocate can render.

BOARD OF PENSIONS—BOARD OF MISSIONS

We have not yet received the releases of recommendations to the Uniting Conference, and we are again printing the summary of articles carried in **The Christian Advocate**, Pacific edition, of March 2. We wish it to be kept in mind that this is only a summary of the main points of the articles which were themselves interpretations of more than ninety pages of typewritten matter. They simply give a brief outline of the proposed setup.

Permanent Pension Funds

It is recommended that there be a Board of Pensions with two executive secretaries and two treasurers. The business of the Board of Pensions is to be handled through three corporations. The Maryland Corporation will be kept in operation until the superannuate funds of the Methodist Protestant Church can be disposed of. The Illinois Corporation, with one each of the secretaries and treasurers, will have charge of pensions in the Northeastern, the North Central, the Western and the Central Jurisdictions. The Missouri Corporation will administer the pension affairs of the Southeastern and the South Central Jurisdictions with an executive secretary and a treasurer. After a two-year clearing-house period following the Uniting Conference, during which time there will be a special allocation of two and one-half percent of the amounts collected in the pastoral charges of the Illinois Corporation, for the relief of the Western Jurisdiction on account of its excessive load of transfers, the distribution to superannuates will be based upon years of service, and an annuity of seventy per cent of what would be her husband's claim for the widow of a preacher.

The Mission Proposals

There are three proposals for the harmonizing of the Mission enterprises of the churches. They have been called the Louisville, The New York and the San Antonio plans. The Louisville proposal represents the report of the subcommittee appointed by the Commission on Church Union. It recommends a General Council of thirty members: six Bishops, six members of the Board of Foreign Missions, six members of the Board of Home Missions, six members of the Woman's Board of Christian Service, and six members at large. Then, as the constitution of the Council indicates, the mission work is to be divided into three independent boards except as their activities are coordinated and controlled by the General Missionary Council.

The New York plan provides for one board with three administrative departments. The board to have 40 women, 20 laymen, 20 ministers, 6 youth members and 10 members at large, a staff of eight secretaries, two treasurers and a trust officer. If it be said that this plan is simpler in its terms, it may be said also that it is less completely worked out.

The San Antonio plan proposes a setup practically like the present operation in the Southern Church. It provides for seventeen secretarial positions, two treasurers and two trust officers, with blanket authority for assistant secretaries. It also proposes

part-time, or whole-time paid secretaries for each annual Conference.

All the plans provide for an auxiliary organization of the Church from the Jurisdictional Conference down to the local church, and it is clearly the purpose to place the control of missionary education in the hands of the Boards of Missions.

We are not unmindful of the vital importance of an efficient missionary organization, and we desire it to be remembered that this summary deals very briefly with the articles referred to in the beginning, and with the volumnious recommendations. We do not favor the General Missionary Council of thirty with sweeping authority, we are opposed to more high-salaried retainers than are absolutely necessary for efficient operation, and we do not look with favor upon any plan of organization which places one department of missionary work at the mercy of another. We are of the opinion that no plan proposed should be adopted without considerable modification, and we believe that a plan can be evolved out of the three which would be better than any one of the proposals offered. These suggestions are offered for the consideration of our people.

YOUTH CRUSADE IN NEW ORLEANS

The rally in the interest of the Youth Crusade for the New Orleans area was held at First Church, New Orleans, on Tuesday evening of last week. It was one of the largest and the most representative gatherings of young people that we ever attended in this section. We would say that there were six hundred in attendance and ninety-five percent of them were actually young people. The program was carried through as outlined; the concluding address by Rev. Paul Worley, was in a happy vein and was much appreciated by the audience. We do not undertake to report the meeting in detail because we have agreed to carry a promotional story of this work from time to time.

BISHOP JAMES CANNON, JR.

Bishop James Cannon delivered three forceful and effective addresses to New Orleans audiences last Sunday. He spoke at First Methodist Church in the morning, at First Baptist Church in the afternoon, and at Napoleon Avenue Methodist Church at night. We were not able to be present at any of the services, but those who were, say that he spoke to good audiences, and that he retains the crusader spirit and the courage which has made him the militant champion of Temperance throughout the land. He addressed a group of leaders at the Baptist Bible Institute Monday morning and then left for an address at Hammond that evening.

MR. WILLIAM B. REILY

As we go to press on Monday of this week, Mr. William B. Reily, of this city, is celebrating his eightieth anniversary. On more than one occasion, we have paid tribute to this worthy citizen who without ostentation has scattered sunshine throughout his four score years of life. We have never known a man who, we believe, deserves more richly to be called a man in his own right. He earned the eminence which he has attained, and neither his marvelous business success, nor his noble philanthropies have in anywise warped his soul. We have known him intimately for eighteen years and we salute him as a friend beloved and a good soldier in every worthy cause. We hope that the radiance of the descending sun may linger long upon his honored brow.

Editorial Miscellany

By Dr. H. T. Carley

YOU HAVE TO START BEFORE YOU CAN STOP

I knew a rich man once who, when he was twenty-one years old, with a wife and two children, was refused credit in a country store for a dozen apples that he wanted to give his children at Christmas. The bitter realization of the tragedy of poverty started him on the road to prosperity.

I knew a successful minister once who, when he was eighteen years old, couldn't write his name. With the call to preach came a realization of his need of preparation. He began at the bottom—and ultimately got a degree from an A-grade college. He has been instrumental in giving at least a dozen boys and girls a college education.

I knew a prominent lawyer once who, as a poor boy, had to work his way through school. He got a job as a street car motorman, utilized every day the minutes' wait-over at the end of his run in reading his law books, finally got his law degree from a great university. He built up a big city practice.

I knew a merchant-prince once who began life as a poor country boy. His first job was at a sawmill, rolling sawdust in a wheelbarrow at fifty cents a day. He became the owner of the biggest mercantile business in a big city.

I knew a little boy once whose mother told him to clean up the garden. It was full of weeds and grass. He looked at it and said, "I can't clean up that big garden." His mother said, "Just take it a row at a time." He made a very good job of it.

There are lots of places to go and lots of things to do. If you expect to go anywhere or do anything, it's time to get started.

And don't stop!

METHODISM FACES ITS FUTURE IN CHINA

By Bishop Arthur J. Moore

In another article I have sought to inform the Church of the China Rehabilitation campaign in March and April. The purpose of the Movement, which has been endorsed by the General Conference and the Board of Missions, is to rehabilitate our work in China to such a degree that we can carry on our evangelistic and benevolent activity with efficiency.

The Church at home will not fail to respond in full measure if it knows all the facts. What has happened to our churches and institutions in China? What does the future hold for us? What elements of our work can we rehabilitate now and be sure that our funds will be safely invested? Such questions will be asked by thoughtful persons, and it is our earnest desire to give information on all these and many other points to as many of our people as we can possibly reach.

For that purpose we have planned a series of meetings in as many cities as can be reached in the time available. On the itinerary I will be accompanied by Dr. Y. C. Yang, President of Soochow University; Dr. Z. T. Kaung, pastor of Moore Memorial Church in Shanghai; and Miss Hiu-li Yui of Shanghai.

The Chinese speakers will be able to answer nearly every question the Church may ask. I think it is scarcely too much to say that the world could not produce a stronger team of Nationals than these. Dr. Yang is the outstanding layman of Methodism in China and one of the nation's most distinguished citizens. He has occupied many high posts in the Government but resigned his diplomatic career when his Church called him to the presidency of our great University at Soochow. Our Church in America knows him well. His campus at Soochow is now in the hands of the invaders. He and his entire faculty and student body were forced to flee. After a period of dangerous wandering he reached Shanghai. There he opened up his University in the class rooms of Moore Memorial Church and in an office building. Though without a campus or a building of his own, Dr. Yang has now an enrollment of 1,400 students in the improvised University at Shanghai, and Soochow University is carrying on for the Church.

Dr. Z. T. Kaung is the most eloquent preacher in China and one of the greatest national preachers in any mission field. His great church, in membership, building and equipment, compares favorably with any church in America and the program carried on in its social department by its small army of workers would be astounding to any of our great city churches.

Dr. Kaung achieved world-wide publicity when he baptized and received into Allen Memorial Church Generalissimo Chiang Kai-shek. Madam Chiang had long been one of his most devoted members. Dr. Kaung knows more about the religious experience and ideals of the leaders of China than any other person and can speak with authority concerning the religious aspects of our work there.

Miss Hiu-li Yui was a member of our last General Conference and is now a student in Scarritt College. She has already achieved considerable success as a young educator. She came to America to prepare herself to do Christian work in the rural sections of her native land. Her's is the voice of young China. She can speak of the aspirations of the young Church in a most charming and effective manner.

In the meetings arranged, we greatly desire the attendance of all our preachers and throngs of our people. I urge my fellow-ministers to attend these meetings at any reasonable sacrifice to themselves, to give publicity and urge their people to attend. I am of course aware that in some instances other dates would be preferable, but the schedule we have made is the only one possible under the circumstances. We are confined to the period of March 14th to April 16th because our Chinese [illegible] reach San Francisco on the morning of March 14th, the Board of Missions meets on April 15th, and the Uniting Conference follows immediately after the Board Meeting. During the period at our disposal, we have utilized every available date in view of railroad schedules and the necessity of avoiding conflicts with other events in every period. Pastors and presiding elders everywhere have been wonderfully cooperative, and in spite of handicaps and obstacles we are driving ahead to do the best we can to inform the Church about the need of China.

A schedule of all meetings is here given. With the utmost earnestness, I urge our preachers and people to study carefully. Make a note of the time and place of the meeting nearest you and make your arrangements to attend. To learn about what is happening in China at the present time from the lips of Chinese leaders who have been through the War from the beginning, is an opportunity that should not be missed by any interested or thoughtful Methodist.

ADDITIONAL SUBSCRIPTIONS

Mississippi

Mrs. Sallie West, Caledonia	1
Rev. J. F. Mincy, Ripley	1
Rev. W. T. Phillips, Lula	8
Rev. J. R. Murff, Artesia	9
Rev. H. S. Westbrook, Collins	1
Rev. A. M. Ellison, Jr., Brooklyn	1
Rev. S. P. Ashmore, Woodland	1
Rev. E. M. Sharp, Olive Branch	1
Rev. A. M. West, Kossuth	2
Rev. T. J. O'Neil, Tylertown	8
Rev. A. S. Byrd, Escatawpa	2
Rev. B. M. Lawrence, Heidelberg	1
Rev. V. C. Curtis, Louisville	2
Rev. L. E. Alford, Monticello	8
Rev. G. H. Boyles, Itta Bena	1
Dr. T. T. Box, Chatom, Ala.	1
Mrs. Jane Hooker, Corinth	1
Mrs. Flora Dawkins, Hamburg	1
Mrs. A. S. Page, Sumrall	1

Louisiana

Rev. N. E. Joyner, Minden (By Mrs. Prentiss Lowe)	5
Rev. B. F. Rogers, Shreveport	7½
Rev. D. W. Poole, Tallulah	4
Rev. W. C. Mason, Haughton	1
Rev. J. J. Rasmussen, Mansfield	2
Rev. H. W. Ledbetter, Pioneer	1½
Rev. J. B. Grambling, Bogalusa	1
Rev. H. E. Pfost, Greenwood	3
Rev. R. T. Ware, Shreveport	4
Rev. H. M. Johnson, New Orleans	2
Rev. R. M. Bentley, Bunkie	7
Rev. J. B. Harper, Shreveport	2
Mrs. F. M. Brent, Baker	1

SCHEDULE—CHINA REHABILITATION CAMPAIGN

Accessible to Our Area

March 26, Memphis, Tenn., First Methodist Church.

March 27, Shreveport, La., First Methodist Church.

March 28, Jackson, Miss., Galloway Memorial Church.

March 29, Birmingham, Ala., First Methodist Church.

EVANGELISM

It seems to me that it is time that we in the Louisiana Conference should turn our attention to EVANGELISM. To make a careful survey of the field and see the results of our labours, is an "eye-opener."

The Annual of the Louisiana Conference for last year, shows that twenty-two pastors, with a membership back of them of 6,918, received into the church during the twelve months only 54 on "profession of faith." This same Journal shows that 5 pastors, with a membership of 9,223 back of them, received 389 on "profession of faith," during the same year. This looks like some preachers were having a happy time meeting converted sinners at the altar and hearing them say "I renounce the devil and take Christ." There is no greater joy than this. He, who misses this joy, is poorer by the loss. He, who has this joy, is richer by his experience. I know of nothing that is so heartening to a preacher and congregation than to see sinners come to Christ and be saved.

If a pastor cannot hold a revival, why not get some outside help—but have a revival. I am not a believer in any one method as being the only one. MASS EVANGELISM will still and is still bringing big results. Personal evangelism has

(Continued on [illegible])

Conference News and Personals

PERSONAL AND OTHERWISE
Louisiana Conference

Miss Emma Cammack, Shreveport, makes us glad because of her devotion to the Advocate and we are glad to have one of her spirit as a constant reader.

Rev. J. C. Whitaker, who is doing a splendid work at Logansport, encourages us by his helpful spirit and his kindly messages concerning what we are trying to do.

Chaplain Albert F. Vaughan, of the U. S. Army, who is one of the best beloved members of the Louisiana Conference, has been transferred from Luke Field, Honolulu, to Fort Clark, Texas.

We regret having missed the visit of Rev. J. B. Grambling, Bogalusa, a few days ago. Bro. Grambling was attending the Youth Crusade and we happened to be out of the office at the time of his call.

Dr. A. M. Shaw, who is doing a fine service at Elizabeth, is facing his problems with a brave heart and with the consistent courage and devotion which have marked his ministry throughout.

We appreciate the fine spirit and brotherly message from Rev. L. A. Carrington of Hall Summit. Especially do we appreciate his words with reference to the Advocate: "It is getting better each time."

The District Standard Training School, an annual event for the Shreveport District, was in session last week. There was an enrollment of more than four hundred, the largest in the history of the school.

Rev. W. D. Milton, Lecompte, always gives a good account of himself in every department of his work and he never fails in his appreciation of the Advocate which he says he hopes may be continued in the United Church.

Dr. Dana Dawson's campaign for a new educational building for First Church, Shreveport, has passed the $100,000 mark, which assures the building. It is a great step forward for First Church, and a great victory for Dr. Dawson.

Rev. John Rasmussen, pastor at Mansfield, reports progress in his work and says that he is to have Dr. Robert E. Goodrich, from San Antonio, to assist him in his revival. We appreciate the invitation to visit him during that time.

We learn from outside sources that Dr. Serex, presiding elder of the Shreveport District, used the money earned in his new-subscriber Advocate campaign to make it possible for a number of his preachers to attend Ministers' Week at S. M. U. This we esteem to have been a splendid use of the money.

With sincere sorrow we have learned of the translation of Mr. W. H. Waggoner on February 21. Bro. Waggoner was one of the leading officials of the church at Columbia and one of the most faithful and consecrated men that we have known. We sorrow with his church and family for his untimely going from us.

We appreciate a good letter from Rev. R. R. Branton, of Natchitoches, who writes optimistically of his work and sends us an encouraging report with reference to the recovery of Miss Ruth Moreland, one of his members. Bro. Branton is doing a remarkable work in that little college town of North Louisiana.

The election of Mr. Barremore B. Brown, New Orleans, graduate student of Tulane University, to associate membership in Sigma Xi honor fraternity for Graduate students, is followed by the announcement of his having been granted a fellowship at Massachusetts Institute of Technology. Mr. Brown is the son of Mr. and Mrs. Beverly Brown and the grandson of Dr. and Mrs. George S. Brown, and we congratulate the parents and the grandparents along with the young man himself.

Rev. Howard E. Pfost writes that he is having a busy year. A hearty reception was given him upon his return to Greenwood, his salary was raised $300, he has held one long course training school at Bethany, entertained the District Preachers' Retreat on January 9, and is looking forward to a Bible conference led by Dr. Serex, his presiding elder. In addition to these things he has many and varied activities covering the entire program of the church. We appreciate Bro. Pfost's invitation to visit him.

PERSONAL AND OTHERWISE
Mississippi Conference

Rev. L. E. Alford, whose interest in the care of the superannuate is church-wide, is keeping Monticello charge to the front on the whole program of the church.

Rev. A. M. Ellison, Jr., is happy in his work at Brooklyn and Bond and he is planning a young people's revival at Brooklyn for March 20-26, with Rev. Tom Prewitt, of East End, Meridian, as preacher.

We appreciate a good letter from Rev. B. M. Lawrence, who is now in his first year on the Heidelberg charge. He has not been without some problems of a personal nature, but reports brighter days ahead.

Rev. J. H. Morrow, pastor at Forest, will have the sympathy of many friends on account of the homegoing of his father on the evening of February 25. An appreciation will be published in an early issue of the Advocate.

Rev. Hillary S. Westbrook says that he begins his work at Williamsburg, under promising conditions. He has had an inspiring response from his people, large congregations have attended the services, and he is rejoicing in his work.

Rev. T. J. O'Neil is pursuing the program of the church with characteristic energy and earnestness. In the circulation of Christian literature, he has the loyal assistance of the Woman's Missionary Society, led by Mrs. N. R. Foil.

Rev. O. S. Lewis, pastor at Philadelphia, was in a local hospital for a tonsil operation a few days ago. We are glad to learn that he is now convalescent and that he has been cheered by a visit from his daughter, Miss Ann Stevens, of Birmingham, Ala.

PERSONAL AND OTHERWISE
North Mississippi Conference

Bishop J. L. Decell, of Birmingham, was a visitor in Clarksdale last week, according to a report which comes to our desk. He was the speaker at the Youth Crusade rally.

Rev. V. C. Curtis, pastor at Louisville and a delegate to the Uniting Conference, Kansas City, finds time for every interest and carries through a full schedule of activity in his church.

Rev. S. P. Ashmore, pastor at Woodland, is carrying forward the program of the church in an effective manner and in nothing more effectively than in the circulation of Christian literature.

Mrs. Irene Horton, who has been living at Tupelo, writes us that she is now located at Waco, Texas, and she wishes to keep in touch with her old home through the columns of the Advocate.

Rev. E. M. Sharp says, "We are in the midst of our Youth's Crusade Rallies. The first was held at Amory on Wednesday of last week, where the house was filled in spite of a day of rain, swollen streams, and bad roads."

Mrs. Sallie West writes us from Caledonia, in Lowndes County, that the Advocate has been in her family for many

years and that it has influenced her life next to the Bible. We greatly appreciate her tribute to the paper.

Rev. J. F. Mincy, Ripley, writes that he has been somewhat under the weather on account of rheumatism, but is still able to render service when needed. He says that he has conducted 400 services in Tippah County during the last four years.

Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, reports that collections are coming in very slowly. One presiding elder had not sent his report, and that held up the bookkeeping, and no distribution has been made as yet.

Rev. H. E. Carter, who was superannuated at the last session of the Conference, is supplying Shuford circuit, but still lives at Tillatoba. We changed Bro. Carter's Advocate address at the request of some one who sent us the notice of his appointment. We are sorry to have caused him inconvenience by a change which should not have been made.

Invited speakers for Religious Emphasis Week, February 26-28, and March 1, 5 and 9, at the University of Mississippi, include Dr. Lawrence R. Lowry, of Blue Mountain College; Dr. W. B. Selah, pastor at St. John's Street Church, Memphis; Mr. E. L. Whittington, Memphis Y. M. C. A.; and Mr. T. Walker Lewis, of the Idlewild Presbyterian Church, Memphis.

Rev. W. T. Phillips, always on the Advocate honor roll, reports that he has been well received for his third year at Lula and Dundee. He has been the recipient of personal kindnesses too numerous to mention, has paid $1,600 on the Dundee church, and expects to hold the dedication service some time during the year. The church and parsonage at Lula were damaged by a storm recently and plans are under way for restoring the damage and for making other improvements. We thank Bro. Phillips for his personal word.

EVANGELISM

(Continued from page 5)

always and always will bring results. Use every means at hand to WIN THE LOST to Christ, but get them.

I believe the time is ripe for a Conference-wide program of evangelism. Not one of committee meetings and new boards and surveys, which have no life. We have been at that type of so-called evangelism so long that we have grown stale on the job. Neither am I thinking of evangelism with the children, although that is worthwhile and should never be neglected. I am thinking of evangelism that will bring back preaching for conviction of sinners and backsliders. This does not call into the service of the church a lot of clap-tray methods by men, who are not for the church and her program. Neither will we have to tie on to some stranger who wants a place in our Conference, but we have the men right here in our own Conference, who are ready to do the work as it should be done, if we, as a Conference, will launch out into such a movement.

I believe that we should put at least one good preacher with a good singer into the field at once, with salary paid. Send them out with our prayers and cooperation, to do nothing but evangelize. This one thing, in my humble judgment, would do more to stimulate our forces than anything else.

The answer will come back that we have not funds to pay for such a project. My answer is—project it and let the laymen see that we mean business and they will put up the money.

D. B. BODDIE.

A LAYMAN

Dear Sir: I am enclosing check for Seventy-five dollars in payment of subscriptions to the New Orleans Christian Advocate, to be distributed as follows:

For myself, 25 years, and as I am now past 65 years of age, that is as long as I will probably need it.—The balance of the $75.00 is to be placed where in your judgment the subscriptions will serve the best purpose.

I hope the new readers of the Advocate will get the joy and inspiration out of its pages that I have.

A FRIEND.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The Annual Meeting of the Board of Church Extension, of the Methodist Episcopal Church, South, will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Trursday, April 13th, 1939, a. m. All applications to be considered by the Board at its Annual Meeting must be in the hands of the Secretary on or before March 31th.

T. D. ELLIS,
Secretary.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N, O., LA.

PROGRESS OF THE HOUMA HEIGHTS METHODIST CHURCH

It is always a pleasure to any minister to report the progress of his church, and in this matter, I am truly fortunate, for the church of which I am pastor has made unusual progress in the last few months.

As most of you know, I was appointed to the Houma Heights Methodist Church at last Annual Conference. At that time, we had no church building or church members. Since Conference, we have taken in seventy by letter or profession of faith. The erection of the church has begun, and already we have the foundation laid. This will give you some idea of the material progress of the church, but there is something deeper and of more lasting value that I wish to report.

The membership of the church is composed largely of students and faculty of of the MacDonell School. Their interest and cooperation in the work has been the finest I have ever known. They have given loyally of their means, and those who had no money, gave of their time to the construction of the church. In every sense of the word, it is OUR CHURCH, for we have all had a hand in the construction and program of it.

We will be glad to have any contribution from our friends that they care to make. Most of you are aware of the work that MacDonell School has done in the French territory. The erection of this church is a continuation of that interest in the French field. I am truly grateful to be a part of this program.

Sincerely,
REV. OAKLEY LEE.

There is no talent so useful towards rising in the world, or which puts men more out of the reach of fortune, than discretion, a species of lower prudence. —Swift.



THE MONROE DISTRICT

The first round of quarterly conferences on the Monroe District for the present Annual Conference year has been completed. A spirit of cheerful hopefulness prevails in most charges throughout the district. In making up the budget for the year all charges, except two, continued the apportionments for preachers' salaries at the same as last year. One felt it necessary to make some small reduction and another charge, Bastrop, has made an increase of $300. Only one found it necessary to decrease benevolence acceptance and that by a small amount. Nine charges took the ten per cent increase that is being asked for. In two other charges only one church each failed to take the increase. All the others continue at the same figure as last year. In reporting the amounts for the support of the ministry in the majority of instances the salaries were up to date at the time of holding the conferences. Two or three did not make this fine showing.

According to information that has reached me the following charges reached the quota in securing new subscribers for the New Orleans Christian Advocate, Wisner, Gilbert, Rayville, Gordon Ave., Bonita, Columbia and Bastrop. The last two sent in more than asked. A number of other charges also sent in some new subscriptions. There may be others that secured the full number also.

The Christian Crusade Institute (Missionary Institute) held at Gilbert on February 1st, was well attended. On the evening of the same day a full house heard the same speakers in an interesting program at Bastrop. Approximately four hundred people attended these two meetings. All who attended these institutes throughout the Conference know how well the visiting speakers did their parts. In the Monroe District those who were on the program from among the local workers also acquitted themselves in a creditable manner.

During the last week in January, group meetings in four different centers were held in the interest of the Fellowship of Evangelism. These meetings were well attended by the preachers and people. Rev. W. C. Scott, Conference Chairman of the Commission of Evangelism, and the presiding elder, spoke in all these meetings. The District Lay Leader, Mr. W. B. Clarke, was also a speaker in three of the meetings. Mrs. E. C. Gibson, District Secretary of the Woman's Missionary Society, was with us on the program in two of these meetings. Interest is being shown in this movement.

Attention is also being given to the Youth Crusade. At the District Rally held in the Ouachita Parish High School auditorium, on the evening of Febraury 21st, there were something like one thousand persons in attendance. Good interest was shown.

The people and preachers have been kind in their reception of the presiding elder and his family. The district is very interesting. Rev. H. L. Johns, presiding elder for the past four years, is held in high esteem and left everything in fine condition throughout the district. Not the least of his achievements was the erection of a splendid district parsonage as a home for the presiding elder of this district. This speaks well for his leadership and also for the interest of the people in furnishing their presiding elder with a comfortable home.

February 28 was observed by the preachers of the district as a day of prayer and of devotions for renewing their personal spiritual lives. We are facing the future prayerfully and hopefully.

W. L. DOSS, JR., P. E.

SUNDAY
April 23
•
Voluntary Offering for China
•
Every Methodist Church should share in the Rehabilitation of Methodism in China. The Church always carries on

GRANDMOTHERS PARTY AT CROWLEY

The primary class of the Methodist church school have had a study in "Grandmothers of all the World." The class was divided into three groups and the title of their study was "A Visiting We Will Go." The first group stayed in America. The second group visited "Grandmothers" in China, and the third group the "Grandmothers of Brazil." As a climax to their study course the class decided to have a "Grandmothers'" party. The pupils planned the party themselves, made and delivered their invitations to their real grandmothers, and those who had none living adopted a grandmother for the occasion. The party was held in the primary room of the Sunday school at the Methodist church. When the guests had gathered the children had a program prepared by themselves which included readings, stories and songs. At the completion of the program, refreshments of hot cocoa, heart cookies and mints were served, each child serving their special "Grandmother," Mrs. Estelle Clark Hoffpauer. the guest of her grandsons, was especially honored, the occasion being her birthday anniversary and she graciously stood while the children sang "Happy Birthday" for her. The honor guests included Mesdames Walter C. Bier, Ellis Hoffpauir of Estherwood, W. A. Morgan, L. G. Flowers, George Little. Johnny Blessen (adopted), S. C. Freeze, C. C. Nordyke, John Gault, W. W. Duson, Estelle Clark Hoffpauer, W. F. Brooks. The class numbered about 25 present and the four teachers, Mrs. Joe Griffin, Misses Mable Freeze, Viela Spell and Bessie Toler, made up the balance of the company.

Most of us are firmly convinced that we could make a whale of a success of our life, if we had the time, and a nest-egg of a couple of million.—Nuggets.

DURANT METHODIST CHURCH

The town of Durant was located in the summer of 1858 by the Mississippi Central Railroad, now the Illinois Central. The Methodists did not get located here until 1871. They had service now and then but had no church house until the erection of the beautiful little brick structure which stood upon the same lot now being occupied. Rev. George W. Brown, born and reared in Alabama, was the pastor at the time the first church was erected. The cornerstone was laid in 1871, but the church was not completed until the following year. Before this time for a number of years, the Methodists of the community worshipped at old Wesley Chapel, just west of Castalian Springs, where, through the passing years, they carried on the work of the kingdom, and nearby they found a convenient hillside where they laid away their dead. Upon the erection of the church in Durant most of the members at Wesley Chapel moved their membership to Durant.

The building committee of Durant's first church, it being a nice brick structure, was composed of B. W. Moore, Col. J. G. Hamilton, Capt. Sam Red and R. M. Murphy. The cornerstone was laid by the Masons, and the house was dedicated in 1872 by Dr. C. K. Marshall, of Vicksburg, one of the most eloquent preachers Methodism ever had in this section. John T. Hentz and a Mr. Mahoney were the builders. The house, which was the pride and joy of the little congregation, went up under the watchful eye of the pastor, Rev. George W. Brown. He was pastor here for four years and made a profound impression upon the community, and when he took the superannuate relation in 1890, his friends in Durant built him a comfortable home which was just about completed when the news of his death came. One old record says that Brother Brown served the West community, just north

of Durant, for ten years. Brother Brown's wife was an aunt of the wife of the present pastor in Durant, and an aunt of the DeLoach family in Greenwood.

A number of outstanding pastors who came into the North Mississippi Conference from Alabama in the early days of our Conference, served the Durant church; among that number we find T. Y. Ramsey, Sr., J. F. Evans, S. M. Thames, and perhaps some others.

Among those who meant much to the town and to the church in the early days we may mention Col. S. W. Weems, Col. J. G. Hamilton, J. S. Weatherby, Rev. T. Y. Ramsey, Mrs. E. C. Shine, their children and grandchildren

In the early part of 1914, the congregation felt that a new church house was imperative. They began the agitation for a new house and in the early part of 1915 the cornerstone was laid and the erection of the building pushed with all possible speed. G. B. Ramsey was chairman of the building committee. A full list of members on the building committee is not available but we do find that W. C. Castleberry, N. F. Guess, J. C. Mayfield and W. E. Hays were added to the original committee. R. L. Cooper, B. W. Moore, Capt. F. A. Howell, P. M. Elmore, Dr. R. C. Elmore, and many others stood enthusiastically behind this project and saw its happy consummation. The new house was dedicated on the first Sunday in June, 1919, by Bishop John C. Kilgo. It was a great occasion.

The church was erected during the ministry of Rev. E. Nash Broyles, and was dedicated during the pastorate of Rev. A. C. McCorkle.

A significant statement is made by the pastor concerning the attendance upon the Church School immediately following the opening of the new church. He says: "Our Sunday School is in a flourishing



REV. E. S. LEWIS, Pastor

condition. Our attendance is almost double what it was in the old church." A good remedy for much of the decadence we find in the church today would be to pull down the old, outworn church houses and build new ones.

The pastors who have served the Durant church from 1867 to the present time are as follows, viz: J. G. Carlisle, T. C. Parish, A. R. Hines, G. W. Brown, A. M. Barrington, A. P. Sage, J. S. Carlton, R. P. Mitchell, S. M. Thames, S. C. Stone, J A. Bowen, T. Y. Ramsey, H. R. Tucker, J. T. Moody, J. F. Evans, J. W. Anderson, J. T. Murrah, N. G. Augustus, J. H. Smith, E. S. Lewis, R. G. Porter, L. M. Lipscomb, J. T. Lewis, W. N. Duncan, C. P. Moss, E. Nash Broyles, T. M. Bradley, J. T. McCafferty, A. C. McCorkle, W. L. Storment, R. P. Neblett, C. M. Chapman, S L. Pope, R. G. Moore, J. J. Baird, S. A. Brown, W. B. Baker, J. V. Bennett and E. S. Lewis.

The present membership is 365. The church school has an enrollment of 162, and the Missionary Society has a membership of about 65. This includes a small circle of business women who do not attend the meetings of the main society. Prof. C. H. Carruth is superintendent of the church school. G. H. Odom is chairman of the Board of Stewards, and Mrs. J. G. Montgomery is president of the Woman's Missionary Society. Mrs. Walter Odom, Mrs. E. S. Lewis and Mrs. W. E. Gulledge are the leaders of the three circles. Mrs. Dan Comfort is Adult Counselor for the League. Mrs. Charlotte Cresswell is leader for the Business Women's Circle.

Rev. J. T. Lockhart, who joined the North Mississippi Conference in 1902, was reared here. Rev. G. R. Williams, received on trial in 1927, was a member of the Durant church when he was licensed to preach. Mrs. J. A. Leech, whose husband passed away while pastor at Pickens in 1905, moved here and is still with us, and we have no more appreciative reader of the Advocate than she.

Some not mentioned in this record who rendered golden service to this church throughout many long years were: Jesse O. Lanfair, superintendent of the Sunday school; Miss Cecile Ramsey, Bible class teacher; Mrs. Chas. Hunoldstein, organist and steward; Mrs. Fannie Owen, trustee of church property; Mrs. T. R. King, Sunday school teacher; R. E. Rossen, R. M. Lyon, and others whose names are written in the Book of Life. Mrs. Madge Lipsey is the efficient organist. Miss Maxine Cathey is the Sunday school pianist.

THE INDIVIDUALS AND FIRMS WHOSE NAMES APPEAR BELOW SPONSOR THIS HISTORICAL SKETCH OF THE DURANT METHODIST CHURCH

HOTEL DURANT
PEOPLES BANK OF DURANT
G. H. ODOM
WILLIAM A. BEACON
MRS. C. W. CRESSWELL
O. R. CAMPBELL
CITY TEA & COFFEE SHOP
HOWARD'S—J. M. Howard, Owner
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J. W. NORWOOD
ED MATHIS SERVICE STATION
PIGGLY WIGGLY
LYON & COMPANY
SINCLAIR SERVICE STATION
E. H. EUBANKS
RED "T" SERVICE STATION
BLANCHE HOTEL
THE STYLE SHOP
BROWNE BROTHERS
CALIFORNIA CAFE
M. T. WILLIAMS
O. H. PALMER
A. H. BROWN

A LOUISIANA LAYMAN

Dear Editor: I have been a close observer of your Advocate for more than fifty years. My father kept it for a constant visitor in our home as long as he lived, and when I began a home of my own I made it one of the inmates, and all these years I have enjoyed the spiritual association with laymen and ministers that we have had through its columns. But sometimes I think that the laity thinks and says too little in regard to the life and welfare of the church, and I fear that we are becoming indifferent to the sacredness of Christ and his Church. Let's consider for a moment the Sacrament of our Lord's Supper. Don't you think that when we just pick up a box of crackers and a bottle of grapejuice, to represent the precious body and blood of our Lord's broken body and shed blood, that we are very callous and unmindful of His holy sacredness. A bunch of gamblers or drunkards can go to the same market and get the same commercial goods for their lunch as they pursue their course. How much more respectful it would look on our part if we, as a church, would have these materials prepared, as we used to do, by some sainted housewife who, while preparing them, had her heart and mind fixed on the sacredness of the emblems. We as a church seem to be very conscious of the need of a greater spiritual presence and power than we now enjoy. This need is not caused by the withdrawal of the Spirit. He gave his spirit at Pentecost and it came to stay. It has the office of convicting the world of sin, unrighteousness, and of judgment, and to lead us in the way of all truth, taking the things of Christ and showing them to us. The great trouble today is that we are too much out of the path of a spiritual life. We are prone to substitute a college-bred life for a spiritual birth and life. But in all of our weakness and unfitness the blessed God says: "Draw nigh to me and I will draw nigh to thee." So, if we, as a people, want to enjoy the association of God's spirit, let us go by the way of repentence and spiritual birth, and learn of Him and we will find Him meek and lowly in heart and we will find rest to our souls.

R. C. PURCELL.

Plain Dealing, La.

POPLAR SPRINGS

Dear Dr. Duren: As Charge Lay Leader, may I have the privilege of saying through your valuable paper, that through the ministry and leadership of Bro. G. E. Allan, Poplar Springs Methodist Church is progressing along all lines.

There has been an increased attendance at our preaching services, church school and mid-week prayer meeting.

Our leaders in the various departments are working harmoniously for the upbuilding of the Kingdom.

Our finances are in good shape. All local expenses are paid up to date—overpaid our Superannuate Endowment for the year.

The Youth's Crusade is functioning splendidly. Poplar Springs is furnishing some outstanding young people as leaders in this movement.

God has a plan for every life. Happy are we if we, through Christ, adjust ourselves to His plan. In the end disappointment and despair is sure to those who fail to meet the conditions.

More subscribers for your valuable paper soon.

M. G. MATHENEY.

MORTON CHARGE

Dear Dr. Duren: Please allow me to give some items of interest about the progress being made on the Morton charge. Twelve members have been received into our church since Conference. We have 275 families or parts of families, and each one has been visited by the pastor. Our congregations are therefore increasing all the time. Many material improvements have been made on church and parsonage. The parsonage has been bricked-in underneath and equipped with a new oil range for the kitchen, and new heaters for the living room and bath. The Morton church had a very inadequate heating system. It was paralyzing our winter program. The church gave the pastor permission to remedy it. A Butane gas system has been installed.

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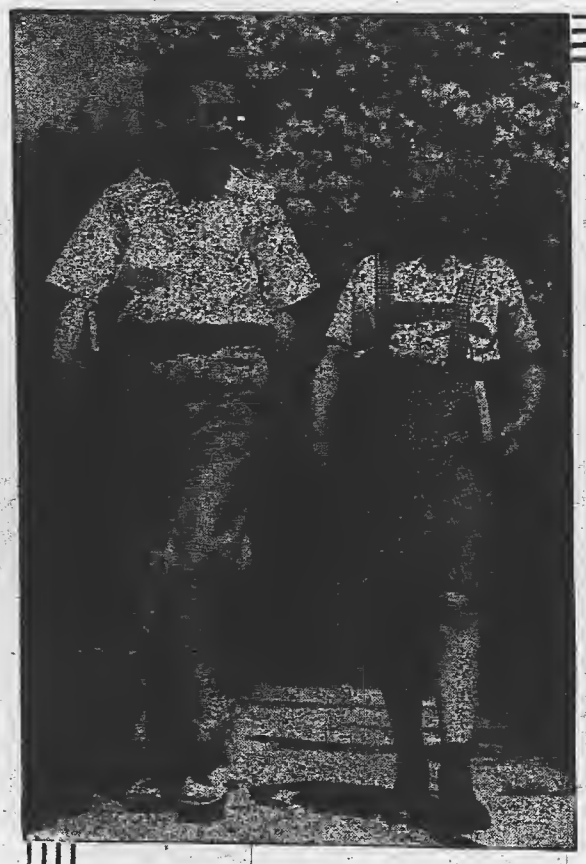
Don't take chances on products you know nothing about or rely on temporary relief when there's need of a good general tonic like time-proven Lydia E. Pinkham's Vegetable Compound, made *especially for women* from wholesome herbs and roots.

Let Pinkham's Compound help build up more physical resistance and thus aid in calming jangly nerves, lessen distress from female functional disorders and make life worth living.

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heaters placed in the auditorium, assembly rooms, and each classroom, at a cost of $465.00. The church can now be heated adequately in the coldest weather.

Our people are in fine spirits. You may look for a full report from us this year.

L. D. HAUGHTON,
Pastor.

REPORT OF THE MERIDIAN DISTRICT MISSIONARY INSTITUTE

The Meridian District Missionary Institute met at East End Methodist Church, Meridian, February 14, with a record attendance. More than two-hundred and twenty-five persons were present from twenty-four of the twenty-five charges of the District. The ladies of the host church did not expect such a crowd and had to make hasty preparation to take care of them for lunch. Though done hastily it was done most efficiently as the group was eager to testify. An excellent program was very effectively rendered. Rev. W. B. Jones, the presiding elder, presided in his usual affable and effective manner. The two ladies on the program, Mrs. L. O. Todd and Mrs. D. L. St. John, gave thoughtful and stirring presentations of the past, present and future part played by women in missions and evangelism. The laymen were ably represented by Mr. W. D. Hawkins and Mr. J. F. Rawls. Those who represented the Conference and the Church at large, Rev. I. H. Sells, Rev. J. L. Neill, and also Mr. J. F. Rawls, stirred the hearts of those present with their warm messages. Their enthusiasm was contagious. One could not listen to them without feeling his spiritual pulse quickened and his faith strengthened. If any doubts had been entertained about the effectiveness of the church's program for enlisting its members in the great campaign of missions and evangelism to which the Church is calling, those doubts would have vanished after listening to these Spirit-filled evangels. The District phase of the work was presented by Mr. W. D. Hawkins, Rev. V. G. Clifford, Rev. T. O. Prewitt and Rev. O. S. Lewis. A resolution was introduced by Mrs. E. B. Key requesting the secretary to write a letter to the National Broadcasting Company commending them for their stand in rejecting liquor advertising from their broadcasts. The motion received unanimous approval.

It is difficult to choose from all the worthwile things that were said those which are most outstanding.. Each speaker said things that deserve preservation and meditation. Mr. Rawls emphasized repentance and experimental religion. Among the many excellent things he said was this sentence, "The Church must stop letting the world set its moral standards." Bro. Neill called attention to the dilligence with which bridge clubs and Rotary members look after their ab-

(Continued on page 13)



FOR A MORE SPIRITUAL EASTER SEASON

The Upper Room

(APRIL, MAY AND JUNE)

All Christendom looks forward to a season of spiritual refreshing at Easter, the high point of the year for all followers of the Master.

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Christian Education

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CHURCH SCHOOL LESSON MARCH 12

By Dr. J. R. Countiss

THE POWER OF UNITED PRAYER

Golden Text: "Prayer was made without ceasing of the church unto God for him." (Acts 12: 5.)

Acts 12: 5-17

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 and When she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hands to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

The Herods were a sorry lot, cruel, conscienceless, greedy of power, willing to serve any government or religion to win prestige and popularity. The grandfather had sought the life of the infant Jesus, the father had beheaded John the Baptist, the son, Herod Agrippa, had slain James the brother of John. Seeing how this delighted the Jewish party, he thrust Peter into prison, piously deferring his execution till after the feast of the Passover. The threatened tragedy brought the church together in unceasing, united prayer, as in the days preceding Pentecost. Their petition was granted and Peter was delivered.

After such a victory, did none remember to pray when Peter was again arrested and sent to his death? Had not Jesus prayed for a deliverance that did not come? Had there not been prayers for Stephen and for James? Thus do questions arise as to the nature, the purpose, and the answer of prayer. True prayer is not in having our way with God, but in letting him have his way with us—not in "working" God, but in bringing ourselves to work with him that he may work through us. Its essence is fellowship, cooperation, unity, the merging of the human with the divine, of the part with the whole. Just what the answer to prayer is or should be may not become clear till we see the larger perspective. No doubt the early Christians deeply mourned the death of Stephen and lamented it as an irreparable loss. Could they have known how many millions would be cheered by his shining face and heartened by his immortal faith and deathless courage, they could hardly have felt that their prayers were unanswered.

As the desires of the human heart are wrought out by the skill of trained hands, so are the purposes of God executed by prepared people. God has abundant power and unfailing resources. He needs only channels or agencies through which to make his power effective. It is through the fellowship of prayer that men place themselves at God's disposal. By united prayer the Christian group creates an atmosphere that overcomes selfishness, corrects prejudices, fortifies the faint-hearted, and strengthens the weak. The prayer of each helps the faith of all. It is good to know that one is not alone, that there are others who worship the same God and seek the same goals. Days of danger are days of strength because the oppressed and distressed are literally driven to unity.

The Christian world of today needs perhaps above all things else to become conscious of its unity. Round the world there are millions who fear God and love their fellowmen, but they have been separated by the forces of evil, divided by racial and national barriers. Under these conditions they are marshalled and drilled to destroy not only material things that God made and called good, but even people for whom Christ died. The powers of evil threaten not the life of an individual apostle, but the existence of all that we have learned to call Christian, or even civilized. Let us pray. Let us all pray. Let us join in unceasing prayer that God may open prison doors, break down walls of separation, smash barriers of prejudice, and bring deliverance to those who are hampered, harried, or shut up for righteousness' sake. There are devout and consecrated individuals in every land and of every race. As individuals, they may not count for much, but as a body united in Jesus Christ their prayers can change the world. Meantime, this larger end will be hastened by united prayer by families, by churches, and by groups for persons and causes immediately at hand.

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Women Queried In 12 States

While so many women are talking about the results of the CARDUI query begun a few weeks ago, the Reporters go on questioning women in other states. Of 1297 CARDUI users visited in twelve Southern cities, 93 percent declared they were benefitted by CARDUI! In Jacksonville the percent was 99! CARDUI is a good stimulator for lagging appetites, and a potent aid to digestion and assimilation. That's the reason its proper use enables so many women and girls to build up physical resistance and thus help avoid periodic pain and disturbances of functional dysmenorrhea due to malnutrition.

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Jackson, Miss. — Mrs. D. M. Forbes, 1471 S. Gallatin St., says: "I had no appetite, was underweight and very nervous. I used Dr. Pierce's Favorite Prescription and it worked wonders for me. I was soon eating normally, rapidly regained my strength, and gained several pounds. I wasn't so nervous and enjoyed life once more." Buy it, liquid or tablets, at your drug store today.

REPORT OF THE MERIDIAN DISTRICT MISSIONARY INSTITUTE

(Continued from page 11)

sentees; while stewards and church members can be absent time after time and no one investigates. Bro. Sells, following Bro. Neill, said, "Bridge club members are missed because their presence is necessary for the carrying on of the game. Church members are not missed because their presence is not necessary. And they are not necessary because they have not been given any responsibility." Many other high points could be mentioned did space permit. The day was one long to be remembered by those present.

A free will offering was taken for the congregation at Enterprise, which has recently lost its new church building. This offering amounted to about forty dollars.

MURRAY COX,
Secretary.

MELLVILLE JOHNSON

Mellville Johnson: Trained thinker, dependable friend, wise counselor; genial, lovable, easily the equal in ability and constructive leadership of any in our conference. He wrought well. Their name is legion who mourn his untimely going. May the richness of holy memories comfort his family, and the hope of the resurrection abide like the presence of a friend in time of need.

JAMES H. FELTS.
Fulton, Kentucky.

CHANGE IN APPOINTMENTS

Bishop J. L. Decell has authorized the following appointment changes in the North Mississippi Conference: C. A. Parks to First Church, Corinth, T. B. Thrower to Grenada, and W. C. Henley to Drew.

W. R. LOTT,
P. E. Corinth District.

COMMITTEE RECOMMENDATIONS

The following nominations have been made to the Uniting Conference for membership on the various committees from the three Conferences of our constituency:

Conferences: F. N. Parker, Mrs. Geo. S. Sexton, Jr.; B. M. Hunt, Ben M. Stevens; V. C. Curtis, John W. Kyle. **Ministry and Judicial Administration:** W. W. Holmes, C. O. Holland; B. L. Sutherland; L. P. Wasson, J. G. Houston. **Membership and Temporal Economy:** Dana Dawson, H. H. White; J. M. Sullivan; Mrs. H. L. Talbert. **Missions:**.....; W. D. Hawkins; J. D. Wroten. **Education:** H. L. Johns, T. L. James; C. A. Bowen; J. R. Countiss, J. G. McGowan. **Publishing Interests:** W. L. Duren, J. H. Carter; W. B. Alsworth, Curtis Youngblood; ..... **Superannuate Support:** .....; .....; A. T. McIlwain, D. H. Hall. **Ritual:** ....; T. M. Brownlee, Mrs. Paul Arrington; .....

No distinction is here made between the Conferences, except that representatives appear in the order: Louisiana, Mississippi, and North Mississppi, separated by semicolons; and where no representatives have been named from any Conference such is indicated by .....

The resolution of the Commission on Church Union provides that no delegate may serve on more than one committee and that representation is that of the church as a whole and not of conferences.

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the Great Man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.

Headache, Bad Breath May Be Your Warning

The sea's thrilling S. O. S. means "Help is needed now!" And, so do most of those headaches, that biliousness, coated tongue, or bad breath which are often signs of constipation.

To disregard these symptoms may bring on a host of other discomforts from sluggish bowels: sour stomach, belching, loss of appetite. See how much better you feel the day after taking spicy, all vegetable BLACK-DRAUGHT. By simple directions, it acts g e n t l y, cleanses promptly, thoroughly.

Its principal ingredient is an intestinal tonic-laxative; imparts tone to lazy muscles. Next time try BLACK-DRAUGHT.

THE NEW METHODIST CHURCH

As Outlined In The

REPORT OF THE JOINT COMMISSION

To The

UNITING CONFERENCE

OF VITAL INTEREST TO THE LAITY AS WELL AS CLERGY OF METHODISM

Will the Official Board of the Methodist Episcopal Church be accepted as a church plan by the other churches?

Will the present Ritual for the Lord's Supper, Baptism, Marriage, and Funeral Service be modified?

Will the Uniting Conference establish a new and separate Board for Women's work?

What plans will be made for Church School Literature? For Young People's Work? For the publication of Church papers?

How will the Board of Education, Board of Church Extension and others be combined and how will the members be selected?

Who will control the Publishing Interests?

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REPORT OF THE JOINT COMMISSION—Just Published—Price $1

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The twenty-ninth Annual Session of the Woman's Missionary Council will be held in Central Methodist Church, South, in Asheville, North Carolina, March 8-13, with Mrs. J. W. Perry, the president, presiding. The meeting will open formally at the night session on Tuesday, and two outstanding speakers are scheduled for that occasion. Mrs. Merle English will address the Council on the timely subject "Women of the New Methodist Church," and Bishop Charles Wesley Flint, of the church, north, will speak on "Serving the Present Age."

Other addresses which are slated are as follows: "The Church in a Bewildered Generation," by Rabbi Julius Mark; "Missionary Women in Oriental Lands," by Mrs. B. W. Lipscomb; "Interpretation of Scarritt College," by President J. L. Cunningham; "The Work of the General Board," by Dr. W. G. Cram; and the "Youth Crusade," by Rev. Paul Worley. The Reverend James H. Straughn, President of the Methodist Protestant Church, will lead the periods of Worship and Meditation, throughout the sessions.

One of the high points of the meeting will be the reports of the World Council meeting held recently in Madras, India. These will be given by the following Southern Methodist women who were delegates: Miss Eva Louise Hyde, Miss Ruby Manikam and Miss Sallie Lou MacKinnon.

The following missionaries who are now on furlough will speak on their work in foreign lands: Misses Margaret Billingsley, Ruth Field, Alice Green, Ruth Diggs, Sallie Lewis Browne, Edna Potthoff, Mary Woodward, Louise Best, Allie Cobb and Dr. Josephine Lawney. The deaconesses who will present the work of the homeland are: Misses Mary MFloyd, Mamie J. Chandler, Bertha Ellison, Mary Ora Durham, Susie Teel and Elizabeth Russell.

The crowning event of the Council Session will be the Consecration Service for the new missionaries and deaconesses who will complete their work at Scarritt College this June. This beautiful and impressive service will be led this year by one of our new bishops, Bishop Clare Purcell.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The conference program committee met March 1st, in the home of Mrs. Paul Arrington, at Petel, to plan the program for the annual meeting to be held in First Church, Laurel, April 4-6, 1939. The conference theme will be "Christianity In Action," and the opening session will be held Tuesday afternoon, April 4th, at two o'clock. The president will give her message that afternoon at three o'clock.

Miss Thelma Stevens, Council Superintendent of Christian Social Relations, will be the special guest. Miss Stevens will be welcomed not only because of her position, but because she is a native Mississippian, having lived in Ethel, and received her education at State Teachers' College. She will speak Tuesday evening and be available for conferences all during the session.

Wednesday evening, Mr. S. Truman Lewis, of State Teachers' College, will be the speaker.

Miss Constance Rumbaugh, of Jackson, formerly Council Superintendent of Children's Work, and now associated with the Fellowship of Reconciliation, will conduct the Bible hour.

Miss Bettie Ridgeway, of Ellisville Junior College, will attend as a fraternal delegate from the Methodist Protestant Church, and will bring a message Wednesday afternoon.

Miss Grace Lee Scott, National Field Worker for the W. C. T. U., will appear on the program, possibly Tuesday afternoon.

Other speakers will be Rev. J. L. Neil, Rev. Irl H. Sells and Dr. H. M. Bullock.

Social features will include a reception following Wednesday evening's session and a drive over the city.

Auxiliaries are asked to instruct their delegates to arrive in time for the opening session and remain through the closing one which will adjourn at one o'clock Thursday afternoon.

Mrs. Paul Arrington and Mrs. D. L. St. John, delegates from the Mississippi Conference, are in Asheville, N. C., attending the meeting of the Woman's Missionary Council. Mrs. Stanley Wilson is attending as a visitor and Mrs. A. L. Brothers as president of the Meridian City Mission Board.

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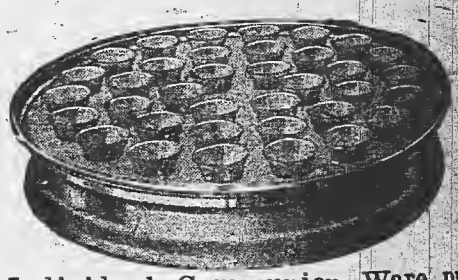
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Monroe District—Second Round

Wisner, March 5, a.m., Conference 2:30 p.m.
Winnsboro, March 5, p.m.
Gilbert, at Beouf Prairie, March 12, Conference 2:30 p.m.
Waterproof, at St. Joseph, March 19, Conference 2:30 p.m.
Mer Rouge, at Collinston, March 26, Conference 2:30 p.m.
Tallulaah, April 2, a.m.; Conference 2:30 p.m.
Lake Providence, April 2, p.m.
Bonita, at Jones, April 9, a.m., Conference 2:30 p.m.
Sterlington, April 9, p.m.
Gordon Ave., April 16, a.m.; Conference, April 19, p.m.
West Monroe, April 19, p.m.
Swartz and Girard, at Girard, April 23,. a.m.
Delhi, at Delhi, April 23, p.m., Conference 4 p.m.
Monroe, First Church, April 30, a.m.
Rayville, April 30, p.m., Conference 4 p.m.
Oak Grove, at Locust Grove, May 5, afternoon.
Columbia, at Grayson, May 14, 9 a.m.
Mangham, at Union Grove, May 14, 11 a.m., Conference 2:30 p.m.
Bastrop, May 21, a.m., Conference 2:30 p.m.
Oak Ridge, at Fairbanks, May 21, p.m., Conference 4 p.m.
Pioneer, at Forest, May 28, Conference 2:30 p.m.

The District Conference will be held in the West Monroe Church on Tuesday, March 21st, opening at 9 a. m., and continuing throughout the day until the business is completed. At 11:15 a. m., preaching services will be conducted by Rev. V. D. Morris, of the Columbia charge. All who have businesswith the District Conference are invited to be present and to present the several causes to be represented.

W. L. DOSS, JR., P. E.

New Orleans District—Second Round

Second Church, March 5, 8:45 a.m. preaching.
Gently, March 5, 7:30 p.m., Quarterly Conference.
Carrollton Ave., March 12, 11 a.m., preaching.
Epworth, March 12, 7:30 p.m., preaching.
Parker Mem., March 19, 11 a.m., preaching.
McDonoughville, March 19, 7:30 p.m., preaching and conference.
Epworth, March 22, 7:30 p.m., Quarterly Conference.
Munholland Mem., March 26, 11 a.m., preaching and conference.
Chalmette, March 26, 6:45 p.m., preaching.
Franklin, March 29, 7:30 p.m., Quarterly Conference.
Second Church, March 31, 7:30 p.m., Quarterly Conference.
Algiers, April 2, 7:30 p.m., preaching.
April 2, 7:30 p.m.—Open.
Chalmette, April 3, 7:30 p.m., Quarterly Conference.
St. Marks, April 5, 7:30 p.m., Quarterly Conference.
Reserve, at LaPlace, March 26, 3 p.m., preaching and Quarterly Conference.
First Church, April 9, 9:30 a.m., with Bishop Smith.
Pearl River, at St. Tammany, April 9, 4 p.m., preaching nd conference.
Slidell, April 9, 7:30 p.m., preaching and Conference.
Bogalusa, First Church, April 16, 11 a.m., preaching and conference.
Bogalusa Ct,, April 16, 7:30 p.m., preaching and Quarterly Conference.
Golden Meadow, April 23, 11 a.m., preaching and conference.
April 23, 7:30 p.m.—Open.
Rayne Mem., May 7, 11 a.m. and 7:30 p.m., preaching.
Covington, at Fitzgerald, May 14, 11 a.m., preaching nd Quarterly Conference.
Covington Mission, at Sun, May 14, 3 p.m.
May 14, 7:30 p.m.—Open.
Houma, First Church, May 21, 11 a.m., preaching and conference.
Houma Heights, May 21, 7 p.m., preaching and Quarterly Conference.
Covington, May 25, 9 a.m., District Conference.
Carrollton Ave., May 26, 7:30 p.m., Quarterly Conference.
Dulac, May 28, 11 a.m., preaching and conferference.
Aldersgate, May 29, 7:30 p.m., Quarterly Conference.
Algiers, May 31, 7:30 p.m., Quarterly Conference.
Port Sulphur, June 4, 11 a.m., preaching.
Rayne Mem., June 6, 7:30 p.m., Quarterly Conference.

District Conference will be at Covington, one day, May 25, 9:00 a. m. to 4:00 p. m.

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SETTLED RIGHT

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The Askings represent the bread-and-butter level of the church's program

The Askings of your church represent your just share in this church-wide program.

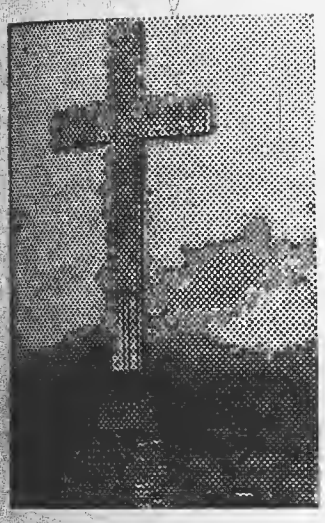
Did Your Church Settle It Right?

Did your church accept in full the Benevolent Askings at the first quarterly conference? If not, the matter is still open. *It may not have been settled right.*

The second quarterly conference represents another opportunity. Raise the question again. Once more face this high privilege and duty of doing your full share in helping to answer your own daily prayer, "Thy kingdom come."

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THE LIVING CHURCH

It is not necessary to make long prayers, but it is essential to be much alone with God, waiting on his will, hearkening for his voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the still hour.

—F. B. Meyer.

THE PRAYER-ROOM TODAY

Save us, O Lord, from the peril of lives which fear the light. Though Thy searching shall awaken us, help us by Thy Grace to submit our thoughts, our affections and our desires to the tests of Love; Thy divine love. And what we thus discover amiss in ourselves, help us to amend. Amen.

—The Religious Telescope.

Vol. 86. No. 11.

NEW ORLEANS, LA.
THURSDAY, MARCH 16, 1939.

LEXINGTON METHODISM

By Rev. J. T. McCafferty

Quarterly Conference Records show that this section of Holmes County, embracing Ebenezer, Franklin and Richland, was in the Yazoo Circuit, Choctaw District, and in 1830, Rev. John Cotton was preacher in charge, and Rev. Wm. Griffin, a great preacher, was the presiding elder.



At a Quarterly Conference held at Ebenezer, on February 27, 1836, Burwell Scott, J. A. James and Robert Walton were appointed a building committee to build a church at Lexington. Rev. J. G. Jones was the presiding elder and Rev. John G. Parker the pastor. The fact that a building committee was appointed to build a church in Lexington, is proof that there was a Methodist congregation in Lexington long before the committee was appointed to build. The church was very likely built in 1840. The first church was built on the south-

(Continued on page 9)

Wallet of the Week

THE CHELIFER, of which there are twenty-three species in England, are distant relatives of the spider. They are equipped with pincers and poison glands with which they capture and kill minute forms of life upon which they feed. When the food supply becomes exhausted the chelifer attaches itself to the leg of a fly and obtains a free ride to a new hunting ground. They are like scorpions without the tail and the largest of them is about one-tenth of an inch in length.

* * *

A TOY LENDING LIBRARY for underprivileged children has been established in the basement room of Grace and Holy Trinity Cathedral in Kansas City, says **Church Business.** The toys are gathered from friends and repaired by a volunteer service. They are then loaned to any child desiring a toy, and they are returned according to a regular library schedule. It is said that toys have been issued to as many as one hundred and seventy-five children on a single Saturday afternoon.

* * *

OUR AMERICAN GRAPEFRUIT seems to be without logical explanation in the names by which the fruit is known throughout the world. Everywhere it is a citrus fruit with a bitter rind and an acid pulp, but otherwise it seems to have no consistent history. In England it was first called shaddock, in South Africa, it is the "Poor Man's Orange," and in Natal it is the pomplemousse, a name which appears to have been accepted without explanation from the thousands of workers who came from the Isle of Mauritius to work in the sugar mills and on the sugar plantations.

* * *

HUGE SARCOPHAGI, said to contain three hundred skulls of important chiefs, are among the archaeological curiosities of Summatra. These stone "Ships of the Dead" are apparently urns for the skulls of the chiefs, and they bear decorative symbols which indicate a crude belief in immortality. The "holy water" and "porridge" bowls are mute witnesses of atrocious cruelties in which the brains of children sacrifices were offered for procuring immortality for the dead. The headdress once worn by the Batak chiefs shows the primitiveness of the art of the period.

THE COLONIAL DAMES of Pennsylvania inaugurated a movement about eighty years ago to provide a trained nursing service for the Indians. They began by placing one Indian girl in a Pennsylvania hospital. Since that time, other chapters of the organization have joined in the work and there are now a score or more of scholarships throughout the country, and those who have graduated are doing excellent work in the Reservation Hospitals where they have been placed.

* * *

FIRES IN THE AUSTRALIAN BUSH are perilous and destructive beyond any forest fire with which Americans are familiar. The forests are of eucalyptus trees, and they bear an oil which ignites with almost explosive suddenness and makes a great flame and great heat. Under the drive of a wind, the flames often travel faster than a horse can gallop; and the roar of the oil-fed flame is made terrible by the crashing of giant trees, some of them two or three hundred feet high, ablaze from the roots to the top.

* * *

THE TWO MOST DISTINGUISHED REFUGEES of the world met in a very unusual and unique proceeding at Princeton University recently. The occasion was that of presenting the annual Albert Einstein Medal for Humanitarian Service to Dr. Thomas Mann, who had been designated for that honor, and Dr. Einstein himself made the presentation. Surely it is a pathetic commentary upon civilization that the greatest scientist of the age and the greatest literary character of the time must find sanctuary in a strange land.

* * *

A STONE AGE VILLAGE has been discovered on one of the Orkney Islands off the north coast of Scotland. The find opens up an amazing chapter in the history of the human race. A part of a beaker found in the ruins indicates that the village existed about 1500 B. C. The people who then lived on the northern rim of Europe were not cave dwellers, but they had commodious stone houses with bed recesses, built dressers and a complex system of drains all of stone. It is estimated that six years will be required for the completion of the explorations of this prehistoric ruin.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

RECEIVERS OR TRANSMITTERS?

Every person reacts in some way to the social and intellectual fashions which are in vogue. Our responses may be widely different, but we react. One becomes a fossilated stand-patter and spends his days removing the flies from the pot of ointment. Another becomes a pliant "yes" man who gallops with the herd. Few indeed become trail-blazers. It is easy enough to speak slightingly of your wife's Easter bonnet, but if you had to make the selection, you would do exactly as she has done, or invite social disaster for the family and for yourself the unanimous opinion that you lack aesthetic perception and perhaps have gone haywire intellectually. The fact is that reactions are dangerous things unless we are sure of our alibis. About a hundred years ago, William Wordsworth said: "Plain living and high thinking are no more," but the fans of the great poet of the out-of-doors do not quote this opinion as an evidence of his intellectual outlook. Men who spend their days in railing against things as they are seldom have great audiences. The interest of the world is keyed to the music of life and hope. One who says "me too" to everything may find himself enveloped in a cloud of dust—raised by the stampede of the herd rather than by traffic. It was observed recently, "We are a nation of receivers. How many of us transmit?" Not the loud-speaker saints count most in kingdom building, but those creative spirits who transmit themselves through the microphone of life.

KEEP THE RECORD STRAIGHT

"No recommendations have been released to the church press and it is altogether likely that some things may not be in form for publication before the Uniting Conference shall convene. There is no wish upon the part of any to withhold information, but it would not be wise to release to the public that which is more immature planning than conclusion."—N. O. Christian Advocate, February 2, p. 4.

"I guess you noted in the New Orleans Christian Advocate of February 2, the statement of the editor that the committee sitting in Jackson decided not to give out their recommendations until the meeting of the Uniting Conference in Kansas City on April 26."—The Southern Methodist Layman, February 24, p. 7.

We said no such thing, we meant no such thing, no such thing was "decided," and no such thing was even discussed. We prefer to be quoted, not interpreted

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THE UNITING CONFERENCE—CONFERENCES

The General Conference is to be made up of one clerical and one lay representative for every 70 ministerial members of the Annual Conference and an additional member for a two-thirds fraction. Delegates elected must be 25 years of age and must have been for four years a member of the Methodist Church. This would give to the Louisiana, Mississippi and North Mississippi Conferences 3 clerical and 3 lay representatives each. The duties and powers of the General Conference relate to the qualifications for church membership and all matters of a connectional nature, rules and regulations for the Church as a whole.

Jurisdictional Conferences will have 1 clerical and 1 lay delegate for 35 ministerial members of the Annual Conference and an additional delegate for a two-thirds fraction. This would give Louisiana and North Mississippi 5 of each, and Mississippi 6 of each. Duties and powers: to elect and retire bishops, fix their residences, fix the boundaries of Annual Conferences, establish Jurisdictional Boards auxiliary to the General Boards, and attend to all matters having to do with Jurisdictional affairs.

Central Conferences relate wholly to territory outside of the United States which are or shall be organized as such.

The Annual Conference is to be composed of 1 layman from each charge in addition to the ministers in full connection. **Lay delegates must be 21 years of age and four years a member of the Methodist Church. Laymen may not vote upon questions which**

relate to ministerial character and relations. Powers and duties will be much as they are now, including election of delegates to the General and Jurisdictional Conferences. It is proposed to give a Committee on Ministerial and Conference Relations, made up of from 6 to 12 Traveling Elders, rather extensive powers as to candidates for admission, the relation, standing and effectiveness of all ministers, the passage of character, and the effectiveness of supplies. The scheme has some values which are obvious, but we do not feel sure that it will succeed.

The District Conference, where ordered, will be composed much as it is now. We fear that its authorization by the Annual Conference may create confusion. We would much prefer Jurisdictional authorization.

The Quarterly Conference, with much the same composition as now, will transact practically the same business, but one proposal leaves it rather ragged, too much is left undetermined as to business and procedure. It will inherit the duties of the District Conference where no District Conference is provided for. One thing that we notice in particular is that the alternate proposal calls for a report as to residence of all members from other charges residing within the charge, and the residence of those living outside the bounds of the charge for which the Conference is being held. This should tend to keep churches better informed as to their members.

Church Conferences are to be composed of all members over eighteen years of age, they may elect lay delegates if ordered by the Annual Conference, and their duties will be more promotional and inspirational than heretofore.

SATURDAY THE DEADLINE

On account of the increased circulation of the Advocate, we find it necessary to make Saturday the deadline for material intended for inclusion in the next issue. This rule is made in order that we may get the paper out on time. It will apply to every contributor and to all material except death notices, emergency matters and very important announcements. Let all our friends take notice. The rule is in effect from this date.

OUR NEW PAPER

About eight thousand of our readers will receive this issue of the Advocate printed on better paper than we have used before. This is in keeping with our promise to make every improvement which conditions seemed to justify. The new paper is slightly enameled and will make cuts clearer, but it is exactly the same weight as the stock which we have been using. We hope that you may like it.

BISHOP DOBBS

A company of nine New Orleans ministers motored over to Sanatorium on last Monday for an hour with Bishop Dobbs. The Bishop is making steady progress toward the recovery of his health, is cheerful and keenly alive to every thing affecting the Church. Those who paid him the little visit felt that they were the real beneficiaries of the happy hour with him.

Editorial Miscellany

By Dr. H. T. Carley

KILL A SNAKE

Mack is one of the elderly darkies on "Hopewell." He drifted in two or three years ago looking for work. We made a trade with him, and he has been very faithful and efficient in the performance of his duties.

Mack has lived in several States and worked at various kinds of jobs. He has accumulated a vast store of worldly wisdom characteristic of colored people, along with complete familiarity with the "signs" and superstitions that play such a large part in the lives of Negroes. He modestly but very emphatically insists, for example, that planting should be done only when the "signs" are right. I have the suspicion, however, that he has periods of uncertainty, for he declared the other day that "Niggers is got de signs and de white folks is got de money."

All his life, by his own confession, Mack had held aloof from religion until last year, when he joined the church, "Travelers' Rest," located on "Hopewell." At the annual revival, he was a "seeker" for several days; then he "came through" triumphantly. The reality of his experience is attested by the fact that it took six men to hold him when he was immersed in the Yazoo. It is further attested by the fact that he has lived a consistent Christian life since his conversion. He is now janitor of the church—a position of responsibility and honor among the Negroes.

Mack takes his religion rather literally. Today while cleaning off a ditch bank he killed a snake—a "blue runner." When I chided him for killing such a harmless and inoffensive reptile, he said: "A snake's a snake. Hit's the fust one I've seen this year. God showed hit to me. If I killed hit, hit was a sign I could conquer all my sins this year. So I killed hit."

Maybe some of the rest of us ought to kill a snake.

THE SAN FRANCISCO MEETING

Rather than go to Kansas City to the Uniting Conference knowing practically nothing of the problems which will have to be faced there, delegates from the Western Jurisdiction met February 16th and 17th, in San Francisco, at Glide Memorial Methodist Episcopal Church, South, to study committee reports already available and hear suggestions from anyone caring to speak. The gathering was called to order by Dr. Walter C. Buckner, of Los Angeles, and the chairmen of the succeeding sessions were: Tully C. Knoles, Julian C. McPheeters, O. W. Auman and John B. Magee. These five men also constituted a Steering Committee and provided the agenda. J. Wesley Hole was the efficient and courteous secretary-treasurer.

The conference was an informal meeting. Invitations were sent all district superintendents in the Jurisdiction, representatives of the Women's Work, and those in charge of special church activities such as pensions, education, missions and foreign language work. Over 100 attended at their own expense. All sessions were public, and all attending were given the right of voice and franchise. A brotherhood of travel plan was operative for Uniting Conference delegates only.

The delegates were in a frame of mind to ascertain facts without coming to conclusions. A studied effort was made to center discussion on Jurisdictional matters and to avoid consideration of general church concern, which belong properly in the Uniting Conference. Exceptions were where an understanding of proposed legislation was needed to properly consider Jurisdictional matters, such as conference boundaries, transfer of ministers and pensions.

The findings, set forth by a committee composed of Grover C. Emmons, Roy L. Smith, Jesse Lee Corley, Ernest W. Peterson, Roy L. Sprague, John D. Crummey and Edward Laird Mills, are as follows:

It was felt that the plan of the Commission relative to the publication of one national Methodist weekly should be enthusiastically approved. Such a church paper should combine three elements: local news, church-wide editorial comment, and contributed articles discussing common spiritual and church problems. This purpose can best be served by a National paper, ably and brilliantly edited, with emphasis on the last two functions, and with Jurisdictional editions containing local news and treating problems of interest to each Jurisdiction. The latter calls for the employment of Jurisdictional editors. Such a set-up will attract a wider circle of readers.

* * *

After a lengthy discussion of the various problems involved in determining conference boundaries within the Jurisdiction, the entire matter was referred to a fact-finding committee, with instructions to assemble all available data and submit it to the delegates of the Western Jurisdiction when they assemble at Kansas City just prior to the Uniting Conference. No specific conclusions regarding boundaries were reached.

* * *

The question of episcopal residences within the Western Jurisdiction affects chiefly the inter-mountain and southwestern regons. In determining it there are many factors to be considered, such as the vast territory which is over one-third the entire United States, the distribution of population, topographical peculiarities, and the location of main highways and railways. All of these matters were discussed and a special committee was appointed to collect relevant data and to report the same to the meeting of the Western Jurisdictional delegates at Kansas City. One consideration which operated to delay final judgment was the fact that the number of Bishops to be assigned to this Jurisdiction was not yet definitely known. This will be determined by the number of Bishops available when assignments are made.

The group gave careful attention to the matter of adequate Jurisdictional representation on general boards and commissions. Should it be on a geographical basis or a membership basis? After a lengthy discussion it was ordered that the Steering Committee appoint a committee of four for the purpose of formulating an equitable plan for presentation to the delegates of the Western Jurisdiction at Kansas City.

* * *

It was recommended to the Council of Bishops that immediately following the Uniting Conference the Bishops shall arrange a plan for the temporary exchange of groups of pastors between the three uniting churches, for the purpose of promoting inter-church acquaintanceship and understanding in advance of the first General Conference.

* * *

Due to the changed conditions brought about by union it has become impracticable to continue the "clearing house" legislation of the Methodist Episcopal Church. The sense of the group is that we give approval to the 2½% assessment for equalization fund as proposed by the Commission, but we request that adequate safeguards be written into the plan to insure the continuance of an amount equal to that now received from the "clearing house." It was very generally felt that as soon as possible legislation should be enacted to provide for a socialization of the pension distribution throughout the church.

It was further resolved that there should be adequate legislation concerning responsibility for men in missions and mission conferences whereby the load should not be carried exclusively by the conference which has given them conference membership.

ADDITIONAL SUBSCRIPTIONS

Louisiana

Rev. N. E. Joyner, Minden	22
Rev. J. D. Nesom, Denham Springs	1
Rev. R. R. Branton, Natchitoches (By Mrs. W. E. Moreland)	9
Rev. E. E. Dufresne, Ferriday	1
Rev. C. K. Smith, West Monroe	6
Rev. F. A. Matthews, Bossier City	1
Rev. W. W. Perry, Mangham	3
Rev. J. F. Dring, Sterlington	4
Rev. O. L. Tucker, Winnsboro	1
Rev. A. M. Wynne, Oak Ridge	4
Rev. G. A. LaGrange, Marksville (Miss Jennie Hardie)	1
Miss Nannie Williams, Oakdale	1

Mississippi

Rev. D. P. Yeager, Bogue Chitto	2
P. J. Albright, McComb	1
Rev. W. C. Newman, Indianola	6
Mrs. R. M. Scott, Hermanville	1
Rev. W. S. Byrd, Escatawpa	1
Rev. V. C. Curtis, Louisville	5
Rev. W. W. Milligan, Duncan	4
Rev. A. W. Bailey, Holcomb	7
Rev. B. M. Lawrence, Heidelberg	1
Rev. M. H. Wells, Edwards	1

WOMAN'S MISSIONARY COUNCIL, 1940, TO NEW ORLEANS

Telegram: "1940 Council coming to New Orleans. Close race with Houston. Thanks for your splendid cooperation.
Louisiana Delegation,
Mrs. George Sexton, Jr., President.

THE MILLSAPS SINGERS, RAYNE MEMORIAL CHURCH, NEW ORLEANS March 15, 1939

Program

Part One.—Adoramus Te, Palestrina; O Morn of Beauty (Arr. from Finlandia—Sibelius), Matthews; Bethlehem Night, Warrell; Oh, Blest are They, Tschaikowsky; Send Out Thy Spirit, Schuetky; Alleuia! Christ is Risen, Kopolyoff; Hospodi Pomilui, Lvovsky.

Part Two.—My Dream is of an Island Place, Cain; My Love Dwelt in a Northern Land, Elgar; I Dream of Jeannie (Arr. by Clokey), Foster; Minka, Russian Folk Song; Vanka 'n' Tanka, Dargomijsky; Mary Wore Three Links of Chain, Zek'l Saw de Wheel, Spirituals—Arr.—Clokey; Roll, Chariot! Cain; "Hallelujah" (The Messiah), Handel; The Lord Bless and Keep You, Lutkin.

Conference News and Personals

PERSONAL AND OTHERWISE
Louisiana Conference

The Advocate makes grateful acknowledgment of the interest and good work of Mrs. Prentiss W. Lowe, who is chairman of the Advocate solicitors at Minden.

We regret to learn that Rev. R. M. Bentley, pastor at Bunkie, has been slightly indisposed from an attack of grippe recently. We trust that brighter weather may bring speedy recovery.

Rev. E. W. Day, pastor at Morgan City, reports that his work is going forward in a satisfactory manner. His salary was raised $200. has been paid to date, and he reports forty-seven at prayer meeting recently.

Rev. H. L. Johns, who is beginning his pastorate at First Church, Lake Charles, reports an impressive list of members received during the first quarter, with the added statement: "Others will be announced later."

Rev. James C. Whitaker, with the cooperation of the Woman's Missionary Society at Logansport, is doing a novel piece of soliciting for the Conference periodical. The Missionary Society is having two copies of the Advocate sent to Bro. Whitaker for use in the homes of his people in an effort to acquaint the people with the paper.

Rev. C. K. Smith, pastor at West Monroe, says that his work is going better than ever before in the history of the church. He is preaching to the largest congregations of his ministry thus far, pastor is getting $3,000 a year, and the finances of the church are two months ahead of the schedule. In addition to this the church is spending several hundred dollars for improvements.

Rev. Fred S. Flurry, who is serving his second year at Pearl River, says that the people of all his churches are manifesting a fine spirit of cooperation and have shown their pastor many kindnesses in a material way. The Pearl River Church is making a new record by paying salaries as they come due. We congratulate Bro. Flurry upon the splendid record he is making in that charge.

Rev. A. C. Lawton and the Missionary Society of Springhill, are doing a very constructive piece of work with newcomers to the charge. Among other things they are sending the Advocate to twenty-five families who have moved in from Florida. West Virginia, Oklohoma and Alabama. We do not know of a more forward-looking gesture, nor one calculated to bring more immediate results than this. Bro. Lawton says that he has 200 Methodist families on his prospect list and has received 60 members since Conference, over half of them by baptism. The large influx of population is due to the erection of a paper mill.

PERSONAL AND OTHERWISE
Mississippi Conference

The Advocate makes acknowledgment of the message of Mrs. Flora Dawkins, of Hamburg. We appreciate her interest and good wishes.

Rev. Dan P. Yeager, Bogue Chitto charge, reports that he is busy and happy in his new field of labor which does not surprise us in the least. Bro. Yeager is loyal to every interest of the church and that includes Christian literature.

SUNDAY
April 23
•
Voluntary Offering for China
•
Every Methodist Church should share in the Rehabilitation of Methodism in China. The Church always carries on

Rev. F. B. Ormond, retired member of the Conference, requests the change of address on his paper from Hattiesburg to Fearn Springs, which means that he is to be there for a time at least.

The Meridian District Conference will be held at Union on May 25th and 26th. Rev. W. B. Jones is the presiding elder and Rev. L. M. Sharp will be the pastor-host. This entertainment of the district conference is another evidence of the hospitality of the good people of Union and their loyalty to the program of the church.

Rev. O. S. Lewis, pastor at Philadelphia, reports improvement following a tonsillectomy, notice of which appeared in this column last week. Bro. Lewis encloses his calendar which carries an itemized statement of his church budget, and which reveals a healthy state of finances in his charge.

Rev. R. H. Clegg reports that the Youth Crusade rally in the Brookhaven District was a success from every standpoint. Rev. W. H. Wallace, Jr., New Orleans, delivered the principal address and the attendance was about one thousand. Miss Jessie Campbell is the newly appointed director of young people for the district.

Main Street Church, Biloxi, is to undertake extensive repairs at an early date. Rev. C. H. Gunn is the pastor. Dr. B. Z. Welch is chairman of the Building Committee, and associated with him are M. H. Dees and Walter Reeves. The repairs contemplated include repairs to the woodwork, the roof, the art glass windows and painting.

PERSONAL AND OTHERWISE
North Mississippi Conference

Rev. Rudolph R. Scott, the new pastor at New Albany and new in the Conference, reports progress, good congregations, forty-four members received since coming to the charge, and a happy pastorate.

Dr. Henry F. Brooks, presiding elder of the Greenwood District, is energetically pressing the whole program of work for his district and with his characteristic spirit of optimism he says, "We are expecting to arrive."

The Greenwood Rally of the Youth's Crusade was attended by approximately 900 young people. The address by Bishop Decell pleased the young people and set forth the interests of the Crusade in a worthy and constructive manner.

Rev. W. W. Woollard, whose pastorate at Rosedale has been both happy and successful, reports that he is well and hard at work. We are glad to know that he is well and we are not surprised to know that he is hard at work.

Rev. J. O. Dowdle writes that his work is progressing satisfactorily at Ruleville, congregations and church school attendance are good, a new heating system has been installed in the church, and he is looking forward to the district conference next month.

Rev. J. D. Wroten, pastor at First Church, Columbus, is putting on a program of repair at the church and parsonage which will involve an outlay of approximately $3,000. This is an indication

of the progressive spirit of the pastor and we appreciate the gracious invitation to spend a day in our old charge.

Miss Mary Colclough, at Starkville, in a personal note to the editor, says that 1938 was a year of much trouble and sorrow in her family due to deaths and illness. We have known this family for nearly forty years. We deeply appreciate them for their character and service and we sympathize with them in their trouble.

Rev. E. P. Craddock, pastor at Southside, Corinth, reports that he is happy in the progress of his church, having just completed an addition to his educational building, received a supply of new church hymnals, and Rev. Archie Stephens, Conference evangelist, will hold a two-week's meeting there in June. We appreciate his personal message to the editor.

Rev. G. H. Boyles, pastor at Itta Bena, says that he is getting the church debt in a shape where he believes it will be possible to liquidate it in full during the year. His young people are joining heartily in the Youth's Crusade and he is to have Rev. W. C. Newman as special preacher during his revival services, beginning the fourth Sunday. The editor appreciates his invitation to visit the church where we began our own ministry.

We note a personal communication that Major Battle Bell and J. S. Billups resigned as trustees of First Church, Columbus, and the Board was reduced from eleven to nine. These are two worthy men and among the best friends that the editor has. No reason was given for the resignation and we presume that it was merely a matter of reorganization. The following were elected as new trustees: T. E. Lott, J. T. Quinnelly, D. E. Fields, and I. M. Lavender.

The Advocate appreciates the interest of Bro. J. C. Robinson, who has moved from Rienzi, R. F. D. No. 3, to Booneville, R. F. D. No. 1, and who says that he does not want to miss his paper.

Rev. W. W. Milligan, pastor at Duncan and Alligator, reports that his wife has been ill for seven weeks, and that necessarily he has been occupied at home with her. We regret to know of her illness and we hope that she may soon be entirely recovered.

PERSONAL AND OTHERWISE

General

Cuts of the speakers in the China Rehabilitation campaign, appearing in this issue of the Advocate, were crowded out last week, and we are carrying them now as a part of the publicity for that campaign.

Friends of Bishop Frederick D. Leete of DeLand, Florida, will be interested to know that he will deliver the baccalaureate sermon at the sixty-eight commencement exercises of Syracuse University in June, the second time in two years an alumnus and Methodist bishop has been chosen for that event. Bishop Leete has recently brought out an interesting book of word studies in the New Testament.

FIRST CHURCH, BATON ROUGE

Dr. Harry Emerson Fosdick's new book, **A Guide to Understanding the Bible,** is being used most effectively in the Wednesday prayer service at Baton Rouge First Church, under the leadership



BISHOP ARTHUR J. MOORE

of the pastor, Dr. J. Richard Spann. Dr. Spann's discussions of the vital points of the various chapters have made an interesting and valuable Bible study. In particular, the study dealing with suffering was decidedly helpful and gripping. Other subjects suggested by the book are the conception of God and man, immortality, and right and wrong.

On February 10, a unique type of service project was sponsored by the Fellowship Class of First Church. A tea was given, to which all members of the church were invited. The guests brought

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

sheets and spreads as a "shower" for the Ruston orphanage. Despite the facts of inclement weather and other benefit affairs the same week, 56 sheets and 11 spreads were received and sent to the orphanage. Obviously, this number does not by any means outfit the institution in new linens, but it is a start. Possibly other groups might be interested in promoting such a project. In the event that this is done, the articles should be of uniform size—72 inches by 99 inches, and white crinkled cotton spreads are specified.

Pre-Easter services will be held April 2-7, with Dr. Grace Sloan Overton, of Ann Arbor, Michigan, as the speaker. Morning services will be devoted to discussions of the Christian home and homemaking, the field in which Dr. Overton is most widely known and skilled. The evening services will be of an evangelistic nature. Plans for the reception of children into church membership, including their preparation for this step, are under way, as part of the pre-Easter evangelistic program.

Mrs. Ford H. Longsdorf, Director of Christian Education, recently taught the course "Teaching Adolescents" in the Dallas District Training School, Dallas, Texas. This was one of the largest classes in the school which offered ten courses.

The February meeting of the Church Board of Christian Education seems to have been somewhat unique. The attendance was 100% of the membership, and all twelve members were on time. This board holds a record for consistently almost perfect attendance, a fact which, coupled with its careful supervision, is reflected in the entire program and personnel of the church school.

"What would I have to give you for just one tiny little kiss?" asked the unwelcome suitor. "A general anesthetic," replied the girl.—Exchange.



THE INSTITUTIONS OF THE CHURCH

By Dr. C. K. Vliet

No "Institutions" of our Church so captivate the imagination and make demands upon the sympathy of our people within the Church as do the General and Conference Boards of Finance, which are responsible for the adequate support of our retired preachers and preachers' widows. We said in a previous article that we cannot neglect one of the institutions of our Church without adversely effecting all. This particularly applies to our aged, worn-out preachers and preachers' widows. Every dollar that any church fails to pay on the benevolent askings means that our retired preachers are deprived of that which they need for the sustenance of life.

Methodism is not fair to itself and to its loyal and faithful preachers until old age security for all Methodist preachers grown gray in the service has been attained. In making this provision for its worn-out workers, the Church should lead and not follow. From the date of its organization the General Board of Finance has been toiling diligently at this task of securing a more adequate support for our Conference claimants—our superannuates and the widows and orphans of our deceased preachers.

The Boards of Church Extension—General and Conference—are two "Institutions" of our Church which have contributed largely to the growth of present-day Methodism. There are literally thousands of churches today that owe their very existence to these Boards. There are thousands of preachers with parsonage homes today that could never possibly have been erected had it not been for the Board of Church Extension. The State provides a school for every child. Our Church should not offer less than a religious ministry for every family. Such ministry requires a place of worship. Hence the Board of Church Extension—to give assistance to needy congregations. The one source of revenue for donation and loans is the collections on the Askings for Church Extension.

The General Conference of 1922, in session at Hot Springs, Arkansas, created two new "Institutions" within our Church, the General and the Conference Boards of Lay Activities. The work of these two Boards has grown by leaps and bounds. No other institution of our Church is contributing so largely to the man-power of our Church.

The task of the Board of Lay Activities is to create a loyal, intelligent lay leadership. The Board of Lay Activities leads in the cultivation and promotion of Christian stewardship; it promotes all of our benevolent interests; it seeks to provide a more adequate support for the ministry; it is responsible for the promotion and development and use of better financial systems in our local churches. These Boards are responsible for arousing our people to a fresh realization of the import of the Gospel of Christ.

(Ed. Note: Next week will appear an article discussing the remaining seven institutions supported by the General Conference Benevolences.)

A SON'S TRIBUTE TO HIS FATHER

My father, John Collier Morrow, was born at Carthage, Mississippi, in Leak county, April 21, 1858. He is survived by his wife, Mrs. Ella Morrow, one son, J. H. Morrow, one brother, Tom Morrow, and two sisters, Mrs. George Manning of Carthage, Miss., and Miss Emma Morrow of McComb, Miss.



DR. Z. T. KAUNG

The life of my father has been a hard one, so far as material resources are concerned. Due to the Civil War and the death of his father in his early youth, he was deprived of an education. For this reason, he did not succeed in life as the world terms success. His life has been one of negation rather than one of aggressiveness. There was one positive element in his life: He stood for the right in every particular. He loved the church and had a deep and abiding faith in God.

During all the years of my life, I never heard my father use an ugly word or take God's name in vain. I never saw him take a drink of liquor. Whatever prejudices he may have had, he certainly did not pass them on to his son. If he ever disliked anyone he kept it to himself. He loved humanity and appreciated the friendship of his fellow citizens.

Around six years ago, he suffered a stroke of paralysis. From that time on, he was almost an invalid. During these years of affliction, he was uncomplaining; patient in suffering and bearing his infirmities like a true soldier of the cross.

Durng the last days of his illness, it was by blessed privilege to be with him almost constantly day and night. Two days before his death, I was sitting by his bedside talking to him. I told him that I loved him; he put his hand to my face and said, "Bless you, my son." At this time, I began to quote the twenty-third Psalm. When I reached that part concerning the valley of the shadow of death, he looked at me with a twinkle in his eye and a smile of understanding. In the early hours of the morning on the day of his death, I said to him, "Papa, Jesus is speaking to you," and I began to quote to him the fourteenth chapter of St. John. "Let not your heart be troubled; neither let it be afraid. Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you." Although life was fast slipping away, he seemed to have summoned his remaining strength to open his eyes, while a smile flittered across his face as though he understood.

Surely no son has been left a richer heritage in eternal values than was left me by my father. His body now rests under the shade of the trees in the bosom of old mother earth, but even as we mourn here, he rejoices in that land that is fairer than day. It shall be my purpose to emulate his virtues and be true to his God, thereby entering the haven of rest at the close of life's day to be with him and other loved ones who have gone on before.

J. H. MORROW.

Jackson District—Second Round

Sharon, at Farm Haven, March 5, 11 a.m. and 1:30 p.m.
Glendale Church, March 5, 7:30 p.m.
Camden Circuit, March 12, 11 a.m. and 1:30 p.m.
Canton Station, March 12, 7:30 p.m.
Bessie Shands Mission, March 15, 7:30 p.m.
Raleigh, at Burns, March 16, 11 a.m. and 1:30 p.m.
Forest Station, March 16, 7:30 p.m.
Bolton, at Bolton, March 19, 11 a.m.
Madison, at Madison, March 19, 4 and 7:30 p.m.
Lena, at Good Hope, March 22, 11 a.m. and 1:30 p.m.
Walnut Grove, at Madden, March 26, 11 a.m. and 1:30 p.m.
Galloway Memorial, Jackson, March 26, 7:30 p.m.
Carthage Circuit, March 30, 11 a.m. and 1:00 p.m.
Carthage Station, March 30, 4 p.m.
Harperville, at Hillsboro, April 2, 11 a.m. and 1:30 p.m.
Millsaps Memorial, Jackson, April 2, 7:30 p.m.
Vaughan Circuit, April 6, 11 a.m. and 1:30 p.m.
Capitol Street, Jackson, April 7, 7:30 p.m.
Fannin Circuit, April 9, 11 a.m. and 1 p.m.
Brandon, at Brandon, April 9, 4 and 7:30 p.m.
Clinton, at Clinton, April 12, 7:30 p.m.
Lake, at Conehatta, April 14, 11 a.m. and 1:30 p.m.
Benton, at Benton, April 16, 11 a.m. and 1:30 p.m.
Flora, at Bentonia, April 16, 7:30 p.m.
Morton, at Morton, April 19, 7:30 p.m.
Greenfield, at Greenfield, April 21, 7:30 p.m.
Mendenhall, at Mendenhall, April 23, 11 a.m. and 1:30 p.m.
Grace Church, Jackson, April 23, 7:30 p.m.
Shiloh, at New Prospect, April 30, 11 a.m. and 1:30 p.m.
Homewood, at Gasque, May 14, 11 a.m. and 1:30
Florence, at Star, May 24, 7:30 p.m.
Terry, at Byram, May 25, 7:30 p.m.

The District Conference will be held at Morton, May 31st—June 1st. The pastors will please have delegates elected and send names to Rev. L. D. Haughton, Morton, and to the presiding elder, not later than May 1st.

T. M. BROWNLEE, P. E.

Progress is the activity of today and the assurance of tomorrow.—Emerson.

LEXINGTON METHODISM

(Continued from page 1)

east corner of the present parsonage lot. The charter members are not available.

On July 25, 1833, Burwell Scott executed a deed to Wm. H. Stockton, and R. F. Owen, Wm. M. Saunders, Allen Wilkinson and Wm. R. Hines, trustees; on said lot a Methodist church was erected. The church faced the south and remained the Methodist church until the present structure was built.

The membership, in due course of time, built a comfortable parsonage west of the church, which remains the home of the pastors until this day.

About 1840, the name of the circuit that included Lexington, was changed from Yazoo to Holmes Circuit, and so remained for a number of years. Later Lexington was combined with Tchula and so listed in Annual Conference Minutes.

At the Quarterly Conference held in Lexington on June 22, 1897, building committee, W. L. Young, Rev. W. W. Mitchell, R. E. Wilburn, W. L. Keirn, P. A. Lindholm, J. W. Jordan, J. E. Page and S. D. Gwin, were duly elected to build a new church. The church was finished in 1897, free of debt and it was dedicated by Bishop Charles B. Galloway on March 6, 1898. This building now houses the present congregation.

Finally in 1903, Lexington was made a station. In 1930, the needs of larger accommodations for the Church School, resulted in the erection of the present Educational Building at a cost of $25,000.00. Rev. J. E. Stephens was the pastor and the building committee was composed of, R. E. Wilburn, Chairman; L. E. Barr, Secretary; and Mrs. J. D. Gwin, W. P. Hammett, Mrs. Geo. S. Beall, Jr., and N. P. Drennan. This building was completed in due time and is one of the most up-to-date buildings of its kind to be found in the North Mississippi Conference.

One of the early faithful members of the Lexington church, was Mrs. Durden. Her activities dated back almost to the founding of the church. When things needed to be done, Mrs. Durden was one to help, or do them herself. After her death, her daughter, Mrs. Sam Gwin, took up the work of her mother and for years has stood by her church in every good word and work. Mrs. Gwin is now in her ninety-third year. She attended the church services regularly until 1938, and after that when weather permitted. Mrs. Gwin is the mother of Mrs. Dr. Hutton, Jackson, Miss.; Mrs. Vick Robins, Vicksburg, Miss.; Mr. Walter Gwin, Greenwood, Miss.; and Mr. Edgar Gwin, one of the leading planters of Holmes county. The pastor could always count on Mrs. Gwin for help in any undertaking of her church.

The following are the officials: Stewards, W. L. Jordan, Chairman; J. W. Latham, Secretary-Treasurer; D. T. Ruff, W. H. Fincher, W. O. Carter, L. E. Barr, J. H. Kier, W. O. Thompson, Joe C. Moore, J. T. Nabors, W. A. Ramsey, T. M. Williams, E. W. Hooker, R. C. Moore, W. P. Hammett and Dr. O. D. Hooker.

Trustees: W. L. Jordan, Chairman; G. S. Beall, Jr., P. P. Lindholm, B. S. Beall, Jr., W. H. Fincher, W. O. Carter and Dr. O. D. Hooker. Church School Superintendent, Roy Lyon; President Woman's Missionary Society, Mrs. Roy Lyon; Epworth League President, R. C. Moore.

The following pastors have served most creditably the Lexington church: 1878-79, Durant and Lexington, J. S. Carlton; 1880, Lexington, George H. Day; 1881-82, J. W. Anderson; 1883-84-85, T. W. Lewis; 1886, D. C. Foust; 1887-88-89, Lexington and Durant, T. Y. Ramsey; 1890-91, J. C. Lowe; 1892, Lexington and Tchula, R. M. Davis; 1893-94, L. D. Worsham; 1895-96-97-98, W. W. Mitchell; 1899-1900, R. O. Brown; 1901-02-03, T. C. Wier and B. S. Rayner, Supernumerary; 1904-05-06, Lexington, R. A. Tucker and B. S. Rayner, Supernumerary; 1907-08-09-10, J. W. Dorman; 1911-12, T. H. Lipscomb; 1913-14, H. G. Henderson; 1915-16, V. C. Curtis; 1917-18, B. P. Jaco; 1919, W. D. Wendel; 1920-21, W. H. Mounger; 1922-23-24, J. W. Ward; 1925-26, E. G. Mohler; 1927-28, A. S. Raper; 1929-30-31-32-33-34, J. E. Stephens; 1935-36-37-38, J. T. McCafferty; 1939, T. H. Dorsey.

Names of pastors prior to dates given are not available. The fiftieth session of the Mississippi Annual Conference was held in Lexington, Nov. 1-7, 1865. At which time this territory was included in the Mississippi Annual Conference. Bishop Paine did not arrive at the conference and Rev. Levi Pierce was elected president, and C. G. Andrews, secretary. At this time Lexington was in the Yazoo District. In the list of appointments, Rev. J. M. Pugh was assigned as presiding elder, and Rev. W. P. Barton, pastor of the Lexington charge.

The late Mr. R. E. Wilburn and Mrs. R. E. Wilburn have been loyal supporters of the Lexington Methodist Church for a number of years. Mrs. Wilburn, very graciously provided the heating plant for the auditorium of the church.

The present membership of the church is 450, well organized in its various departments.

An enlarged and constructive program for the present year is going forward under the able leadership of the pastor, Dr. Dorsey, in cooperation with his faithful people.

"When the Fuhrer thinks of the men and women he has persecuted he does not sleep easy in his bed at Berchtesgaden."—Sir Abe Bailey.

THE INDIVIDUALS AND FIRMS WHOSE NAMES APPEAR BELOW SPONSOR THIS HISTORICAL SKETCH OF THE LEXINGTON METHODIST CHURCH

W. H. FINCHER
T. J. TRULL
FRITZ BEAUTY SHOPPE
HERRMAN INSURANCE AGENCY
J. M. HOFF
WESTERN AUTO ASSOCIATE STORE
HOLMES COUNTY IMPLEMENT CO.
BEALL'S DRUG STORE
THE WELCOME INN CAFE
O. L. ELLISON, Gen. Merchandise
A. JACOBSON, Agent Standard Oil Co.
A FRIEND
I. G. A. STORE
HOLMES COUNTY BANK & TRUST CO.
LEXINGTON ICE & CREAMERY CO.
HOOKER INSURANCE AGENCY
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MORE PARSONETTES

Dear Dr. Duren: The Methodist ministers' wives of the city of Shreveport, have organized themselves into a club known as The Parsonettes.

We have twenty-six members and we meet once a month in the homes.

For the first three months we are studying Unification.

Mrs. Hoyt M. Dobbs was guest speaker at our last meeting.

The meeings are well attended and we feel that much benefit is derived from them.

The fellowship is so much enjoyed, for after all, ministers' wives have lots in common.

Mrs. A. M. Serex is President, and Mrs. George Fox is Secretary and Treasurer.

We now have twenty-six members, with several more to be had.

MRS. GEORGE FOX,
Secretary-Treasurer.

ORPHANAGE DAY

Dear Brother: Easter Sunday, April 9, has been set aside by our Conference as Orphanage Day. The offerings we receive at this time will be our only means of support during the spring and summer months. Our expenses will be heavy during this time, for in addition to the



MISS HSIU LI YUI

cost of operation, a number of necessary repairs must be made.

I wish to thank you for your support of the Home in the past and appeal to you at this time. Please call upon your people for a generous offering on Easter Sunday. Unless we receive at least as much as we did last year, we cannot carry on. The 171 children now in the Home are the responsibility of all Methodists throughout Louisiana, and I am sure a splendid offering will be made, if we will only call upon them. Our children are healthy and happy. They are doing well in their school work and are progressing splendidly in every way.

May I urge that you keep our appeal before your people each Sunday until Easter? Envelopes will be mailed you, and I trust you will be able to send us the best offering in years.

Again thanking you for your help and interest in this great work, and praying God to bless you, I am,

C. B. WHITE,
Superintendent.

FROM GIBSLAND

Dear Dr. Duren: The Lord hath done great things for us, whereof we are glad.

May I speak in behalf of the Gibsland M. E. Church, South, for our godly pastor and his dear wife. Bro. and Sister Selfe have been with us a short while and our hearts are full of love and praise and gratitude for their invaluable services rendered, not only in our church, but town and community.

Every department of the church is growing under their leadership. We covet your prayers that we may continue in the fine spirit manifested, and many souls be saved through the coming year.

Edgar A. Guest expresses my wishes in a very beautiful way.

God grant that we may live upon this earth,
And face the tasks which every morning brings,
And never lose the glory and the worth
Of humble service and the simple things.

A LAYMAN.

CHANGES OF DATES

Dear Brother Duren: Please announce through the Advocate that there is a change in the dates of the Greenville and Greenwood District Conferences. Because of conditions unforeseen when the public announcements were made the two districts now exchange dates. The Greenwood District will meet at Drew, Mississippi, on April the 13th and 14th, and the Greenville District will meet at Greenville April the 18th and 19th.

Sincerely yours,
HENRY F. BROOKS,
Presiding Elder, Greenwood District.

GREENWOOD DISTRICT PASTORS RETREAT

On Tuesday, February 28th, nineteen of the twenty-four pastors of the Greenwood District, together with the presiding elder, met in the Methodist Church at Sidon, with Rev. W. S. McAlilly as pastor-host for our District Retreat.

Meeting at ten o'clock in the morning, under the leadership of Dr. H. F. Brooks, our presiding elder, the meeting was opened by singing three of the great old hymns of the church, after which Rev. McAlilly led in prayer. Rev. S. H. Caffey conducted the devotional, taking a scripture lesson from the sixth chapter of Galatians, and giving some very helpful comments on the seventeenth verse: "For I bear in my body, the marks of the Lord Jesus," after which Rev. T. H. Dorsey, of Lexington, spoke briefly but very



DR. Y. C. YANG

helpfully on the subject of "Consecration." The meeting then was thrown open to any member of the group who cared to speak out of his own heart; or, to make any confession of his failures or short-comings.

At 12:30 the meeting adjourned for lunch and reassembled at 1:15 p. m. After the singing of two hymns and the reading of the 51st Psalm by Dr. Brooks, the entire group gathered at the altar for a season of prayer and consecration.

The meeting was adjourned as the ministers stood in a circle holding hands and sang, "Blest Be The Tie That Binds," concluded with prayer by Bro. McAlilly, our pastor-host.

J. O. DOWDLE.

AN ELECTIVE COURSE ON TEMPERANCE

The May issue of the ADULT STUDENT will carry the first lessons of an elective course for adults entitled "Alcohol and the Christian Life," prepared by Dr. Deets Picket. This elective unit contains eight lessons. The units entitled "The False Road to Fortune," and "Alcohol and the Christian Life," provide material for use during the months of April, May, and June, 1939.

The elective courses being issued in the ADULT STUDENT are growing rapidly in popularity throughout the church. Sample copies of the May ADULT STUDENT can be secured by writing to C. A. Bowen, 810 Broadway, Nashville, Tennessee.

Whether it really signifies bad luck to meet a black cat, depends on whether you are a man or a mouse.—Nuggets.

RISING TIDE OF MISSIONARY INTEREST

By Lucy Gray Kendall

That the tide of missionary interest is rising all over the Church is the opinion of Dr. H. P. Myers, Secretary of Education and Promotion of the Board of Missions, who recently attended missionary institutes held during January and February, in presiding elders' districts throughout the Church.

Dr. Myers bases his belief in the rising missionary tide upon the large and enthusiastic attendance at the different missionary institutes—attendance not only of pastors and presiding elders, but of laymen as well.

In an interview given shortly after he returned to his office at Mission Board headquarters, after a swing round the different institutes, Dr. Myers commented upon the fact that a large number of young men throughout the denomination have evinced unusual interest in the institutes and that they have been eager and willing to take and push the missionary program of the Church in every possible way.

"These younger preachers," he said, "will be the leaders of tomorrow and their enthusiasm for missions will be reflected in their congregations. They are ready right now to put their shoulders to the wheel and push."

Missions—mission study, a school of missions, mission specials, and what the missionary committee should mean to the local church—these were the topics that claimed the attention of those attending the institutes. The full morning session was devoted to the missionary program of the Church and plans were laid and ways discussed to make the Church more missionary-minded. Returned missionaries spoke on the work of the different fields, among them being Dr. Wesley Carr and Rev. C. B. Dawsey, of Brazil; Rev. R. D. Swinney, of Korea; Rev. S. A. Stewart, in charge of Japanese work in Korea; Rev. P. L. Palmore, from Japan; and Rev. H. P. Anker, director of the Methodist Bible School in the Congo Mission.

Speakers from the Woman's Missionary Council, appearing on the program, stressed the work that is being done by the women of the Church on eight foreign mission fields, while representatives from the Board of Christian Education spoke of what that Board is doing to help carry forward the round-the-world missionary program of the Church.

Comments from different leaders throughout the connection indicate that they too have become aware of the rising tide of missionary enthusiasm and are much pleased. "Our people have not been interested in missions because they did not know about missions," they declare. "We are on the right track. Let the people know."

Afternoon sessions at the institutes were given over to the evangelistic program of the Church, while the Youth Crusade held the right of way at the night sessions.

All in all, the missionary institutes of 1939 have been declared to be the finest and best held in the Church in years.

If you watch yourself narrowly, you will not be apt to pay yourself many compliments.—Selected.

A news dispatch from Washington, D. C., says that Senators have been bombarded with ten thousand shingles. We have often thought that the Senate needed a spanking that it didn't get. If, however, the chastisement has been delayed, the provision for the punishment now seems to be ample.

No man nor any body of men is good enough or wise enough to dispense with the tonic of criticism.—Huxley.



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CARGO was created to meet such a challenge. It is a story paper that will bring pleasure—that will stimulate interest and attendance, that will stimulate ambition, arouse ideals, and cultivate Christian attitudes of living.

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CHURCH SCHOOL LESSON MARCH 19

By Dr. J. R. Countiss

INCENTIVES TO CHRISTIAN LIVING

Golden Text: "As he which called you is holy, so be ye also holy in all manner of conversation." (I. Pet. 1: 15.)

I Pet. 3:8-18

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

From exhortation to peaceful and harmonious relations in the Christian home the author turns his thought to the urgency of like happy conditions in the great family of God as comprised in the church. As harmony in the home makes for the fullest development of character in husband and wife, so unity of purpose in the church affords the best atmosphere for Christian growth and fruitfulness. Those who are bound together by a common duty and a common danger must ever find their group loyalty an inestimable asset. Each member is encouraged and protected by every other. If one member suffers, all others suffer with it; if one rejoices, all rejoice with it. The family spirit of affecton, sympathy, and courtesy will spread to the larger circle of those outside and prevent all spite and revenge, such as returning evil for evil or reviling for reviling. Nay, more, it will inspire the children of God to give blessing for cursing that they may themselves be blessed. That is a family characteristic, and none may claim kinship except those who bear the family likeness.

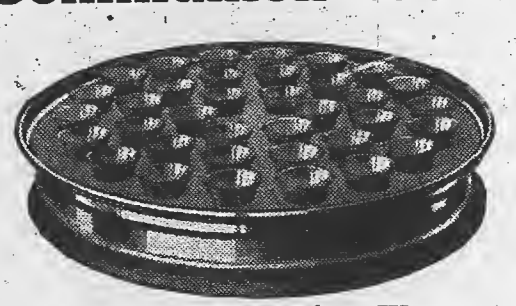
The difference between the Christians and the non-Christians is to be as sharply distinct as the unity of the former. There can be no concord with those whose tongues are evil and whose lips speak guile. The Christian is to go out of the way to avoid evil, striving the while to do good, seeking peace as a goal worthy of his keenest pursuit. Thus happily employed he may walk in confident assurance that the eyes of the Lord are above him and that underneath are the everlasting arms. He is in league with the universe. The very stars fight for him, and immutable law assures him of triumphant victory.

The life of the Christian is not commercialized—not so much of comfort and ease is offered as a reward for so much piety. It may bring to him exactly what it brought to his Lord, with whom he becomes partaker in service, sacrifice and suffering. He is not promised immunity from pain but a guarantee of victory. There is a worse calamity than the endurance of unmerited suffering, such as the penalty of a warped personality, or a seared conscience, or a scarred soul. It is far better that others should believe one guilty than that he should know himself to be so. Likewise it is better to suffer penalty without guilt than to have both, or even to have guilt and escape the penalty of men—none ever escapes the penalty of clashing with God's inexorable law.

The sacred writer ignores the many outward incentives to Christian living, since these are secondary and almost unworthy of mention. There can be no doubt that the man who is in harmony with God is thereby in better relationship with all that God has made or that man has found desirable, but the chief good is ever in spiritual fellowship with the Father and with his children. Therefore, the Christian is not to be swerved from the path of strictest rectitude, but with all frankness and courage he is to confess his faith before false accusers. Such sincerity and integrity will put to shame dissemblers and enemies—and unite the faithful disciple with his glorified Lord in the fellowship of suffering.

While the nations of the earth are arming to the uttermost limit of their resources to enter again on the suicidal course of making the world safe and free by the power of the sword, a strange little man down in India makes empires tremble by non-resistance—and Gandhi is not a Christian. Across the confused nations may we once more hear the voice that cries: "Not by might nor by power, but by my Spirit saith the Lord of Hosts." After all, to be with him and to be like him is incentive enough to justify any cost or sacrifice.

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"WET" SENATOR THROWS "BOMB" IN UNITED STATES SENATE

Ethel Hubler, editor, The National Voice

The big surprise in the United States Senate on January 16, the anniversary of the adoption of the eighteenth amendment, was not Senator Morris Sheppard's dry speech, which was expected, but a DRY speech from one of the WETTEST senators in Washington, Senator R. R. Reynolds of North Carolina! We want to call your attention to some of his startling remarks:

"Liquor is God's worst enemy. Liquor is the devil's best friend.

"There is nothing so thoroughly detrimental to the physical being as is liquor itself.

"I have indulged in drink in the past; but I do not drink now. I have learned better. I know that in the end it stupefies and dulls the mind.

"I am not standing here today in an attempt by words to place myself upon a pedestal of ivory, or clothe myself in raiment of white. I am merely standing here speaking in terms of questions, asking myself and my fellow citizens and colleagues what is BEST for the boys and girls, the sons and daughters, the children of America's fathers and mothers. Thank God, I am not a hypocrite!

"I say as a warning to the liquor interests of this country that if they do not watch their step they are going to have upon their hands here the hardest fight they ever had. . . . Over the radio and in every magazine and in every newspaper that will accept their advertisements they are advertising their liquor . . . GOD'S WORST ENEMY AND THE DEVIL'S BEST FRIEND . . . to the children of America.

"We Democrats have pledged temperance to the American people, and it is up to us to warn the liquor men and let them know the eyes of the American fathers and the American mothers are focused on them."

Friends, these are not the rantings of a "political preacher," or a prohibition editor, but excerpts from an address made on the floor of the United States Senate by a WET SENATOR! It is the greatest speech of its kind since repeal. WE ARE ON THE WAY BACK! Does anybody doubt it now?

—Baptist Standard.

KEEPING STEP

In the days that have been, great were the undertakings and many the accomplishments of those who have labored in the Kingdom of God. But surely no generation has ever had greater opportunities and higher privileges than is ours today. All of which has been bequeathed to us by the faithful ones that we might serve in a larger way. "Others have labored and we are entered into their labors." What shall we pass on?

In keeping with other praiseworthy undertakings, the Louisiana Conference, in launching its larger hospitalization program, is but keeping step with the day in which we live. This is the response on the part of our leaders to the spirit that comes from above to do that which becomes a great Church for its suffering ones. Our Christian civilization has learned that the manner in which it cares for its sick and helpless ones is an effective way of expressing itself to a sinful world. As well as doing that which is most Christ-like, it is extending the field of service for the Church.

(Continued on page 16)

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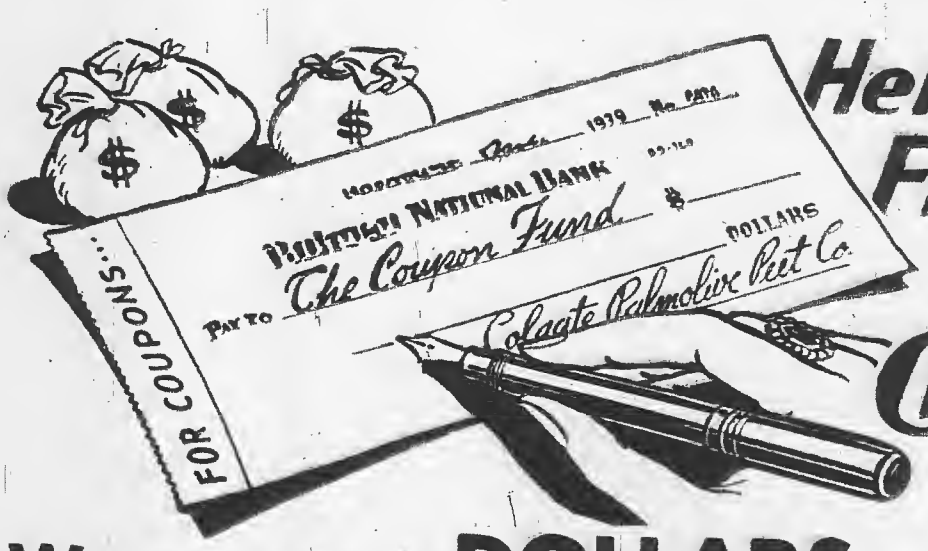
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OCTAGON Soap Chips—Small Size	1
OCTAGON Soap Chips—Large Size	3
OCTAGON Granulated Soap—Small Size	1
OCTAGON Granulated Soap—Large Size (Granulated Coupons count double during 1939)	2
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1.—The amount is limited only by your willingness to help us "turn coupons into dollars."

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3.—There are unlimited numbers of these valuable coupons in the households of this state. Won't you please assist us by sending in your coupons and asking your friends to send us theirs?

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6.—Send your coupons direct to us or give them to the "Coupon Chairman" in your church.

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Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Zone Meeting W. M. S., Is Held at Bethel Church

The Methodist Woman's Missionary Societies, of the Corinth Zone, held their first quarterly session at Bethel Church, Tuesday afternoon, January 31st.

The meeting was called to order by Mrs. A. L. Mills, Zone Chairman.

Opening song, "Jesus Calls Us."

The devotional on "Stewardship of Life," was given by Mrs. W. R. McCormack. The 8th Psalm was read as the Scripture lesson and the verse, "I came not to do my own will but the will of Him who sent me," was brought out as the secret of Jesus' life and of our lives. This period of worship closed with prayer by Mrs. McCormack.

The roll was called and auxiliary count taken, showing each one of the nine societies represented, and a total of 60 members and four visitors present.

The invitation of the Kossuth society to meet with them for the next meeting in April was accepted and Mrs. W. N. Hawkins was elected as a delegate to the Annual Conference in Senatobia.

The program opened with an interesting discussion of the topic: "The Challenge of the Missionary Society," by Mrs. M. T. Lockman.

A group of girls from Biggersville High School sang "Jesus Lover of My Soul," and "Rock of Ages," accompanied by Miss Corinne McCoy. Cecil Green gave the history of these two hymns.

"Scarritt Associates" was the subject of Mrs. Robert Perry's talk, and Mrs. M. W. Green from Gaines Chapel, brought thoughts on "Strategic Points in the Efficiency Aim."

"How to Make Out Reports" was discussed by Mrs. H. R. McKee.

Mrs. L. K. Carlton, District Secretary from New Albany, was guest speaker, bringing out the weak points in the work of the auxiliaries.

The meeting closed with a very helpful consecration service by Mrs. W. R. Lott.

The benediction was offered by Bro. McKee.

Refreshments were served by the ladies of the Bethel Church and a social period was enjoyed.

MRS. W. R. McCORMACK,
Gaines Chapel.

We are glad to hear from Rev. Floyd L. Looney, concerning the auxiliaries on the Mantachie Circuit. There are three societies, one at Mantachie Church which has been organized for sometime, and two new ones at Ozark Church and Shiloh Church respectively.

At Mantachie there are eleven active members. A pledge has been made amounting to ten dollars. They plan to observe "World Outlook" Week in March. At Ozark they have sixteen active members. Since this is a new society no pledge has been made as yet. They have three new subscriptions to the "World Outlook." The Ozark society plans to do a great deal of work on the church building. We are having our first social on Thursday night. The society at Shiloh is also a new one. There are fourteen members. Plans have been made for some constructive work in this society.

Each of these societies plans to send at least one delegate to the Annual meeting in Senatobia in April.

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Dear Friends: Many of you, no doubt, attended the Christian Crusade Meetings which were recently held in each district of our Conference. You heard reference made to the church-wide mission study book, "The Invincible Advance," by Dr. A. W. Wasson. The helps for this book have been prepared by Miss Mabel K. Howell. The Woman's Section and the General Section of the Board of Missions have entered into a new cooperative plan for the study of this book. In order that you may understand the plan thoroughly, I shall quote from a letter received from Mrs. Bourne, Secretary of the Department of Education and Promotion for the Woman's Section of the Board of Missions. "Because of the nature and content of this book, it ought to have wide use. I hope women of the Missionary Societies will encourage Schools of Missions and join with the pastor in promoting one in every church. If a representative group from the Woman's Missionary Society will take this study under guidance of the pastor in a church-wide class, such a study will meet the requirement for one Mission Study class on the Efficiency Aim. **But if a pastor is willing to put on for his church the kind of class we promote for Special Council Recognition, and the members of the Woman's Missionary Society engage in that kind of study with the class, and if such a class meets our requirements for Special Council Recognition, the Woman's Missionary Society may apply for it . . .** Again let me remind you that the Woman's Missionary Society alone may not do this. **It must be a cooperative undertaking.** This need not deter societies from taking the study of their own topics on our approved list in the Missionary Society in addition. A great many do both successfully."

Because this is a new cooperative plan, I wanted you to have it first hand. I am sure your pastor will welcome you into a Church-wide School of Missions. I am hoping that you will study "The Invincible Advance" with the entire church and will take the study of India in your society. They will in no way conflict, because one is a general study of the Missionary enterprise and the other relates that enterprise to a particular country.

With best wishes for fine study classes in the coming year, I am,

Sincerely yours,
MRS. G. W. DAMERON,
Conference Supt. of Bible and Mission Study.

Prompt Help For A Listless Child

Scolding won't help a boy or girl who is listless, dull or cross from constipation. But, here's something that will!

If sluggish bowels have your child headachy, bilious, upset, give him a little Syrup of Black-Draught tonight. Like the original famed BLACK-DRAUGHT, its principal ingredient is an intestinal tonic-laxative. Helps impart tone to the bowel muscles.

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FOR COLDS—Use our Gray's (Menthol) Nose Drops. Small size 25c, large size 50c at your druggist.

In Memoriam

MRS. J. F. BROWN

Some part of heaven must be brighter, since Sister Brown entered its portals. This lovely old saint, who before her marriage, was Miss Victoria Caroline Crawford, was born at Hazelhurst, Miss., September 8, 1858. She united with the Methodist Episcopal Church, South, when she was eight years of age. On December 26, 1872, at her home in Hazelhurst, she was married to J. F. Brown. In 1903 they came to Louisiana, residing first at Pollock then at Selma, for about 30 years. Four years ago—feeling the infirmities of age, and their presence being desired by their two daughters still in Louisiana—they left their home, and since that time have lived, alternately, with Mrs. I. K. Miller, of Elizabeth, La., and Mrs. C. W. Naill, of Monroe.

After an illness of many weeks, Sister Brown passed to her eternal home, from the home of her daughter, Mrs. Naill, in Monroe, at 1 p. m., February 17, 1939, being eighty years, five months and seventeen days old.

Sister Brown was one of the most devoted Christian and loyal church member I have ever known. Visiting her frequently before she went to Monroe, I found her alert and greatly interested in all the affairs of the church, and anxious to get news about the whereabouts and present work of preachers she had known. Her buoyant faith and clear mind refreshed all who visited her. Funeral services were conducted by Rev. J. M. Alford,, of Gordon Avenue Church, Monroe.

She is survived by her husband, Brother J. F. Brown, now 86 years of age; a son, E. O. Brown, Tullos, La.; three daughters: Mrs. I. K. Miller, Elizabeth, La.; Mrs. C. W. Naill, Monroe, La.; and Mrs. O. C. Willis, McNary, Arizona, besides ten grandchildren, thirteen great-grandchildren, and a great company of friends to whom her memory will remain precious until the day of final reunion. Truly, "Blessed are the dead who die in the Lord."

Her Pastor,
ARTHUR M. SHAW.

W. H. WAGGONER

W. H. Waggoner, long time steward and trustee of the Columbia (La.) Methodist Church, entered into rest on February 21, 1939.

He was the son of Mr. and Mrs. J. W. Waggoner, born in what is now the present site of Urania, Louisiana, on June 4, 1872. In 1889 he came to Columbia to enter the mercantile establishment of T. J. Waggoner, his brother. He received a business education in Kentucky and returned to Columbia to enter business for himself in 1899. In the same year he married Miss Rosa McGinnis, who survives him, together with one brother, J. W. Waggoner, of Olla, Louisiana, and two sisters, Mrs. Martha Russell, of Jena, Louisiana, and Mrs. Sara McCartney, of Oak Grove, Louisiana.

Mr. Waggoner was an imminently successful business man, having been continuously in the mercantile business in Columbia for over forty years. He was active in civic affairs, present with finances and influence for every good cause. He was a member of Columbia Lodge 164, Free and Accepted Masons, and was also active in politics, being, until a short time before his death, the chairman of the Board of Election Supervisors, and a member of the Executive Committee of the Democratic Party in Caldwell Parish.

His outstanding contribution, however, was in his example as a Christian in business, in politics, in civic life, and in home life. A class of Sunday school children were once asked to select two or three individuals in Columbia who more nearly than any others lived the Chrisian life. Without exception, W. H. Waggoner was the first choice of each. Such a tribute is not carelessly bestowed. As the chairman of the Board of Stewards and as the Charge Lay Leader, his unselfish devotion to Christ and His Church was a constant stimulus to pastor, officials and membership.

He was a consecrated Christian, a devout Methodist, a loyal official and liberal supporter of his church, a devoted companion, and a faithful friend. To him may truly be applied the words of Scripture: "Well done thou good and faithful servant . . . Enter thou unto the joy of thy Lord."

The funeral was conducted from the church he had loved and served, on February 22, 1939, by his pastor, Rev. V. D. Morris, who was assisted by Rev. R. F. Harrell, Dr. W. L. Doss, Jr., and Dr. G. F. Winstead, local Baptist pastor.

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MRS. J. W. COX

Mrs. J. W. Cox was born in Jackson County, Mississippi, on April 10, 1866. She was the daughter of Rev. John Flurry, a local Methodist preacher. Early in life she accepted Jesus Christ as her personal Saviour and became a happy Christian. Her faith and Christian spirit remained through life the most outstanding features of her personality and character. She was a loyal and devout member of the Methodist Church from childhood. Her faith sustained her through many trials and afflictions. On her death bed she sang many of the old hymns and repeated numerous promises from the Bible as long as her strength permitted. She was thoroughly consecrated to her Lord and felt no fears at the approach of death. She testified that she was ready and willing to go when her Saviour called.

On September 13, 1888, she was married to J. W. Cox. Together they built a pioneer home in the western part of Jackson County. There they reared their family, teaching the children the simple ways of uprightness, loyalty to God, the church, and the Bible. Daily in that home the Bible was read in the family circle and all kneeled before the heavenly Father while each was committed to the care of divine Providence. In 1917 the family moved to Elkhart, Texas, where a new circle of friends was soon formed and new attachments made.

Eight children came into the home: three boys and five girls. All are living except one girl, who died at the age of two years. These children have received a rich heritage from their mother. Her faith, patience, familiarity with the Scriptures, daily walk with God, constant labors, unselfishness, ambition for her children, high ideals, strong determination to accomplish her purposes, these and many other worthy characteristics would make the greatest of men proud to call her mother. Her children shall cherish her memory with reverence and pray for divine grace to enable them to live lives worthy of her and her Saviour.

The end came on January 28, at 10:30 p. m., after many weeks of illness. Her tired frame could no longer hold the great spirit which took its flight in a calm, untroubled manner. She has gone to be with her loved ones and her Saviour. Her body was laid to rest in the cemetery at Elkhart, Texas. Rev. D. W. Waltman, her pastor, conducted the service. She leaves her husand and seven children, one of whom, Murray Cox, is a member of the Mississippi Conference. She also leaves one sister and four brothers, one of them, Rev. S. E. Flurry, being a member of the Mississippi Conference. Her loved ones feel assured that she is at rest and that she is looking for them on the other side of the river of life.

Her son,
MURRAY COX.

KEEPING STEP

(Continued from page 13)

The Christian, in a peculiar way, is concerned in the sick finding a cure. The doctor, surgeon and nurse have to do with that primarily. In many cases the mind and spirit may need the Great Physician. The ministries of the Church of Jesus Christ are not bound to time and place. Many in the hospital are a long way from home, among strangers, with no dear one or friend near, suffering, thinking of those left at home, lonesome and homesick. This is not by any means imaginary but a stern reality. Not many of us have a safeguard against such conditions. Since such is the state of many, possibly as good as we, and maybe better, who would deny them the comforts the Church has to offer them? We might say, "Neither they nor their parents have sinned, but that the works of God should be made manifest in them."

We hope that at the appointed time, or any time convenient, every congregation in our Louisiana Conference, who do not already know, may be given the opportunity of knowing what the Golden Cross is doing in hospitalization, and invited to support it. In this, the beginning of a worthy task, may we find joy in keeping step with the march of our great Church.

J. A. ALFORD.

Nothing great in science has ever been done by men, whatever their powers, in whom the Divine afflatus of the truth-seeker was wanting.—Huxley.

The METHODISTS ARE ONE PEOPLE

BY PAUL NEFF GARBER

The Methodist Book of the Year. It is the story of separation and reunion in American Methodism, from the Christian Conference of 1784 up to the Uniting Conference of 1939. **Price $1.00.**

Here is a handbook which answers a thousand questions about the present and past of American Methodism.

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It furnishes complete and accurate information concerning the causes that led up to the separation in 1844, and the various schemes that have since been proposed and considered for Methodist reunion.

Because it explains concisely and accurately the historical, social, economic and religious background, **and also the plan of union, it is a prerequisite for understanding the proceedings and decisions of the Uniting Conference.** The important historical and up-to-date statistical information which it contains should be studied earnestly by every Methodist—both preacher and layman.

THE METHODISTS ARE ONE PEOPLE records facts as the historian finds them. It is unbiased and without prejudice. It is dependable. Leading authorities in the three uniting branches recommend it to you as a book of exceptional value and timeliness.

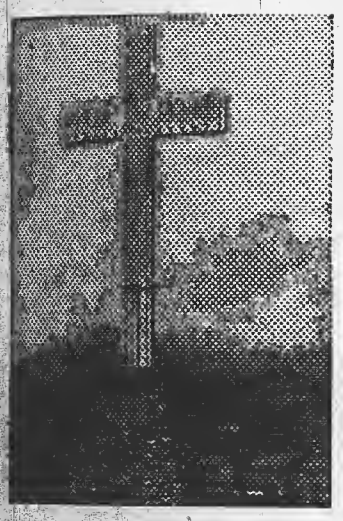
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II. DIVISIONS OVER POLITY.
III. OTHER FACTORS DIVIDE METHODISTS.
IV. THE DARK ERA.
V. FRATERNITY AND FEDERATION.
VI. SHALL THE METHODISTS UNITE?
VII. MAKING THE PLAN OF UNION.
VIII. UNITED METHODISM FACES THE FUTURE.

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Let us learn to thank God in gladness and humility for all great and simple joys, not only for the grace of the Gospel but for the grace of life itself, for the gift of wonder, the joy of discovery and the constant newness of life.

THE PRAYER-ROOM TODAY

Father, I thank Thee for all those who have traveled this road of faith and love before me, and especially for those whom I have known, or by the records of whose life and words I have been blessed. Amen.

Vol. 86. No. 12.

NEW ORLEANS, LA.
THURSDAY, MARCH 23, 1939.

A VANISHED FRIEND

Around the corner I have a friend
In this great city that knows no end;
Yet days go by and weeks rush on,
And before I know it a year has gone,
And I never see my old friend's face,
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine. We were younger then,
And now we are busy, tired men—
Tired with playing a foolish game,
Tired with trying to make a name.

"Tomorrow, say, I will call on Jim,
Just to show that I am thinking of him."
But tomorrow comes—and tomorrow goes,
And the distance between us grows and grows,
Around the corner, yet miles away . . .
"Here's a telegram, sir" . . . "Jim died today!"
And that's what we get and deserve in the end—
Around the corner, a vanished friend.

—Author Unknown.

Wallet of the Week

SHINTO RELIGION, a description of which is given in a very famous book on Japan, is said to be "the easiest religion in the world." The description pictures a pleasant shrine hidden among leafy trees: the worshipper enters and deposits his little offering of two or three cash: he taps the gong to call the attention of the guardian spirit to what he has done, he departs—and that is all. Japan is the answer to the problem of possessing a faith rather than being possessed by a faith.

* * *

AUBURN THEOLOGICAL SEMINARY, which has borne a conspicuous part in the training of the Christian ministry for the past one hundred and twenty years, is to close its doors in May of this year. The institution is Presbyterian and efforts have been made to salvage its prestige and good will, but without success. The effort to merge it with Colgate-Rochester Seminary, a Baptist institution, failed, and the plant, valued at half a million dollars, will be sold and the proceeds used to satisfy the debts of the Seminary.

* * *

WEST CHINA UNIVERSITY at Chengtu has received a grant of $35,000 from the Rockefeller Foundation for new buildings and modern equipment for the University Hospital. Union University, isolated in the recesses of West China and far from the war area, is now the acknowledged educational center of the nation. It is a missionary institution and its support comes from American Baptists, Methodists, and United Church of Canada, the Friends of Great Britain, and the Church of England.

* * *

THE PARTICIPATION OF PHILANTHROPY in the national income, as compiled by President Marts of Bucknell University, would not seem to indicate that the millennium is at hand. It appears that the people of the United States spend eighty-five per cent of their earnings, save twelve per cent and give to philanthropic and benevolent causes three per cent. Only about one-eighth of our benevolent contributions come from persons with an income of twenty-five thousand dollars or over—another proof that philanthropy and benevolence rest upon the shoulders of men of modest incomes and devoted hearts.

THE PARIS TABERNACLE Church and Mission, which was founded by Doctor and Mme. Salliens, has just celebrated its fiftieth anniversary. It is claimed that during the fifty-year period, one thousand three hundred and eighty-four persons have been won to Christ, and that two-thirds of them came from the Roman Catholic Church. An indication of the zeal and devotion of this band is in the fact that many of them have become ministers and missionaries.

* * *

THE INDIAN PAPOOSE strapped on the back of its mother, a common custom among the redskins of the new world, is familiar to every school boy and girl in America. Time has revolutionized the life of the Indian to such an extent that the practice is now but a legend from the savage days. Many of the Navajo mothers of the far West, however, still use the cradleboard for carrying the papoose when they go out to herd the goats and the sheep of the little ranches which they tend.

* * *

THE FOREIGN MISSION WORK carried on by the Disciples Church for 1938, employed one hundred and sixty-six missionaries and eighteen hundred and sixty-one nationals. The missions reported a total membership of 67,719 with 4,521 baptisms during the year. The denomination maintains four hundred and sixty-seven mission schools with a total enrollment of fourteen thousand five hundred and nineteen students. Its ten hospital enterprises gave a total of four hundred and seven thousand two hundred and twenty-two treatments during the year. The total fund from all sources raised on the field was $360,468.

* * *

CHURCHES IN WHICH WASHINGTON WORSHIPED, as recited by tablets on the buildings, or as established from entries in his diary, are said to number thirty-four. Twenty-one of them were either Church of England, or Protestant Episcopal; five were Presbyterian; five were Congregational; and one each were Quaker, Roman Catholic, and Dutch Reformed. The period covers the larger part of his life and the churches are spread over the map of his movements, in war and peace, in public and in private life; and the record reveals a consistent habit of worship.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

IDEALISM vs. NATIONALISM

The situation in that seething cauldron of race hatreds and international conflict, Central Europe, could scarcely be worse. It presents for the world the most distressing outlook of a generation. Our feelings are too much involved to risk dogmatic statements or even an effort at calm analysis of the events. There are doubtless many hidden but real factors of which we are unaware, and there is certainly nothing to be gained by venting our wrath upon any party to the conflict, or by painting a somber picture of the days ahead. The world is enough discouraged without that.

One element of the present situation seems to us to have been left out of account in our efforts to appraise the situation. Written into the treaty of Versailles, it will be recalled, was a set-up of nations upon the basis of the rights and interests of predominating races, and that principle has not worked. We know that the underlying thought and purpose of the scheme were good and we do not think that it has had a fair chance. The break-down simply shows that the inherent rights of mankind cannot be decreed and enforced by blood and iron. Without the deep and abiding recognition of God in the world's life, our international idealisms will remain forever a fiction of the imagination of good men, and the thing now happening will continue until the nations shall be again engulfed in a sea of blood.

From a recent release of the Madras News Service, we take the following quotation which seems to us to express the only hopeful note of the hour now upon us:

"In a new life of John Knox by Eustace Pery, I read this sentence: "It was the Christian faith that, once and for all, transferred man's Golden Age from the past to the future." That Christian faith includes a faith in the ability of the Christian fellowship to grow until it leavens all of society with its spirit. The Christian Church is not simply a refuge for old people and broken people; it is the colony of heaven set down in this disintegrating world. It is a fellowship which will stand together in spite of all the forces which tend to divide it."

MILLSAPS SINGERS

The acapella choir of Millsaps College at Jackson, Mississippi, gave a program of song at Rayne Memorial church, New Orleans, on Wednesday evening of last week. A large audience of enthusiastic friends of the college and of individual members of the choir greeted the singers. The program was well received and was a credit to the college, to Dr. Alvin J. King, the director, and to the choir.

Nowhere outside of Mississippi is a better atmosphere for Millsaps College than at Rayne Memorial church. For the past nineteen years its pastors have been graduates of the Mississippi institution, for the past six years the presiding elder of the New Orleans District has been a Millsaps man, and for fifteen years of the last twenty-two, the editorial management of the New Orleans Christian Advocate has been in the hands of an alumnus of Millsaps College. Whenever Dr. King and his choir see fit to come our way again they may be sure of a cordial and an enthusiastic welcome.

THE UNITING CONFERENCES—THE MINISTRY

Last week we pointed out significant changes recommended as to the Conferences of the New Church. This week we give a similar review of changes affecting the ministry.

Episcopacy. Of course the first change is that the Bishops in the New Church will be elected by the Jurisdictional Conferences—not the General Conference. The transfer of a Bishop from one Jurisdiction to another for presidential or other temporary service can only be done by a request of a majority of the Bishops in the Jurisdiction of the proposed service and for one year. In the Jurisdictions, there will be four Bishops for 500,000 members and an additional Bishop for a two-thirds fraction. This will give the Northeastern 6; Southeastern 7; North Central 6; South Central 5; Western 4; and Central 4. The Bishops will be assigned to episcopal residences, and if their seventieth birthday precedes the first day of the Jurisdictional Con[illegible] they will be automatically retired—the re-

tirement age is seventy, but, as we interpret the recommendation, may continue to approximately seventy-four otherwise. The original assignment of the present active Bishops to the Jurisdictions will be made by the Uniting Conference in order to give to each Jurisdiction its full complement of Bishops.

District Elder. The name is to be changed to District Elder. The term of service is to be limited to six years in any consecutive nine years. During the period of merging the churches, it is recommended that the Bishop continue the District Elder, where it seems to be necessary to the administration, for a longer time than six years, but not beyond the Annual Conference following the First General Conference.

Pastors. It is recommended that the pastor be Chairman of the Official Board, unless the Board elects a Chairman. There are many details not required of our pastors now which will become a direct responsibility according to the recommendations. The most of them look in the right direction, but their force will depend largely upon the District Elder.

Annual Conferences are to be allowed to require a physical examination for admission of preachers on trial. Six classifications or conditions for ordination of Deacons and Elders are proposed. Retired ministers are to be required to report their activities together with the number and the circumstances of their families. No minister can be granted an honorable location, until he arranges his debts to the Publishing House where he has such. No member of the Church is to be at liberty to preach without a license. Local Preachers are to be classified as "Accepted Supplies" and as merely Local Preachers, and they will be required to give a definite and detailed report of their labors to the District or Quarterly Conference.

Judicial Administration. The judicial administration heads up in a Judicial Council which is taken directly from our Church—the only one of the three having such a court of appeal. The Uniting Conference will elect a Judicial Council of five ministers and four laymen, upon nomination of the Council of Bishops, who will serve until the ensuing General Conference. Judicial procedure in the New Church will be more specific and direct and, although the processes are worked out at greater length, we think that our trial procedure may be greatly helped. We do not undertake to digest the material which may cover some thirty pages of the Discipline.

ON MAKING OUT AN INCOME TAX REPORT

By Dr. H. T. Carley

When the soothsayer cried to Caesar, "Beware the ides of March," he was merely warning one man of approaching doom; in a kind of dire prophecy he was foretelling to some millions of Americans the woe that was to be theirs on or about the same dismal date.

It would seem that the wise men who run this government, or endeavor to do so, would have had sufficient acquaintance with literature, especially the Shakespearean masterpieces, to keep them from setting March 15 as the due-date of the income tax report. The ides of March! If they did know but did not care, may the ghost of Caesar haunt them for a thousand years!

As if the fateful date were not enough to chill the blood of every free-born man, the experts who have drawn up the income tax report forms have completed the job. We hazard the guess that not more than one average citizen out of 120,000,000 could fill out correctly one of those blanks if all the contingencies provided for should occur in a given case. The proverbial Philadelphia lawyer would have a hard time finding his way around in the internal revenue department at Washington. To be sure, an instruction sheet goes with the blank—but it is harder to understand than the blank itself.

Well, with the ides of March staring us in the face, we spent quite a spell making out a report. First, as we used to do when taking an examination in school, we read all the questions carefully; and, as in that case, they meant very little to us. Then we read them again, very carefully. A kind of dim, uncertain light began to appear in a few spots—very dim and very uncertain. We took pencil in hand, and began to figure. Whenever we found what seemed to be a result, we put it down, not knowing what to do with it, but hoping it would come in handy sometime. Some figures we added and some we subtracted—and some we didn't know what to do with. To be sure we were right, we went over the whole thing again—and found we were wrong. So we added where we had subtracted, and subtracted where we had added. Then we divided by 2—and went out and picked a pansy. It was a beautiful flower. (But we mustn't get off on flowers with an income tax report pending.) So we figured far into the night.

The next day we consulted a learned friend who has had much experience in such matters. In a little or no time he had it worked out correctly—no income, no tax. We knew that all the time, but we didn't know how to say it.

It is strange how some people worry about nothing.

DAY OF COMMUNION AND PRAYER

By Bishop John M. Moore

Methodism in America is approaching its greatest event. The three Churches have solemnly and conscientiously agreed to become one. They await only the production of the governmental structure through which the new organization can function to inaugurate in full force and life the activities and movements of this great Methodist Church. Already able committees under the leadership of the Joint Commission on Church Union have prepared harmonizations of the various sections of the three Disciplines and the members of the Uniting Conference will have them in hand for their thorough study more than six weeks before they are called to act upon them. No more serious work was ever done by groups of diligent,capable, faithful persons than has been done by the members of these committees. They sought and found the way of harmony, of right, of efficiency, and of mutual regard in the spirit of the Church they love and the God they worship.

The acts of the Uniting Conference at Kansas City, opening April 26, will be the acts of nine hundred delegates, but vastly more. They will be the acts of three vigorous denominations made up of eight million Christian communicants, and a constituency of twenty million souls. God only knows all that is involved and the outcome of this vast movement. One hundred and fifty-five years of Methodist history and centuries of future service by a divinely led people are being brought together into a great mobilization for the redemption of the human race. Momentous possibilities lie in the decisions and actions of this Uniting Conference.

The Uniting Conference is to be immensely more than an assembling of structural parts of an ecclesiastical polity. That would be and is of tremendous significance and of far reaching importance. But this conference is fundamentally a Council of Christianity. Union is not the end; it is only the means and the process. Christianity is the end; a finer, more forceful, and more competent Christianity in and through the Methodist Church. This union is Methodism's response to this nation's cry for a revival of religion, a revival of interest in religion, of concern for religion, of experience of religion, and of an application of religion. The Bishops' Crusade, the Youth Crusade, the Crusade for Evangelism, are all the outreaches of this same great spirit and movement toward the accomplishment of the same great ends. Methodism is on the march, and only God has set its goals.

The Uniting Conference is too epoch making to Methodism, to Protestantism and to Christianity in this country and in the world for any Methodist not to participate in it, in thought, spirit and soul. To that end, Sunday, April 23, has been designated as a day of communion and prayer. All pastors and congregations are insistently invited to make much of the occasion. The Church-wide observance of such a day of intelligent meditation upon the deep meaning of this great Christian movement, a prayer for God's guidance of that great assembly, and of communion through the Holy Sacrament of the Lord's Supper would bring a new spiritual life into American Methodism. April 23 may be made the outstanding spiritual date of the Methodist calendar for 1939.

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RICHMOND-PETERSBURG EVANGELISTIC CAMPAIGN

By Bishop W. W. Peele

Doubtless there are some people throughout the church at large who are interested to know the results of the Evangelistic Campaign carried on in Richmond-Petersburg, Va., February 12-26. With this thought in mind, I am glad to report that the meeting was, in my opinion, very remarkable in many respects. Conditions are such today that it is not easy to make a religious impression upon an entire city, particularly one as large and as conservative as Richmond. I am of the opinion, however, that this was accomplished to a remarkable degree during and following the revival campaign, as people everywhere, on the streets, in the offices, in hotels, and other public places were and are talking in terms of the revival and the place of the church in the life of a community.

There were certain features of this revival that to my mind added greatly to the splendid results. Services were held twice daily in the forty-eight participating churches, and in this way the local organizations received new life and a higher appreciation of the place of the church in Christian living. Also, the unchurched came to the altars of the church for prayer and repentance and in this way were brought in through the church rather than through a meeting held in some auditorium or other central place. To my mind, this method has the advantage of connecting those who are received immediately with some group within the church which is essential to the conservation of the revival effort.

It was, also, demonstrated that the gospel still has the power to save people from the vilest of sins. Drunkards, thieves, and persons in torn and split families were, through personal contact, brought to the services and there found Christ as their personal Saviour. Again it was demonstrated that the power of the gospel is seen best when it is thrust out amid the wrecks of life. Personal visitation by the pastors and visiting ministers had a large place in the final results. While the unchurched people no longer flock to the churches during revival meetings, still personal contacts with them avail in bringing them to the services where they come under the influence of the gospel. There is no doubt but that personal work in connection with the public services is the most fruitful method of evangelism today.

Thorough preparations on the part of the presiding elders and the local pastors and the faithful work of the visiting ministers, who gave themselves unceasingly and with great commitment to the task undertaken, were large factors in the wonderful results of the meetings. While I am thoroughly committed to educational evangelism, knowing full well that only through constant, sustained, evangelism, will the church carry on a thorough program of evangelism, I am more and more convinced that special revival efforts are essential to a completed program of evangelism. It is a background for gathering in many persons who can never be reached in any other way. It gives new life to the church and when properly carried on has an educational value in the life of the church.

I am certain, therefore, that these meetings in Richmond, Petersburg, and vicinity were most effective and will have far reaching results. God only knows what harvest in good may finally be realized. More than 1200 have been received into the churches. Bishop Selecman and Dr. Denman gave fine leadership in this entire movement. It may be that such cooperative efforts on the part of a group of churches in various communities will start a conflagration in spirituality that will move throughout the church.

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Miss Laura Brown, in requesting the change of address for her paper, takes the time to add a word of appreciation which is gratefully received.

Rev. J. C. Price, pastor at Pleasant Hill, reports normal progress in his work this year despite the fact that he has been somewhat handicapped by bad weather during the winter.

We appreciate the generous word of commendation of Miss Nannie Williams, of Oakdale, who has been a reader of the Advocate for many years. We trust that she may enjoy it for many years to come.

Bro. S. W. White, of Eros, pays tribute to the Advocate and its ministry in the church which greatly encourages us in our efforts. We thank Bro. White for his kindly words.

Rev. B. C. Taylor, Homer, reports good progress and he himself shows a fine spirit in carrying forward the program of work at Homer. We congratulate Bro. Taylor on the good success of his work in that charge.

Mrs. T. W. Beville, Route 3, Bernice, expresses her intense interest in the Advocate and its weekly messages, and we trust that she may find it no less helpful in the weeks to come than it has been in the past.

Rev. J. A. McCormack, Abbeville, says that he is delighted with his new pastorate and that everything is going well. No preacher in the Louisiana Conference renders a more consistent service or does a better quality of work than he.

A recent issue of the calendar, First Church, Shreveport, carries a list of 88 names of persons who received credit in the training school for Christian workers recently held for that district. Nine courses were offered in the school.

Rev. Frank A. Matthews, pastor at Bossier City, has begun work on the improvement of his church. It is to be redecorated inside, repainted on the outside, and the work will cost around $1,000. Bro. Matthews, who is doing work in Centenary College, reports good progress on his charge.

Rev. R. H. Staples says that church and church school attendance at New Iberia has increased steadily this year. He has received 19 new members and has a prospect list of nearly a hundred. His revival begins in April. His people have been wonderfully kind to him and have responded in a remarkable way.

The many friends of Mrs. S. M. Collins, of Monroe, will sincerely regret to learn of her recent misfortune. A short time ago she had a fall which resulted in a broken hip from which she will be confined to her bed for something like six months. Of course her friends will desire to remember her in the time of her affliction.

Rev. Guy M. Hicks, pastor at Trinity Church, Ruston, announces that Bishop A. Frank Smith will conduct a series of evangelistic services in his church the week preceding April 2 and at 3:30 in the afternoon of April 2 will dedicate the church. Many friends throughout Louisiana will be interested in this occasion and will share heartily in the joy of the great achievement.

Miss Mary Searles, of Baton Rouge, and a student in the University of Louisiana, has been elected to the scholarship fraternity of that institution. This is a local organization which is now applying for a chapter of Phi Beta Kappa, national fraternity. This election is a remarkable achievement and the friends of this worthy young woman will be delighted to know that she has received such recognition.

Mississippi Conference

Mrs. A. L. Jones, formerly of Picayune, has moved to 315 West Almeria Road, Phoenix, Ariz., whither the Advocate goes to keep her in touch with the homefolks.

Rev. Morrell H. Wells, of Edwards, adds a word to a business note which makes our editorial burden a little lighter, for we know that he means it when he says, "We believe in the paper."

Rev. Fleet J. Jones, pastor at Satartia, sends a message regarding the editor and the Advocate, for which we thank him. We hope to maintain throughout the years his good opinion.

Mrs. W. W. Irby, Poplar Springs, Meridian, seasons a business note with a good word for the paper and for courtesies extended to her. We acknowledge with thanks her words of appreciation.

Mrs. C. C. Griffin, whose late husband was a superannuate member of the Mississippi Conference, has moved from Crystal Springs to Summit, which will be her home for the future.

Rev. H. E. Raley, pastor at Bay Springs, reports a great revival at Stringer church in which he had the assistance of Rev. J. O. Ware. There were five additions on profession of faith and the work of the charge is going forward in a splendid way.

Mrs. R. M. Scott, who is now approaching her ninetieth birthday, expresses her feeling with reference to the Advocate in a message which we share with our readers: "Thanks be to God for his mercies to me and that I am still able to read the dear paper, for my eyes and health are fast failing me."

North Mississippi Conference

Rev. C. A. Parks, recently assigned to First Church, Corinth, has been well received and he is happy in the prospect of a great pastorate in that very important charge.

Rev. Rudolph R. Scott, pastor at New Albany, reports a good missionary institute in his church on Thursday of last week. Both the program and the attendance were good.

Mrs. Melville Johnson, whose recent sorrow has been reported in these columns, has moved to Batesville, where she will make her home in the future. Her friends will be interested in knowing where to address her.

A card from Rev. R. P. Neblett reports the death of Mrs. F. G. Roberson, the oldest member of the North Main Street Methodist Church, Water Valley, on March 7. She was ninety-two years old and a charter member of the church which was organized in her home in the early nineties by Rev. T. B. Clifford.

Rev. W. C. Newman, who is doing a splendid work at Indianola, writes that he is within $1,800 of the full payment of a debt on the church and he expects to clear the entire amount in a few weeks. He has received 68 members into the church in fifteen months, and attendance at all services has reached a new high; parsonage has been redecorated; the church building has been improved; and the finances of the church are in the most satisfactory condition experienced in years. In a pre-Easter campaign and a training conference Rev. Roy Grisham, Mrs. C. A. Parks, Rev. W. R. Hammontree, and Rev. W. L. Robinson will assist him

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General

Dr. Albert Bevan, President of Colgate-Rochester Divinity School, will deliver

the Cole lectures at Vanderbilt University during the week of the program of the Rural Church and Community conference, April 17-21. Dr. Bevan, a minister of the Baptist Church, is one of the ablest and best known ministers of the country. His general theme will be that of remaking life in its various personal and social aspects.

Dr. E. H. Rawlings, a member of the Virginia Conference and long associated with the Board of Missions, died in Nashville on March 17, following a long illness. He had served first in a secretarial position and his last service was as editor of **The Outlook**, the missionary periodical of the Church. Dr. Rawlings was great in his goodness, in the whiteness of his soul, and in the chasteness of his speech. The entire Church may sing in confidence and faith: "Servant of God, well done."

FROM THE STURGIS CHARGE

Dear Dr. Duren: I have been thinking for some time I would send in a write-up from this charge for I am really and truly thankful to be back in Sturgis for another year. These splendid people just made me feel this way about it, for just after Conference they said they were glad to have us back and later they confirmed that belief by giving us a shower for the holidays. It is great to serve an appreciative people. Last year through the help of the ladies we made a great improvement on the parsonage. This year we are starting in the improvement of three of the churches.

We have just closed a fine meeting here at Sturgis. Bro. W. L. Atkins, from the Memphis Conference, did the preaching and such earnest and searching messages he did deliver! We are so thankful he came our way. We feel that lasting good was accomplished. Many have so expressed themselves. We are trusting and praying that we may have such an awakening at all of the other churches. We are sending some renewals for the Advocate—hope to get more.

L. H. FLOYD.

TALLULAH LADIES ENTERTAINED

Members of the Tallulah church enjoyed a unique social event when the men of the church entertained the ladies at a barbecue chicken supper on Wednesday evening, March 8, in the community room of the church.

A committee under the direction of T. Ed Williams and R. C. Leeves, planned and served a delectable two course repast with remarkable efficiency and demonstrated their ability as ideal hosts. Fun and fellowship reigned supreme, marred only by the absence of the popular pastor, Bro. Poole, who was unable to be present because of illness. He sent a letter of greeting which was appreciated.

J. W. Huckabay presided as master of ceremonies and Dr. G. W. Gaines gave the address of welcome. One of the "young" men of the church, Wray Bowie, Jr., rendered two vocal solos and a number of impromptu speeches were given.

MRS. ERLE READ.

SARDIS PASTOR APPRECIATED

The power of God is stlil performing wonders by sending men of God to just the place they are most needed. Our church in Sardis has been so blessed to have Rev. W. J. Cunningham as pastor this year. We have taken on new life—For this I give God the glory. The church has grown in attendance until it is full, even on front seats, almost every service.

The spiritual job that my pastor is administering to his people is building the church up to a higher standard spiritually and bringing about brotherly love.

An earnest, hard working man of God is Bro. Cunningham, who never compromises with the world or sin. His messages from time to time are straightforward and to the point, and are heart-searching. He has indeed blessed the church and town with his life and his enthusiasm for the work of God.

He faces bravely and patiently the issues and problems that comfront him, and finds happiness in his work. He has had more additions to the church during the five months he has been here than has come into the church in many years.

He takes special interest in the young people. All departments of the church are working on a higher basis. The prayer meeting each Wednesday night is well attended and great interest manifested.

The Sunday school and League are well organized. All departments are coming up to Christian standards. We have just completed a training school for adult and children workers.

Through the winter months our pastor had vesper services on Sunday afternoons at five o'clock; they were the sweetest, most sacred services I ever attended. Under the leadership of our pastor, the choir has taken on new life and brings the gospel in music and song, which is a joy to all.

Our pastor is truly a man after God's own heart, called to lead people in the right way of living. He shows brotherly love in all of his ways and dealings with his fellowman. We are thankful for his coming to our church and thank the Bishop and cabinet for sending us this consecrated Christian man. I know his labors with us will bear fruit and prove a blessing in our lives, our church and our community. He has carried a heavy burden for the spiritual welfare of our church. He is in deed and in truth a messenger of peace sent from God to the church at Sardis, Miss.

A MEMBER.

WHEN IN NEW ORLEANS
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FROM THE ORPHANAGE

There are 170 children in the Orphanage at present, with several new ones entering in a few days. They are enjoying fine health and seem happy in every way. Our school work is moving along nicely with the children making splendid grades as a rule. We have our own school through the sixth grade; the seventh grade and the high school pupils attend in town. We have ten fine young people in Tech, and they are doing well in their college work.

Easter Sunday, April 9, is "Orphanage Day," by order of our Conference. We are trusting and praying that the offerings throughout the state will be even better than last year. The 170 children we have are the responsibility of all Methodists of Louisiana. It would be a tragedy if we failed to make an adequate offering at this time. I am sure our people will support this great and worthy cause on Easter Sunday, just as they have in the past. Please remember that in addition to the cost of operation, we must make some necessary repairs this year. It costs a great deal to pay our teachers, matrons and farm hands, to keep our buildings in repair, to buy insurance, and operate the office and other phases of the work.

C. B. WHITE, Superintendent.



DEATH CLAIMS DR. SLEDD

In the sudden death of Dr. Andrew Sledd on March 16, Candler School of Theology loses one of its first faculty members, and a man who has been devotedly loved by a large number of students since the founding of the School of Theology in 1914. Dr. Sledd was a native of Virginia; was an A. B. of Randolph-Macon College; M. A. of Harvard University; Ph. D. of Yale; and had honorary degrees from a number of colleges and universities. At the beginning of the century, he was professor of Latin at Emory College, in 1904 he became president of the University of Florida, in 1909 he became president of Southern University at Greensboro, Ala., and since 1914, has been professor of Greek and New Testament Literature in Candler School of Theology. In 1899, he married Annie Florence Candler, daughter of Bishop and Mrs. W. A. Candler. He was 68 years old on November 7 last, but was active and alert until death claimed him. He was the author of three books: St. Mark's Life of Jesus, The Canon of the Scriptures, and His Witness. In addition, he was long a contributor to our Church School literature and to numerous magazines. It is not necessary to say that he had faults and frailties, but a wide circle of devoted friends will testify that . . .

"the elements (were)
So mix'd in him, that Nature might stand up
And say to all the world, 'This was a man.'"

EDITOR.

REPORT OF THE TREASURER OF THE NORTH MISSISSIPPI CONFERENCE

Aberdeen District — Total, $833.50—Amory, $400.00; Buena Vista, $110.00; Calhoun City, $125.00; Salem and Friendship, $25.50; Tupelo, $135.00; Water Valley—Main & Taylor, $38.00. Uniting Conference—Buena Vista, $8.00; Verona, $12.00.

Columbus District — Total, $52.91—Brooksville, $31.25; Caledonia, $10.00; Weir and McCool, $11.66. Uniting Conference—Ackerman, $5.25; Ethel, $5.00; Kosciusko Circuit, $8.00.

Corinth District—Total, $353.64—New Albany Station, $319.00; New Albany Circuit, $34.64. Uniting Conference—Mantachie, $5.00; New Albany Station, $23.00; Rienzi, $8.00; Tishomingo, $4.00.

Greenwood District—Total, $143.15—Schlater and Cruger, $38.15; Winona Circuit, $105.00. Uniting Conference—Belzoni, $18.90; Itta Bena, $4.20; Moorhead. $15.00; Tchula, $5.00.

Sardis-Grenada District—Total, $462.50—Byhalia, $200.00; Coldwater, $12.50; Hernando, $200.00; Olive Branch, $50.00*.

* This $50.00 came in from Maples Memorial Church, and we have been told that it should go to the Olive Branch Circuit. If this is not correct please be sure to let us know so that we may make any change necessary. Uniting Conference—Byhalia, $9.00.

Greenville District — Total, $275.00—Clarksdale, $100.00; Tunica, $175.00. Uniting Conference—Coahoma and Jonestown, $10.00; Duncan and Alligator, $15.00; Rosedale and Benoit, $15.00; Clarksdale, $60.00.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference will convene at Prentiss Methodist Church, Tuesday, April 11, 9:00 o'clock, a. m.

It is our plan to have only one day session of the Conference. There will be a preaching service Monday evening the 10th, 7:30 o'clock. Rev. A. S. Oliver, pastor of Pearl River Avenue, McComb, and former pastor of the Prentiss Church, will deliver the sermon. The Sacrament of the Lord's Supper will be administered immediately following the sermon.

The following committees are appointed: License to Preach, Revs. T. J. O'Neil, J. H. Jolly and Ira E. Williams; Orders, Admission and Readmission, Revs. J. L. Neill, J. B. Cain and J. W. Leggett.

R H. CLEGG, P. E.

CONTEST WINNERS

First Prize, $15
Mrs. R. H. Hutto, Hickory, Miss.
Second Prize, $10
H. C. Lipscomb, Istrouma, La.
Third Prize, $5
Hon. Joe Cook, Columbus, Miss.
Checks have been sent to the winners and the Advocate expresses thanks to all those who shared in the competition.

REV. J. A. MOORE—AN APPRECIATION

John Alexander Moore, son of John A. and Millissa Arrington Moore, was born in Kemper County, Mississippi, June 20, 1869, died February 17, 1939. At the age of one month he was baptized by Rev. James Gann, July 23, 1869. He joined the church in early life, and was definitely and gloriously converted when about seventeen or eighteen years of age, at Springfield church on the DeKalb Circuit.

He attended the public schools of the county where he was born and reared; afterwards a school at Binnsville, in Kemper County, called Fair View College, which had a college course and a very strong faculty. After this training he attended Millsaps College for two sessions. He was a close student throughout the years of his life. A member of his family recently stated he studied his Greek daily until he entered the hospital a few weeks before his death. He also kept broadly informed on the topics of the day; he had the newspaper read to him while he was on the hospital bed.

He was licensed to preach about the time he became a grown man.

He was admitted on trial into the Mississippi Annual Conference, at Port Gibson, in the fall of 1896; was ordained local deacon at the same time, December 6th, 1896, by Bishop Hendrix. He was admitted into full connection in 1898, at Hattiesburg, Bishop Galloway presiding, and was ordained an elder at Brookhaven. in 1900, by Bishop Hargrove.

His appointments were as follows: South Vicksburg, 1897; Bogue Chitto, 1898-99; Caseyville, 1900-01; Gallman, 1902; Ellisville, 1903-04; Brandon, 1905-06; Mount Olive, 1907-10; Newton, 1911; Magnolia, 1912-15; Meridian, East End, 1916; Lumberton, 1917; Moss Point, 1918-19; presiding elder, Newton District, 1920-23; Columbia, 1924; Crystal Springs, 1925-26; Quitman, 1927-29; Rolling Fork, 1930-33; Lucedale, 1934; Union, 1935; Summit, 1936.

In the middle of the year, 1936, while pastor at Summit, Bro. Moore's health failed him and he had to rest the remainder of the year, Rev. David Ulmer being assigned to assist him in the work. At the meeting of the Annual Conference in November of the same year, he was granted the Superannuate Relation, and moved to Crystal Springs, Miss., where he made his home until his death.

Bro. Moore was married to Miss Zula Weems, April 13, 1898, in Brookhaven, and to this union six children were born, two sons and four daughters. One daughter, Elizabeth, died in infancy. Those left to mourn his going are: Mrs. J. A. Moore, Mrs. James Waddell, Meridian; Mrs. R. E. Alford, Crystal Springs; Miss Louise Moore, Montgomery, Alabama; James A. Moore, New York; and Rev. J. W. Moore, Pascagoula; four grandsons: James and Bobbie Waddell, James W. Moore, Jr., and John W. Moore, Jr.; one granddaughter, Carolyn Alford. Also his mother, at the ripe age of ninety-two, remains to share the sorrow of the loneliness.

It was my privilege to meet this man of God while he was pastor at Newton, in 1911, and hear him preach. When I was admitted into the Mississippi Annual Conference, in 1914, I soon began to know more of him and this acquaintance grew more and more until when he was presiding elder of the Newton District, it became intimate. It was my privilege to serve in the District under him during the entire quadrennium.

John A. Moore was an humble and unassuming man, of that shrinking disposition that ever kept him from even wanting to push himself into the forefront of any group. Yet he was a man of convic-

tion, and had the courage of his convictions, which was by no means a bad trait of character. He was a man with a kind, sympathetic heart. To really know him was to love him.

Then he was a strong preacher of the Gospel of Jesus Christ. Few men there were who did or could prepare and preach so strong sermons, as did John A. Moore. His appointments prove this, as they were usually made up of educated and cultured people to serve.

He served well in any capacity he was called upon; as a pastor he looked after the welfare of the people of his congregation, and all the people of the community where he lived whenever there was an opportunity for service to be rendered. The people of all denominations loved and appreciated him. Only the day before he went away this writer heard a man, a member of the Baptist Church in a community where he had lived for three years, make the statement: "Bro. Moore was certainly a good man." No greater tribute can be paid to any man than that.

As I have said already, I came to know him intimately while he was my presiding elder. I want to say: That he saw that the law of the church was carried out in the bounds of the District. Then, he did his work whole-heartedly, always willing to spend and to be spent for the sake of the cause he represented. While he gave of his time and did his task well, he expected the pastor to do his part also. He never tried to do the work of the pastor and thus cause embarrassment. We all are so prone to have our favorites and show partiality; if this was a part of his life, it never manifested itself while he was my presiding elder that I was conscious of. He was a congenial guest in the home. The family always looked forward to his visits to the work, as he usually visited in the home.

At the request of Mrs. Moore, Rev. J. W. Leggett had charge of the funeral, to be assisted by Rev. R. H. Clegg, Rev. J. B. Cain, Rev. J. L. Carter and Rev. J. L. Neill. The funeral was from the Crystal Springs Methodist Church, interment in the Alford-Sexton cemetery near there. A large number of ministers were present. At the grave they sang, "Servant of God Well Done." Well done good and faithful servant—enter thou into the joys of thy Lord.

R. H. CLEGG.

ECHOES FROM ALDERSGATE

Much has been said and written regarding John Wesley's experience at Aldersgate. So much that it would seem like folly to add anything thereto. Without assuming to throw further light on that experience it seems well to the writer to call special attention to one phase of that experience that is self-evident to every one who reads the story as recorded. Whatever may be included in that experience one thing is plain and unmistakable, and that is John Wesley knew beyond the shadow of doubt that his sins were forgiven and that he was in favor with God. From that time to the close of his wonderful life, he testified and preached to men, not only that they might be saved from sin, but that they might be assured of that fact. The keynote of early Methodism was a knowable religion; that is men could be saved and know it.

John Wesley's preachers for the most part were not learned men, but men from the common walks of life; business men, farmers, miners, and every day laborers. Their sermons were not learned discourses but the simple story of the cross and what God had done for them. They sang and preached with the Holy Spirit's power:

"What we have felt and seen
With confidence we tell,
And publish to thee sons of men
The signs infallible.

Those converted under their preaching soon became a host, that with Christian boldness shouted and sang:

"My God is reconciled;
His pardoning voice I hear;
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."

There was no doubt in their testimony or preaching. It had the true ring of personal experience. They were saved people and knew it; and everywhere witnessed to the fact of their salvation.

If Aldersgate speaks anything to us today it is that men may be saved and know it. In the face of all that has been said and written relative to John Wesley's experience, Elmer T. Clark, in the Nashville Christian Advocate, not long since said: "That scarcely six in a hundred who join our churches have any conscious religious experience." This coming from a man so conversant with our church should give us food for serious thought. Bishop Darlington voices the same thought when he said: "Our greatest need right now is a great revival of the consciousness of God, to many God has become a memory." If these statements are facts, and these men ought to know, then we need to seek out the facts, and if possible find the remedy.

If this experience of conscious salvation was so important in the life and experience of John Wesley, and had so large a place in the revival of his day, why should it not be a mighty factor in a revival of the present?

This knowledge of Divine forgivness and adoption in the family of God is necessary to the joy and peace of the professing Christian. A state of doubt, when great interest is at stake, is most distressing. Persons have had their hair turn grey in a night under the stress of doubt when vital interest was pending. No interest is more important than man's relation to God. The difference in being saved or lost can not be expressed. Our eternal destiny is involved. Not to know when such vast interest is at stake cannot but be destructive to peace and happiness. A loving God has not left His Children in such a distressing condition. God declares that, "He has given us His Spirit that we may know the things which are freely given us of God." There is nothing which He gives more freely than salvation. This knowledge of salvation God gives direct to the saved soul, "His Spirit bears witness with our spirit, that we are the children of God." Thus, it is the privilege of every Christian to have assurance of personal salvation and enjoy God's loving favor.

This Divine assurance is most needful in seeking to bring men to God. We are God's witnesses; He wants us to bear testimony to His power to save. Men feeling the burden of sin and desiring to be saved want to know the way, and if they can find someone who has been to Christ and obtained salvation and witnesses to the fact, much has been gained. Paul said that his gospel came with much assurance, and ours must come in like manner. David said, "Restore unto me the joy of thy salvation, uphold me with thy free Spirit, then will I teach transgressors thy way, and sinners shall be converted unto thee."

If Elmer T. Clark's statement as to the state of the church is correct then the time has come for the membership to wait upon God until all doubt as to their relation to God is removed.

J. L. GREENWAY.

Jackson, Miss.

ALEXANDRIA DISTRICT CONFERENCE

The District Conference of the Alexandria District will be held in the Methodist church in Jena, La., March 28-29, opening at 3 p. m. on March 28. Representatives of Conference-wide interests are invited to attend.

R. H. HARPER, P. E.

THE FLY HAD A PASSENGER

Many years ago, I noticed an ordinary house-fly on the windowpane which appeared to be acting rather strangely. It kept making very short flights and constantly rubbing its back legs whenever it alighted. A closer inspection revealed a small insect on one of the back legs!

This insect, of a dirty pink colour, had a crab-like body with two long arms, the ends of which were furnished with claws. One of these gripped the leg of the fly, and with the other it was trying to get hold of either a wing or another leg.

C. H. PARKER.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

In a recent issue of the Advcoate the editor, commenting upon a letter which he had received, the writer of which insisted upon the retention of the Apostles Creed in the Discipline of the United Church, expressed himself as strongly favoring its retention. I presume, therefore, that there is in certain quarters a sentiment for its deletion. I stand with the editor in this matter. As a minister in the Southern Methodist Church, I think I have a right to insist that the Apostles Creed remain where it now is —in the Order of Worship; despite the fact that some preachers may repeat it with mental reservations. Some things are fundamental, and the Apostles Creed is one of them.

* * * *

In that same editorial, referred to above, the editor relates the incident of a man and his son who expressed a desire for membership in the church upon the condition that they be allowed to reject the doctrines of the Virgin Birth, the Resurrection, the Ascension, and the Judgment. The editor declined to receive them upon such terms, and rightly so. For the same reason, some preachers should step down and out of their pulpits.

* * * *

Anent the revival now being promoted by our church, Bishop C. C. Selecman says: "We will not get far with a real revival of religion until we rid some of our official members of profanity, gambling, and intemperance." He might have added, until many of our women cease gambling on bridge.

* * * *

In recent years and from certain pulpits there has been an increasing tendency to disparage and discount emotionalism in religion, but Bishop Selecman says: "We have become unduly fearful of the emotional side of religion. It occurred to me when I listened to the waves of enthusiasm that came over the radio from various football games that if we could harness the same enthusiasm to our Christian program we would soon take America and the world for Christ." I am glad that our leaders are beginning to recognize the place of emotionalism in religion. No one need to tell me that when a sinner is genuinely converted there will be no physical manifestation. When Peter and John healed the impotent man at the beautiful gate of the temple he leaped, shouted, and praised God. Intellectualism—phlegmatic, cold-blooded intellectualism—has crushed out emotionalism, the best part of human nature, until men are ashamed of any emotional manifestation—alas! and alas! Herein lies the secret of the departed glory of Methodism!

* * * *

The Bishop said to a class of young preachers: "Are you in debt so as to embarrass you?" No man can square the circle, but preachers CAN and SHOULD square their debts.

* * * *

In an editorial, the editor of the Nashville Advocate pertinently said: "Some church people are disturbed because Christianity is denied, they would be still more disturbed if Christianity were applied." The need of this age of confusion, greed, hate, racial prejudice, and international antagonism is applied Christianity.

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THE INSTITUTIONS OF THE CHURCH

By Dr. C. K. Vliet

The two Methodist Summer Assemblies, one east of the Mississippi, at Lake Junaluska, North Carolina, the other in the west, at Mount Sequoyah, Fayetteville, Arkansas, are two "Institutions" of our Church that are commanding the interest of increasing thousands of Methodist laymen each year. Schools, institutes, and conferences in behalf of the different interests of our Church are conducted at these Assemblies. These two Assemblies have become centers of study, recreation, and inspiration. Young people and adults receive advanced training for more effective Christian service. With Unification these two Assemblies will become increasingly important in the life and ministry of our Church.

Southern Methodism recognizing its responsibilities and obligations to the colored people, in 1883 founded Paine College. Our Negro work for more than half a century has been outstanding among the churches of Southern Methodism. The outstanding service of our Church is rendered to colored people through Paine College. This college, founded for the Christian education of colored youth and the training of the ministry for the Colored Church, has had an enrollment of more than 10,000 young colored people. It has graduated nearly 700 in its classes, not one of whom has ever stood before a Criminal Judge.

Paine College is a member of the Association of American Colleges and is the one Negro institution to be so honored.

The Federal Council of Churches of Christ in America is Protestantism's effort to present a united front to combat the evil forces which pervade the modern world. The radio services sponsored by this "Institution" have proven very effective and most helpful. This institution is leading the Christian forces of America in a crusade for world peace and commands our prayerful interest and support.

The demand for trained Christian workers gave rise to the establishment of another "Institution." Scarritt College is our most noted center for training Christian workers for home and foreign service. Our Church is seeking to make adequate provision for the training of its leaders. Today the Christian churches of our country are seeking to challenge the best thought of youth, and in increasing numbers our young people are offering themselves for definite Christian service. Scarritt College is the one institution of our Church designated for the special preparation of Christian lay workers. No institution is better equipped to serve the Kingdom of God. More than 1,500 Christian leaders and workers, during the forty-five years of its history, have gone out to serve in places of leadership in the Church. That it may meet the urgent needs of the day Scarritt College must greatly extend the scope of its service and the facilities of its physical plant. During this next quadrennium all Methodists will be privileged to share with Scarritt in this responsibility.

Our last General Conference established this nineteenth and last "Institution" of our church, the Youth Crusade. This institution seeks to enroll Methodist youth for Christian life and work and endeavors to strengthen our Church's program for the youth of the land. Extensive and far-reaching plans are in process of preparation to reach the needs and meet the demands of that army of youth who are dependent upon Methodism for religious guidance and training.

We have now presented the nineteen "Institutions" of Methodism. In conclusion may we remind ourselves of a vow we make at the sacred altars of our Church. "Will you be subject to the Discipline of the Church and support its institutions?" "I will endeavor so to do by the help of God." Are we adequately supporting these institutions when we give 88 cents per capita per year for the support of all nineteen?

Life is the continuous adjustment of internal relations to external relations.
—Herbert Spencer.

WHAT ABOUT THIS PLAN OF UNIFICATION?

When Unification becomes a fact at Kansas City, in round numbers, there will be 8,000,000 members in the "Methodist Church." Clark in his book "The small sects in America," says there are 9,000,000 quasi-Methodists in America that owe their existence to the Methodist genius and "all espouse the sanctification doctrine promulgated by the early Methodist preachers." He says again: "The doctrine of holiness looms large in the teaching of John Wesley, running like a thread through his journals, sermons, tracts, letters and minutes of his conference with his preachers. In fact most of the groups that today inculcate holiness are off-shoots of the Wesleyan movement." Again he says: "there can be no doubt about the official doctrine. Wesley's tracts on the subject were printed in the early Discipline . . . the restrictive rule was passed which forbade changes in the then existing standards of doctrine. This rule still remains, and since many Methodists believe that Wesley's notes and sermons, as well the Articles of Religion, are parts of the standards of doctrine, it may be contended that perfectionism is official in Methodism today." Another thing he says is very important and that is he gives the period of time that this great doctrine passed and was no more a vital influence in "the great Methodist bodies."

Now you may go on, my brethren, and perfect your ecclesiastical union of American Methodism, but what about undertaking, in the name of God and holiness, to unite with these 9,000,000? In the last twenty-five years I think I have preached for all these sects in Mississippi and in other states, and I have said to them all that if Methodism had been true to her original doctrine of holiness none of these sects would have ever been and to this they have all agreed. Clark shows how much faster these sects are growing than our major denominations. Regardless of some of their extreme beliefs and ultra-emotionalism, they have a message for the sinner in these perilous times and unless Methodism "back-tracks" to her "first love," these quasi-Methodists will still continue to grow by leaps and bounds while ecclesiastical Methodism will continue to loose in spiritual power and numbers. Listen at Clark further: "The emotional element has all but passed from the religion of the great churches to their great loss; it is somewhat pathetic to watch them develop puny 'worship programs' and impotent 'decision day services' and 'religious emphasis weeks' in an endeavor to make up for the passing of the great emotional experience that plumbed the depths of men's souls, changed lives, etc. Nearly all Protestants, in theory, expect conversions, but with the passing of the emotional element, most of them are forced to give a very loose and indefinite meaning to the term. But the sects know exactly what it means; God enters the soul through a crisis, an emotional upheaval which leaves the consciousness of sins forgiven and a great joyous witness thereto. This whole field has in these modern days been left to the sects. It is no small wonder that the emotionally-starved flock to them."

All through the years I have had a definite objective viz. to steer a course between the 8,000,000 and 9,000,000 (for I have studied prayerfully and carefully the situation as long as Clark has been getting his material together for his book), and that course is clearer to me today than ever before. In other words, I have undertaken to stay by original Methodism, for as Clark says: "Wesleyan perfectionism has exerted the most far-reaching influence of any type of the doctrine ever presented." So, I say once more: What about "The Methodist Church" retracing her steps—"remember from whence she has fallen and repent and do the first works"—go back to the "Great Depositum"—go back to the 9,000,000 and say: "I forgive you children for leaving home, for our home wasn't as spiritual as it should have been or you would not have left it; I promise you it shall be as it was in the days of "Our father Wesley." Do this in sincerity and I believe the 9,000,000 will respond and God will again save and empower Methodism as of old and such a revival! The greatest revival America has ever known I feel sure would be the result.

Looking for it to come.

J. A. WELLS.

SUNDAY
April 23
•
Voluntary Offering for China
•
Every Methodist Church should share in the Rehabilitation of Methodism in China. The Church always carries on

HEADACHE

The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier. All drug stores. 10c-30c-60c

CAPUDINE

THE LAST WORD

A German hospital patient was about to be operated upon for cancer of the tongue at the University clinic at Bonn. Just before the operation which was to remove the tongue altogether, the professor said to him: "You have now for the last time an opportunity to speak. Have you anything special to say?" The peasant turned to the whole assembly of professors and students who had come to see the operation and cried out, "Praise be to Jesus Christ throughout eternity. Amen!"—Selected.

"Drink leads to folly, making even the wise to laugh immoderately, and to utter that which had better be kept silent."—Homer.

WHY EX-LAX IS AMERICA'S FAVORITE LAXATIVE

Men like Ex-Lax because it is an effective and dependable laxative. *It gets results!*

Women prefer Ex-Lax because it is a mild laxative. It acts *gently*, without strain or discomfort.

Children enjoy Ex-Lax because it is *easy to take*. It tastes just like delicious chocolate.

Try Ex-Lax the next time any one in *your* family needs a laxative. 10¢ and 25¢ boxes at all drug stores.

BEWARE OF IMITATIONS! REFUSE SUBSTITUTES!

There is *only one* genuine Ex-Lax! Look for the letters "E-X-L-A-X" on the box and on each separate tablet. To be sure of getting the *best* results, insist upon the *original* Ex-Lax!



Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 26

By Dr. J. R. Countiss

THE COST OF REDEMPTION

Golden Text: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Pet. 3: 18.)

I Pet. 1:17-23; 2:20-25

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Foreasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The redeemed have forever passed out of the world of the cheap and the commonplace, of the trivial and the temporary. Life has become noble, majectic, purposeful, filled with reverence for God, with respect for self, with regard for others. Every relationship of life is dignified and sanctified by membership in the family of the heavenly Father. Such membership is not purchasable with silver or gold, but was achieved at a far greater cost. It is not a mere accident or incident, an afterthought, but an essential part of God's creative plan without which free moral agents would not have been launched on their career.

Redemption is neither legalistic nor ceremonial. It does not originate in court or temple, but in the heart of the Father who loves his children and longs for their restoration to the family. Jesus did not come into the world to release the wrath of that Father, but to reveal his love. He did not come to win something from God, but to bring something from him. Men needed to be won, to be reconciled, to be brought back into the way from which they had departed. But having disobeyed God, they spoke of his wrath and feared to come into his presence. Every child who has disobeyed has known the dread of facing the offended parent. Yet in every well ordered home there comes a period when the guilty son or daughter hastens first of all to father or mother with their story of wrong and confession of guilt. Their changed attitude has been brought about by discovery of the depth of parental love and the freedom of parental forgiveness.

All the prodigals of earth would come crowding back to the Father's house if they could only understand his unfailing love. Jesus came to reveal that love and to redeem men from the slavish ministry of feeding swine to the glorious fellowship of unselfish love, for no man is saved till his heart is filled with love for God and men. Salvation is not merely change of place from the far country to the old neighborhood, not transportation but transformation, such radical change that the saved no longer live in selfish lusts, but "love one another with a pure heart fervently." That is the way of Christ Jesus, the way of salvation.

In a world where men dread penalty and shrink from pain, it seems marvelous that there should be voluntary and vicarious suffering, but we behold it every day. It is the noblest, the most heroic spirit the world may know. It is the spirit of Jesus, the example he left for us to follow. There is no glory in suffering the penalty of wrong doing. It is rather a proof of our shame. There is no virtue or honor in returning evil for evil, in "giving tit for tat." We honor the Christ and ourselves when we live on his level. The glory of light is that it shines in the dark. So the glory of the Christian life is in maintaining its radiance and purity in a dark and corrupt world, oblivious to its jibes, its scorn and persecution. By this method Jesus revealed the love of God and became the world's Redeemer and the most magnetic personality of all time. It was this that won us to him. It is this that will win the world. All civilization trembles today because certain groups and nations, especially their youth, are not merely willing but joyously anxious to endure hunger, toil, suffering—even unto death—for causes which seem ignoble, which wound and destroy. Are Christians ready to pay an equal cost for healing that wound and saving those for whom their Lord gave his own life?

A man could save 20 years of his life by studying the experiences of others.
—Road Builders News.

Communion Ware



Individual Communion Ware provides a modern, sanitary, simple, and dignified aid to participation in the Communion Service.

"IDEAL" NON-COLLECTING TRAY

Highly polished aluminum. Noiseless, dust, and insect proof, interlocking. Trays can be stacked as many as eight high. Does not rest on the glasses when stacked. Diameter of tray 11¾ inches.

"Ideal" Tray with 36 plain glasses....$6.50
"Ideal" Tray with 44 plain Glasses....$7.75
Extra glasses, per dozen 1.00

Information on larger services and other communion supplies furnished promptly on request.

METHODIST PUBLISHING HOUSE
WHITMORE & SMITH, Agents
Nashville, Tenn., Dallas, Tex., Richmond, Va.
(Please Order from Nearest House)

Bad Breath May Show You Need This Help!

Bad breath is sometimes due to bad teeth and often due to sluggish bowels.
It offends. And to neglect it may invite a host of constipation's other discomforts; headaches, biliousness, loss of appetite and energy.
Don't let constipation slow you down. Take a little spicy, all vegetable BLACK-DRAUGHT tonight. In the morning there's an evacuation that's generally thorough. You feel fine again!
BLACK-DRAUGHT'S principal ingredient is an 'intestinal tonic-laxative." It helps impart tone to lazy bowel muscles. Millions of packages used yearly!

The Christian Fireside

MY TRYST

By Thos. P. Potter

With Christ I have a tryst divine,
He meets me at His table spread;
With symbols of the loaf and vine,
He feeds my soul the Living Bread.

With Christ I have a tryst each day,
He meets me in the busy mart;
He walks beside me in the way,
He makes me strong to do life's part.

Some day I'll see Him face to face,
And that will be the joy supreme;
But now, to walk and talk with Him,
Makes life today a joyous theme.

First Aid

To Cold Sufferers

These Pictures Tell You What to Do for Amazingly Fast Relief

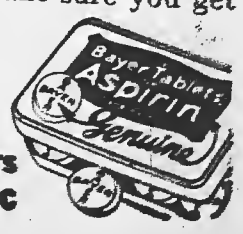


Just Be Sure You Get Genuine BAYER Aspirin. You Will Feel Better in a Hurry

The simple way pictured above often brings amazingly fast relief from discomfort and sore throat accompanying colds.

Try it. Then—*see your doctor.* He probably will tell you to continue with the Bayer Aspirin because it acts so fast to relieve discomforts of a cold. And to reduce fever.

This simple way, backed by scientific authority, has largely supplanted the use of strong medicines in easing cold symptoms. Perhaps the easiest, most effective way yet discovered. But make sure you get genuine BAYER Aspirin.



15¢ FOR 12 TABLETS
2 FULL DOZEN 25¢

WOMEN CAN STOP WAR

It is your fault. Wholly yours. Only by your command, or by your permission, can any contest take place among us. And the real final reason for all the poverty, misery, and rage of battle throughout Europe is simply that you women, however good, however religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature out of your own immediate circles. You fancy that you are sorry for the pain of others. Now I tell you this, that if the usual course of war, instead of unroofing peasants' houses, or ravaging peasants' fields, merely broke the china upon your own drawing room tables, no war in civilized countries would last a week. I tell you more, that at whatever moment you chose to put a period to war, you could do it with less trouble than you take any day to go out to dinner. You know, or at least you might know if you would think, that every battle you hear of has made many widows and orphans. We have, none of us, heart enough truly to mourn with these. But at least we might put on the outer symbols of mourning with them. Let but every Christian lady who has conscience toward God, vow that she will mourn, at least outwardly, for His killed creatures. Your praying is useless, and your church-going mere mockery of God, if you have not plain obedience in you enough for this. Let every lady in the upper classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear black;—a mute's black,—with no jewel, no ornament, no excuse for, or evasion into, prettiness. I tell you again, no war would last a week.

—From John Ruskin's
Lecture on "War."

BRIEFLETS

The multitudes who have ruined themselves by self-pity are without number. No strong soul ever pities himself. He need not. He is strong because he is assertive and thinks himself self-sufficient. Self-pity is a confession of weakness and inadequacy. What is more, it is an assurance of defeat. Self-assertion is strength and an essential condition of success.

Assailing the growth of skepticism in American schools and colleges, Dr. Paul Krause, speaking before the convention of the United Lutheran church in America, which recently met in Baltimore, said that one of the important "danger spots" in America lies in the field of secular education. He said that "the greatest enemy of Christianity is the godless professor."

The South may not "wear shoes" and it may be the nation's "economic problem No. 1," but we have not heard that it is receiving an annual dole of $69.40 per capita, the sum alleged to be alloted to New York

Do This If You're NERVOUS

Don't take chances on products you know nothing about or rely on temporary relief when there's need of a good general tonic like time-proven Lydia E. Pinkham's Vegetable Compound, made *especially for women* from wholesome herbs and roots.

Let Pinkham's Compound help build up more physical resistance and thus aid in calming jangly nerves, lessen distress from female functional disorders and make life worth living.

For free trial bottle tear this out and send with name and address to Lydia E. Pinkham Medicine Co., 984 Cleveland St., Lynn, Mass.

Over 1,000,000 women have written in reporting glorious benefits—Pinkham's MUST BE GOOD!

Lydia E. Pinkham's
VEGETABLE COMPOUND

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets 60 Pellets 30 cents —Adv

666 SALVE relieves COLDS

LIQUID, TABLETS
SALVE, NOSE DROPS

price
10c & 25c

Women's Query Shows Trend!

Late returns from the Query among women show that Georgia's women, first visited, indicated a trend. In Atlanta 98 of the 100 users queried said they were definitely benefitted by CARDUI! Almost the same story was told by women in all fourteen states visited: an average of 93 percent helped! Back of this great record of help to weak, rundown, nervous women who suffer from depression, headaches, cramp-like pains or other symptoms of functional dysmenorrhea due to malnutrition, is sound medical explanation. CARDUI stimulates the appetite, assists digestion, [illegible] builds physical resistance.

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St, Meridian, Miss.

Notice!

Names of delegates who will attend the annual meeting in Laurel, April 4-6, 1939, are to be sent to: Mrs. H. E. Graves, 804 4th Avenue, Laurel, Miss.

Council Meeting

Last year we began our report of Council with a description of the magnificent Boston Avenue Church in Tulsa. This year we could use columns describing the beautiful setting of the Council city of Asheville. We wish we had words to convey the wonderful spirit of the 1939 meeting.

The president, Mrs. J. W. Perry, in her message, recalled the fact that it was in Asheville the Woman's Missionary Council held its first meeting. The women loved the organizations and were loath to give them up, but there were gains as well as losses and the years have proved the change was worth the cost. Concerning the present period of unification of the three branches of Methodism, she said: "Each will have some distinctive contribution to make. The program, plans and policies vary widely, but the purpose underlying these methods is one —the eternal purpose of God. We have faith to believe that a way can be found for the construction of measures that will more adequately promote and administer the interests of the church than any of the groups now have in operation."

Mrs. J. W. Mills, vice-president, prefaced her report with the story of Jacob and Esau—in their youth these brothers parted in anger and years later when they were meeting, there was a feeling of fear and distrust, but when they came face to face there was great rejoicing. "Fear magnifies difficulties—we have feared many women would drop from active service during this transition period, but it has not been so. Union is not easy under any circumstances (marriage, business, etc.); we may desire it with all our hearts, but adjustments must be made. We are building for the future—let us continue to trust God and build His altars."

Mrs. Ina Davis Fulton said: "We have had a good year." Total income, $1,052,772.71, an increase over 1937 of $16,000. Life Memberships amounted to $39,415.00. Every one of the 39 conferences paid its pledge. (Are you not glad you responded to the S. O. S.?)

Speaking of the home field, Mrs. J. W. Downs said: "The South, as a distinctive part of the nation, is before the world as never before," and asked, "Is it true what they say about Dixie?" She urged the women to study their own communities, discover the "sore spots" and do something about them.

For the third consecutive year Miss Sallie Lou MacKinnon closed her report by saying, "The greatest unmet need of the foreign field is more missionaries." Every field is begging "Send more missionaries." This year, for a number of reasons, 12 missionaries will leave the foreign field and we are only sending out three new ones. We must seek diligently for choice young women to fill these places. the Youth's Crusade is a wonderful opportunity.

Wednesday evening's session was featured by two speakers from the Methodist Episcopal Church, Mrs. Merle English and Bishop Charles Wesley Flint. Speaking of "Women of the New Methodist Church," Mrs. English said: "Our religion must be one of hope and trust and ultimate righteousness, not one of fear. We must be willing to face facts concerning our nation, our city, our home and our personal life. We must see the work of the church as a world enterprise. We must believe there is leaven enough in the Christian religion to make this a Christian world, and we must plant this leaven in the dark spots, surround it, and give it an opportunity to grow. The days ahead will not be easy, but the women of the united Methodist Church are capable of filling their assignments."

Bishop Flint, speaking on "Serving the Present Age," said "Progress is a stream —others served before me, still others will serve after me, this is the only age in which I can serve the ageless kingdom of God. Amid the challenging imperfections of the world in which we live, our first duty is to determine the need. Listen to the voices! Civilization is paging Christianity—calling the church, calling the church.—Can we produce men competent to help civilization? Men whose incentive is adequate, whose equipment is approved, who know God and His goals, who know folks and their needs, whose technique can bring the two together?"

The worship hour was conducted each day by Dr. James H. Straughn, president of the General Conference of the Methodist Protestant Church. He said: "It will not be what is written down on paper, but people who will make the united church" and, although the membership of his church will disappear in the sea of jurisdictions, they are lookng forward with joy to the greater opportunity for service. His four worship services followed the thought of the surrendered life—travelling with Christ (feet), seeing His face (eyes), singing His songs (lips), doing His work (hands).

Speaking on "The Church in a Bewildered Generation," Rabbi Julius Mark, of Nashville, told the Council "Treaties and diplomacy have failed, the one remaining hope of the world is the church, the fountain head of religion, which teaches the supreme worth of the individual soul, the brotherhood of man, the priceless value of peace, and the reality of the living God."

Bishop Arthur J. Moroe told of conditions in the Orient and stated that no one can tell what a month or year will bring forth, but the call is clear. The church must come into this difficult world situation with its message of the meaning of love and sacrifice. "My plea to the church in America is to consecrate itself anew to this great task."

Our own beloved Mrs. B. W. Lipscomb told of her experiences in two contrasting missionary conferences in China, one in peace times and one during the war.

One evening was given to reports from the Madras conference and was featured by an address by Mrs. Ruby Manikan, of India.

The 1940 Council meeting will be held in New Orleans, La.

It was interesting to note that one of the girls consecrated for foreign service was Miss Grace Armstrong, of Maryland, coming from the Methodist Protestant Church, and assigned to China.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

We are glad to give this page over to Grenada-Sardis District this week. Such an opportunity is offered each District if interest calls for it. Let us know what you are doing in your District.

First Zone Meeting of Grenada-Sardis District

The zone meeting of the Grenada-Sardis District met with the Olive Branch auxiliary Friday afternoon. The new zone officers, Mrs. D. B. Bridgforth, chairman, and Mrs. Dudley Moore, secretary, were installed, Mrs. E. M. Sharp read the service. The devotional was conducted by Rev. E. M. Sharp, using the scripture in Matthew, teaching the parable of the Talents.

The afternoon program followed, the theme being "Missionaries." Two papers were given. Mrs. Otto McCullough, Mineral Wells, brought inspirational thoughts and facts concerning leaders and members of the missionary societies. The responsibility of each was emphasized in the challenge to both leaders and individuals. Mrs. Dudley Moore, Byhalia,

(Continued on page 16)

In Memoriam

MRS. LAURETTA REBECCA RAULINS

Mrs. Lauretta Rebecca Raulins was born in 1853, and early in life united with the Methodist Church. She was married to Mr. W. T. Raulins, and to this union were born eleven children. Her husband had gone on before her and waited for nine years before she joined him in that house not made with hands, eternal in the heavens. Three of her boys also left this field of labor before she did. Six boys and two girls were left to bid her goodbye as she passed over the river to rest under the shade of the eternal trees of God. She died February 2, 1939.

Her death was as quiet and sweet as had been her life on earth. She had no changes of garments to make but calmly pulled the blood-washed garment furnished her by the Lamp of God, about her redeemed soul and changed dwelling places forever.

Sister Raulins never sought a great name as she made her journey here among her friends, but she leaves a name that is a gem among the memories that her friends and loved ones have of her as she wrought sacrificial deeds in her home and community.

Her six boys were the pallbearers that tenderly bore her body to the grave and placed it among the tombs of others whom she had known and loved before they crossed over the valley.

Among her six boys and two girls that she left to wait until their time comes to go, is one of whom she told her pastor before she went away, "My preacher boy." She was equally proud of all her children but said that she was so happy that she could have a "preacher boy" among the fine group that she left. That boy is our own, Rev. Dan B. Raulins, now presiding elder of the Ruston District, Louisiana Conference.

She told her pastor that she was not impatient but would like to go home and have a body that would leave off the suffering and take up the robe of righteousness bought for her by the Savior himself.

Her son who lived with her longest had these words to say about her after she was gone, "She lived a soldier of the Cross, and died even as true a soldier as she had lived." Her minister son, Rev. D. B. Raulins, said tender words of thanks to the neighbors at the grave for the many kind deeds that they had done for his mother and her family in the hours of death and sorrow.

Her pastor,
GUY SIGREST.

MISS EDNA LAW

At the close of the day of the funeral of Miss Edna Law, there was in the family plot in the Corcoran cemetery, at Slaughter, a great mound of flowers.

After an impressive scripture reading and prayer by the pastor of First Methodist Church at Baton Rouge, the flower-laden casket was carried to the Slaughter church, where she had been a faithful attendant from early childhood.

Doubtless a host of friends along her life's journey, on reading this, will pause to pay tribute in words of tender memory, or in the silent, falling tear, especially those of her early youth in Slaughter, the place of her birth, and where all of her tenderest thoughts in life clustered.

No one characteristic of her life is so fixed upon the memory of her associates as her love for her church, and the blending of this with the atmosphere of family devotion produced in Miss Edna a rare quality of personality. Her unbounded love for her home so cemented the whole-hearted devotion of her two brothers and four sisters that changes and fulness of occupation did not separate them for long at a time. It was to them, who never forgot to be gentle and full of concern for her comfort, that she turned. Many loved ones had preceded her to the grave leaving her in a way lonely and those who saw the weariness of her last days did not doubt her readiness for the change.

We are grateful that God answers the sobbing sigh of the broken heart, and we are assured that "If a man die he shall live again."

May the Holy Spirit comfort her loved ones. Her physical presence is gone but the influence of her life will abide.

A FRIEND.

MANY WORKERS NEEDED IN BRAZIL

(By Board of Missions News Service)

Bishop Cesar Dacorso, Bishop of the Methodist Church of Brazil, is calling for workers and more workers to man the vast areas of missionary work in the three Brazilian conferences.

In the South Brazil Conference Bishop Dacorso says he could easily use ten more men; in the Central Conference, he is calling for thirty more; and in the Northern Conference he says it would take fifty more to carry on as it should be done the work already begun, to say nothing of opening up new fields of missionary labors.

Rev. Charles W. Clay, young missionary to Brazil, challenges the youth of North America to answer the call for workers in this extensive Land of the Southern Cross:

"Methodist Youth of America, If you are willing to lose yourself in a great undertaking, if you are willing to forget about honors and take up your cross daily and serve, if you have a passion for Christ and your fellow man, come down and help us . . . WE NEED YOU TO CRUSADE WITH US."

ENDOWMENT OR DEATH

If a man cannot see that a denominational college or university, in this age, will die unless it is endowed he cannot see anything. A bat has good vision compared with his. It is time for Baptists to wake up to this condition. It stands out before the vision like Pike's Peak. We have come upon a time when it is either endowment or death for our denominational schools. To the degree that we doubt this they are in jeopardy. They are in no danger at all if our people will take hold of the matter at once and attend to it; but delay increases danger. There is no need of going into a panic, but there is need of going to work. A farmer knows that unless he raises something to eat his family will starve. He does not go into a panic; he goes to work. This is precisely what Baptist pastors ought to do about our institutions. Day by day, with firm, continuous purpose they ought to work at this vital matter.

—Baptist Standard.

Irritated SKIN
no matter how tender—amazingly relieved and faster healing aided with reliable
RESINOL
MANY DOCTORS RECOMMEND IT.

HEADACHE, BACKACHE?



New Orleans, La.—Mrs. Mae Posey, 1835 Piety St., says: "I felt weak and nervous and would suffer from headaches and backache associated with functional disturbances. After I had used Dr. Pierce's Favorite Prescription a few weeks I was relieved of these conditions, had a better appetite and felt fine." Buy it at drug store.

COUGHS!
Get After That Cough Today with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

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The "Mint-Throat" Method of Cough Relief

NORTH MISSISSIPPI CONFERENCE W. M. S.

(Continued from page 14)

read an inspirational and informational paper on Scarritt College and World Communities. Mrs. E. M. Sharp talked on the daughters of the North Mississippi Conference in the mission fields. Among those mentioned were Misses Louise and Mathilde Killingsworth, sisters from Fayette, Miss., who are being supported in the China fields by the North Mississippi Missionary Conference and the Mississippi Conference. Mrs. Maurice Woodson emphasized the importance of the Children's Work. The dates for the zone meetings were set for the first Friday of the second week of the first month of each quarter. Mrs. D. B. Bridgforth, chairman, was elected as representative of the zone to the annual meeting of the Woman's Missionary Society of the North Mississippi Conference which is to convene at Senatobia, Mrs. Dudley Bridgforth was elected as alternate delegate.

The churches represented were Pleasant Hill, Mineral Wells, Byhalia and Olive Branch. Prayer was offered for the recovery of Mrs. Charlie Langston, who was ill at the Baptist Hospital. Mrs. Langston is a former zone chairman and an active missionary worker. A social hour, with refreshments served in the basement, concluded the afternoon program. The visiting pastor was from Byhalia, Rev. H. D. Suydam.

MRS. WALTER WINDERS.

Olive Branch, Miss.

In the following report of a January meeting you will find special plans being made for service activities for the year. With planned objectives we should all feel that we are getting somewhere. Have you adopted the plan of selecting a certain project for each quarter in your Christian Social Relations Work?

Olive Branch

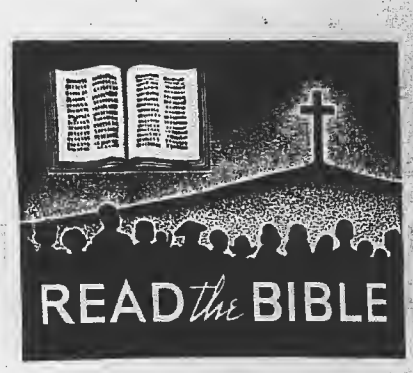
The January business meeting of the Missionary Society was held at the church Wednesday evening with Mrs. Maurice Woodson, chairman, presiding.

The opening hymn was "O Young and Fearless Prophet." The topic for the day was "New Horizons in Personal Service." Both the devotional and the talks developed this theme. As this was a pledge service, giving of both service and money was emphasized throughout the program. Mrs. Harrison Hudson told of Muriel Lester and her dependence on prayer. Mrs. J. F. Conger on "Martin Neimoller," symbol of the cause of religious freedom state domination. Mrs. Herbert Mason talked on Martha Berry, whose faith built the Berry school system. Mrs. Drew Birmingham's subject was Albert Schweitzer, who gave up a thrilling career to become a missionary in Africa and found that blessing comes from sacrifice. Mrs. Lutie Coleman talked on Edward Markman, the pioneer of social poetry and the apostle of the rights of man. With these talks as a background, service activities were listed for the new year. Among some of the activities are: Cultivation of societies in Mt. Pleasant and Tyro, a light for the pulpit, and a fellowship dinner each quarter.

Pledges were made as Mrs. Conger softly played "We Give Thee but Thine Own." Twenty-three pledge cards were filled. Twenty-two ladies present, 12 from Circle No. 1 and 9 from Circle No. 2.

Cultivation of Young People

If you sometimes doubt that our Young People will be interested in carrying on the great Missionary Enterprise, you have only to watch such a meeting as that held at Cleveland last week. There one of our missionary daughters, Lelia Wilkinson, of Waxhaw, was made president. Her mother is a member of the Gunnison Missionary Society.



Enlarged facsimile

The METHODISTS ARE ONE PEOPLE

BY PAUL NEFF GARBER

The Methodist Book of the Year. It is the story of separation and reunion in American Methodism, from the Christian Conference of 1784 up to the Uniting Conference of 1939. **Price $1.00.**

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It furnishes complete and accurate information concerning the causes that led up to the separation in 1844, and the various schemes that have since been proposed and considered for Methodist reunion.

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II. DIVISIONS OVER POLITY.
III. OTHER FACTORS DIVIDE METHODISTS.
IV. THE DARK ERA.
V. FRATERNITY AND FEDERATION.
VI. SHALL THE METHODISTS UNITE?
VII. MAKING THE PLAN OF UNION.
VIII. UNITED METHODISM FACES THE FUTURE.

Get your copy of THE METHODISTS ARE ONE PEOPLE so you, too, will understand better the proceedings which are making one great Methodist Church. Send your order today. Price, only $1.00.

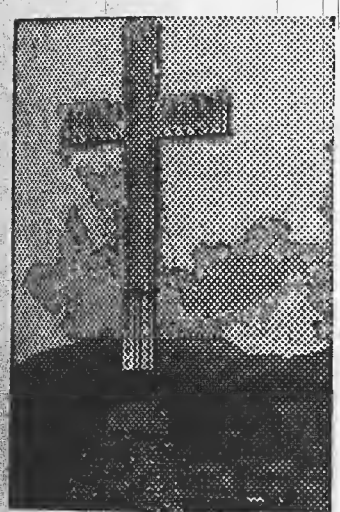
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Let us put aside all arthritic, senile, sophisticated thought. Let us have the faith of youth, and the enthusiasm of a New World. Let us dream the American dream.

—Dr. William F. Russell.

THE PRAYER-ROOM TODAY

Our Heavenly Father, as we enter this day, may we enter it with a willingness that God's will may be done in us. We need Thy guidance lest we fall into the awful pitfalls of war and destruction. Amen.

—Grover C. Ralston.

Vol. 86. No. 13.

NEW ORLEANS, LA.
THURSDAY, MARCH 30, 1939.

THE ALAMO



—Courtesy San Antonio Chamber of Commerce.

The Alamo, known first as Mission San Antonio de Valero, was established in 1712. Barricaded in The Alamo, Col. William B. Travis and his garrison of 182 men wrote an immortal chapter in the story of American heroism.

Wallet of the Week

THE SABRE-TOOTHED TIGER, a large fossil cat found in Pleistocene deposits in England and in South America, was remarkable for its large upper canines which were hollow. It is said that it sucked the blood of its victim through these immense fangs, some times as much as seven inches long. It seems to have been a case in which nature made adaptation to fit the habits of the beast—the grinders for the grazing animal, knives for the carnivorous beast, and the hollow sabre-tooth for the vampire.

* * *

THE SLAUGHTER OF ELEPHANTS, according to the Animal Year Book published by the University of London Animal Welfare Society, is threatening the complete extermination of those mighty beasts of the jungle. The Ministry of Colonies estimates that in the Belgian Congo alone, between twenty and twenty-five thousand elephants are slain each year, a sacrifice to the ivory trade. The mountain zebra has been practically exterminated and the once common Cape buffalo is now rarely found south of Zambezi.

* * *

ONE HUNDRED YEARS AGO, elect groups of pilgrims were accustomed to leave Cairo in Egypt for a long, wearing and dangerous journey through the Holy Land. The only means of authentication of the sites which lured them thither were tradition and probability. That was at the dawn of the day when the archaeologist introduced a new epoch in the study of Bible lands, and began the making of a new road-map for the guidance of Christian pilgrims through Palestine. Today the history of the Holy Land begins to take on the accurateness of a living civilization.

* * *

LICENSED PUBLIC-HOUSES, roadhouses, in English residential areas are not always permitted just for the asking. On the south side of the Thames about twenty miles out of London, a vacant lot bears a weather-beaten sign which for seven years has announced that a public-house is to be erected "on this site." By an uncanny stumbling upon truth, the liquor interests selected the name, "The Eternal Hope," in anticipation of the granting of the license; but Temperance crusaders and local residents have appeared annually at the court sessions when applications for tavern licenses are passed upon and after seven rejections, the venture is still an "eternal hope."

CZECHO-SLOVAKIA, according to Professor Joseph Novotny of the International Baptist Seminary, East Orange, New Jersey, is the only nation in the world which has a single word for the man described in the words of the first psalm: "Blessed is the man whose delight is in the law of the Lord; and in his law doth he meditate day and night." The word is "pismak," a Czech idiom, which means a man who loves the Bible, reads it daily, and meditates upon its contents.

* * *

A NAZARENE MINISTER, Rev. M. M. Bussey, has made a wonderful record in the distribution of New Testaments, says the Bible Society Record. During 1938, he averaged forty-one New Testaments for each day in the year, a total of approximately twelve thousand for the year. He has traveled over one hundred thousand miles in his car, has given away two hundred thousand gospel tracts, and has carried to needy sections more than seventeen thousand New Testaments. The minister puts all his efforts upon distributing the entire New Testament.

* * *

DARKNESS, DRINK AND DEATH might be an appropriate caption for a graph of traffic accidents sent out recently by the Travelers Insurance Company of Hartford, Connecticut. The graph shows that since 1930 traffic accidents after dark have increased from 16,000 to 25,000, while accidents in daylight, the hours when legitimate traffic is heaviest, have decreased from 16,500 to approximately 15,500. Arrests of drinking drivers reach their peak between midnight and 2:00 a. m.; 36.3 per cent of accidents occur on Saturday and Sunday; and women drivers get a break, as 90.9 per cent of the drivers in traffic accidents are men.

* * *

THE MEDICINE MEN of heathen and pagan lands did not dare to admit uncertainty as to any ailment of man. Their power rested not upon knowledge or skill, but in the possession of divine power over human afflictions, which must assume unlimited effectiveness or be wholly discredited. Civilization has reversed the whole approach to the treatment of disease. It is no more the suppression of an evil possession, by charm or incantation, but it is based upon an understanding of the physical mechanism and the cause and cure of disease. In cases of uncertainty the doctor frankly admits that he does not know.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

DEVELOPING A WAR PSYCHOLOGY

We believe that our government is sincere in the desire to maintain a peace relation with the nations of the world, but we cannot escape the feeling that a thoughtless and, in some degree, an irresponsible type of propaganda is surely building up a sentiment for war. In our opinion, the time has come when every friend of peace should speak out. We are not an isolationist and we are not a pacifist who would have our country submit to any degree of humiliation rather than fight. But neither have we the "big brother" obsession which causes us to feel that it is our responsibility to police the whole world. We hate the insatiable thirst for power which has turned the leadership of some countries into murderous fiends. We resent the racial persecutions now disgracing the political life of some nations. Citizenship, however, is largely a matter of choice. The regulation of the internal affairs of a nation may not be interfered with by another except for the protection of the person or the rights of its own citizens. We regard war as the most senseless means for the adjudication of international wrong that was ever invented. We regard it as the most insane practice of civilized life. We are unwilling for our American youth to be made pawns in a struggle which we have not created. We are unalterably opposed to catapulting our men into another European conflict upon the specious plea of defending a government ideal or the obligation of international friendship, and with the vain and foolish hope that by righting the affairs of other nations we may win peace for the world. There ought to be one oasis where men might live without hearing the eternal clanking of swords. Our word is: "America, stay out of war!"

A FRANK AND FEARLESS CHURCH

From the beginning, we have felt that opposition to the Plan of Union should be heard, and we hold now that questions as to the legality of any step should be considered. We do not, however, share the opinion that anyone has the right to make an attack which he is not willing to sponsor, and we have no personal feeling on this subject. We do not know a single preacher who has written anonymously on any phase of Church Union, and we have never heard a blacklisting of opponents of the Plan even suggested by the supporters of Union. We imagine that practically all of those who have written unsigned articles on the subject are known, but, unwise as we think some of it to have been, we refuse to believe that they will be demoted for such cause. We do not mean that we expect any man to be promoted to avoid the appearance of his being punished for opposition to Union; we mean that we believe that every man will get fair treatment. The fact remains, however, that anonymity weakens the position of the writer, and it betrays a consciousness of vulnerability in one direction or the other which should make any man hesitate before he takes such a step.

We believe that every effort will be made to protect trust funds and to prevent their diversion from the uses named in the trusts. In any case of deviation, the courts will unquestionably provide a remedy. We believe that the Plan of Union is basic and fundamental—that it will be declared the Constitution of the Methodist Church. We are going to Kansas City to face squarely and conscientiously every issue that may be raised and, so far as such a thing may be possible, without the remotest regard for our own fortune or prejudice. Any person who desires to be informed may secure from our Publishing House, for the nominal sum of $1, the official Report of the Commission on Union in exactly the form that it will go to the Uniting Conference. We have it ourselves, we are studying it from cover to cover, we are marking things with which we do not agree, and we are noting changes which we believe should be made. **We do not purpose for any one to do our thinking for us and we do not ask any person to accept responsibility for our opinions, nor to protect us against our mistakes.**

THE UNITING CONFERENCE—MEMBERSHIP, LOCAL CHURCH, CHURCH PROPERTY, FINANCIAL PLAN

The requirements for church membership are little different from what they are in the Southern Church, but the recording and classifications are quite novel to us. The "constituency roll" is tantamount to honorary membership, the classifications of affiliated, resident and nonresident members is an innovation for us, we do not believe the requirement of pastors to report members from his charge living elsewhere and of other charges living within his charge can be other than a deadletter, and we doubt the wisdom of eliminating nonresident members for purposes of apportionments to charges.

The annual meeting in every charge either conjointly with the fourth quarterly conference or otherwise seems to us to be surplusage, we do not like the suggestion of making the pastor the chairman of a committee to nominate the Official Board, and we are not in sympathy with making the chairman of the Board lay leader.

The chapter on church property seems to us to be very good except that we do not like the option of a congregational meeting for electing Trustees, and we would give ten-day written notice in property transactions rather than announcement from the pulpit ten days in advance. We feel that the proposed Board of Church Location and Building injects a little more regulation than is necessary.

The Financial plan under a modification of the name, the Budget Commission, follows out lines with which we are now familiar and preserves to the local church the principle of voluntary acceptance. We imagine that the provision that the Commission on Finance make the assessments for the support of the District Elders will get a rise from that quarter in favor of the alternate proposal, the District Stewards Meeting. We doubt the wisdom of the suggested borrowing without limit for payment of salaries, and we do not think the direction of gifts is good except the gifts shall be over and above apportionments for the particular cause. We do not favor the substitution of the World Service Commission, M. E. Church.

The Board of Lay Activities, as proposed, seems to us to give disproportionate emphasis to the fact that it is to be "considered a benevolent interest of the Church," that it shall be included in the appropriations recommended by the General and Jurisdictional Conferences, and that the "Annual Conference Board shall estimate annually the amount necessary for the support of its work, etc." The organization coverage seems to us to be of a nature to cause it to break under its own weight.

Editorial Miscellany

By Dr. H. T. Carley

A GRAVE BY THE ROADSIDE

"Travelers' Rest" is the name of a Negro Baptist church located on "Hopewell" plantation. It is one of the oldest churches in this section, though its present site is about a quarter of a mile from the original one. The public road used to run for several miles along the river bank, and the original church was on the old road; but caving banks necessitated moving the road, and the church moved with it. The graveyard at the old site is no longer used.

The membership of the church is composed of the colored people on "Hopewell" and adjoining plantations. As a whole, they are quiet, law-abiding, and religiously inclined. They have preaching once a month— on the fourth Sunday—and "covenant" meetings, conducted by themselves, at stated times. It is a pretty active organization.

A graveyard has been started at the new church, though only two people have been buried there thus far. One of these was a Negro woman nearly a hundred years old, familiarly known as "Mammy." She lived with her daughter on "Hopewell," and I came to know her well. She was a good old soul, usually in a good humor, talkative, and active almost to the last—I have often seen her walking two or three miles from home. We became good friends.

She died during the high water in February, 1937. The pastor of the church lived in Yazoo City and it was out of the question to get him for the funeral. So I officiated at her burial. The graveyard was one of the few spots not under water at the time. Most of those who attended the service came in boats; and the road over which I had to go was under water a good part of the way. We gave her Christian burial.

With bared head, I stood by her grave yesterday. Her daughter, an old woman herself now, has put a little fence around the mound and planted a few simple flowers on it—violets, and a sprig of verbena. On it she has placed, too, the little tokens of remembrance and affection so often seen in country graveyards—bits of colored glass, and a few trinkets, worthless in themselves, but rich in meaning to those who understand.

Just a grave by the roadside—but it speaks of beauty and love and immortality to the passers-by who pause to ponder.

WHAT WOULD LAMBUTH DO?

By Bishop Arthur J. Moore

Often have I gone to a holy spot in a Shanghai cemetery where men and women famous in Methodist history now rest from their labors. Here lies Jenkins, who ninety years ago was the first of an army of missionaries who have borne the Cross to China. Here reposes Young J. Allen, who created a Christian literature for the teeming millions and wrought miracles of grace in a day when the Gospel was unwelcome. Here also is the great Lambuth, who pioneered for Christ in five remote lands where His name was not adored. Here too rests Laura Haygood, noble woman who mothered the girls of China for God. And in this sacred acre are the mortal remains of many others who loved God and China, whose labors built a devoted and hardy Methodist Church and produced for the nation some of its greatest leaders and uncounted saints in lower stations.

Here sleep the brave. For times were never easy for these pioneers, and they encountered daily such obstacles and dangers as would daunt lesser souls. Jenkins' family died, and his solitary fellow-worker returned home, but he supported himself and toiled on until he fell on the soil he served. Allen was cut off from home and native land by our Civil War, but he never dreamed of deserting China. These missionaries sleeping in Shanghai knew war, privation and bitter persecution. They were there when the Tai Ping Rebellion shook the land, when the Boxer Rebellion shed the blood of many Christian martyrs, and when the Manchu throne crashed down. Through all the rapid and bewildering changes which attended the awakening of "the sleeping giant of the East" the heralds of Christianity preached the Gospel, served the people and built the Methodist Church.

What hath God wrought through them? They laid firm and deep the foundations of the Church. Its membership is made up of converted, consecrated Christians; some of them have been and are noted for saintliness and loyalty; some are among the great leaders of modern China —even the very head of the nation. This Church, for the first time in fifteen hundred years, brought the ruler of a non-Christian land to the foot of the Cross, baptized him in the Name of the Father, Son and Holy Ghost, and sent him out as a Christian soldier to erect in China a mighty Protestant nation.

They were able strategists. Adopting a policy of concentration, they occupied the area destined to become the most important in all China—which included Shanghai, the greatest port and commercial center, Soochow, the center of learning and culture, Nanking, later to become the capital, and other cities of equal importance. In this relatively small territory Methodism took root and developed. Soochow University, one of the greatest Christian institutions of learning in any land, grew up. The famous McTyeire School, cherishing Christian mother to a multitude of leading Chinese women; the Laura Haygood Normal School, the Virginia School, Middle Schools in various cities, and numerous schools of lower grade bear witness that the Church in China has not been unmindful of the Wesleyan injunction to "unite the two so long divided, knowledge and vital piety." Furthermore, Methodism led in developing modern medicine in China, and the hospitals in Soochow, Changchow, Huchow and Shanghai represent Him who came for the healing of the nations.

Now something has happened to that in China and to all the institutions through which it has served the people. War, the like of which for cruelty the modern world has not before witnessed, has raked back and forth across the strategic area staked out so long ago as the region to be occupied by Methodism. Every foot of our territory outside Shanghai's International Settlement has been occupied by invading armies. Many churches and parsonages were utterly destroyed; nearly all were damaged. Soochow University, Laura Haygood and Virginia Schools, and our hospitals were bombed, looted and occupied by the invaders. The homes of our missionaries were swept clean of every portable article by looters. Nineteen of our twenty-one missionary families—and thirty of our forty-five unmarried ladies—were stripped of every belonging and left without place to lay their heads. Practically all our preachers are homeless and the Methodist people have been scattered and impoverished.

Now we have recovered all our property and our missionaries are back at their posts. Churches, hospitals and social centers are operating as best they can. Soochow University is operating with 1,400 students in Shanghai. But even where work has been resumed it is limited and handicapped by the damage done to the buildings and the loss of equipment.

Standing in Shanghai by the graves of the men and women who built the Methodist Church in China, and looking at the havoc which war has spread everywhere, questions clamor for answers. What would Lambuth do? What would be the reaction of Young J. Allen and Laura Haygood to all this? What course would be pursued by those who for ninety years toiled amid hardship to establish Methodism in China? If they could rise from this soil they loved and consecrated by their blood and tears—those who lived through Tai Ping and Boxer persecutions and heard the fall of the Manchu throne —what would they do now?

Thank God, there can be no doubt about the answer. They would do now as they did then. They would gird themselves anew and go forward—they would serve the people in distress, repair the churches and parsonages, and preach everywhere the Gospel of Christ. For the love of Christ constrained them. They were under an imperative Commission that wars and dangers and uncertainties could not alter or repeal. They would carry on for Christ.

And that is exactly what our missionaries are doing today. Though they have suffered the loss of all things, not one of them thinks of deserting the post. At the first relaxation of the invader's grip, they were back at their accustomed places, and in spite of ruin and wreckage they are carrying on for Christ.

The Church at home must match their heroism with its help. We do not know in full what our future policy may be, but

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When this issue reaches you all "Special offers" will be withdrawn. We are issuing 9410, and we hope that our good friends will not fail to send us the 600 new subscribers necessary to make our circulation 10,000. We believe that they will be forthcoming.

Fifty-five individual subscriptions are not listed above.

Conference News and Personals

PERSONAL AND OTHERWISE

Louisiana Conference

Mrs. E. A. Ennis, who has been living at Jena. is moving to Route 1, Gulfport, Mississippi, according to her request for change of address.

Bro. J. H. White places us under obligation to him for his very gracious words regarding the Advocate and its messages from week to week.

Rev. E. W. Day, pastor at Morgan City, reports an attendance of seventy people at mid-week service when he received four into the church on profession of faith.

Mrs. R. H. Wynn notifies us that she is leaving Dallas and will be at 4500 Caroline Blvd., Houston. Her many friends throughout Louisiana will be glad to know her address.

Mrs. L. B. Hunter, of Waterproof, says that Rev. C. M. Hughes is making a good start and is well liked in that charge. Bro. Hughes came to us from the Memphis Conference last November.

Rev. G. A. Morgan reports the outlook at Winnfield as being most encouraging. He expects to be living in a new parsonage by midsummer and is looking forward to this as being the best year of the three in that charge.

Miss Maud Caraway writes that the people of Logansport are very happy over having full-time service for that church. A Centenary student will have the Long Street church for two full Sundays. We congratulate Bro. Whitaker and his people upon the progress which they are making.

Dr. Rollin H. Walker, for many years Professor of Biblical Literature in Ohio Wesleyan University, will deliver a series of lectures at Gammon Theological Seminary, Atlanta, Ga., during Passion Week, to which the public is invited, according to announcement of President Willis J. King.

Mr. S. H. Radcliffe, the efficient treasurer of Rayne Memorial Church, and one of the most capable and interested laymen in Louisiana, was married to Mrs. Mary Frances Hamilton at the Rayne Memorial parsonage, New Orleans, on Monday evening, March 20, Dr. W. W. Holmes officiating. Mrs. Radcliffe formerly lived in Texas, whither the couple journeyed following the ceremony. The many friends of Bro. Radcliffe join in congratulations and good wishes.

Rev. G. A. LaGrange, pastor at Marksville, will be remembered by many friends in the sorrow which takes from him his father, Mr. Edgar LaGrange, who was a native of Labadieville and died in a New Orleans hospital on March 22. The funeral was held from the Labadieville Catholic church, with interment in the cemetery at that place. He is survived by his wife and six children, among whom are included Rev. G. A. LaGrange, his preacher son.

PERSONAL AND OTHERWISE

Mississippi Conference

Rev. H. J. Moore says that the paths at Long Beach are pleasant for him and he is planning for a forward movement in all the interests of the Church.

Rev. J. H. Cameron, Montrose, reports good progress in his work. Plans for revivals on his charge are almost complete and the people have shown him many gracious courtesies since Conference.

Dr. B. H. Mayo, layman of Forest, places us in his debt for loyal service in the interests of the paper, and we hope that he and his friends may enjoy the Advocate in the days ahead with an increasing ratio.

Rev. A. S. Oliver, pastor at Pearl River, McComb, writes that he has raised sufficient money since December 15 to satisfy all the creditors of his church. We hope to be able to give him and his church detailed publicity in the near future.

The loyalty of Rev. James L. Sells, Long Beach, has not been hurt by his retirement as is shown by his continued activity in behalf of the Advocate. Bro. Sells is one of the noblest spirits whom we have met, and we hope that it may be long until he comes to the sunset hour.

Rev. E. E. McKeithen, Meadville, does a novel and praiseworthy thing in sending the Advocate to his four married children as wedding anniversary gifts. We appreciate his making the Advocate the means of expressing his sentiments upon an occasion like that.

Rev. Otho M. Brantley reports a forward movement at Fannin charge. He has received seven persons into the church and is doing quite a bit of improvement on the church at Fannin. We regret to learn of the loss which his charge has suffered in the removal of Bro. C. T. Long.

Mrs. Annie Nugent Gibbs, daughter of the late Col. William L. Nugent, of Jackson, and a graduate of Whitworth College, died in Huntsville, Texas, recently, following a brief illness. This event will bring sorrow to many hearts throughout Mississippi where the Nugent family are held in high esteem.

PERSONAL AND OTHERWISE

North Mississippi Conference

Rev. A. L. Davenport writes that he is enjoying the work on Winona circuit and is looking forward to a fine year. We trust that his fondest hopes may be fully realized.

Mrs. J. M. Turnipseed, Rt. 2, McCool, says that the Advocate is her only means of keeping up with the Church and she would be lost without it, as she is not able to get out very often. We hope that she may find the paper increasingly helpful.

Rev. J. A. Biffle, pastor at Algoma, and Mrs. G. C. Gregory, wife of the pastor at Pickens, are in sorrow on account of the loss of their mother, a saintly woman who gave to a parsonage home two of her children. The Advocate joins in sympathy for these sorrowing loved ones.

Rev. W. N. Dodds, pastor at Central Church, Columbus, reports good progress in the work of his church which stands at the very gateway of Mississippi State College for Women. His church, recently dedicated by Bishop Decell, is now in a position to give its whole attention to the religious development of that section of the city.

Dr. A. T. McIlwain, pastor at Greenville, is now engaged in a two-week's evangelistic service in which he is doing the preaching himself. The services include a noonday prayer meeting from twelve to twelve-thirty, in charge of Dr. Frederick E. Smith, Mr. England, and Miss Windsor, and a general service at 7:30 in the evening.

Rev. J. B. Stewart is very happy in the interest which his people have manifested in the equipment of the parsonage kitchen where a beautiful electric range and the imaginary odor of ham lures him into extending an invitation to the editor to be his guest. We hope that the day may soon come when we may be able to surprise him by our acceptance.

Rev. Roy A. Grisham, Christian Education Extension Secretary, is giving a good account of himself in the promotion of work relating to his office. At the present time he is particularly occupied with the Youth Crusade rallies and Christian worker's institutes. The bulletin which he has recently sent out gives a detailed report of the Conference offer-

ing for the home and foreign missionary enterprise for the month of February.

We appreciate a good letter from Bro. J. T. Quinnelly, First Church, Columbus, which includes a word concerning our good friends, Major Battle Bell and J. S. Billups. We regret the statement that the Board of Trustees at First church had been reduced from eleven to nine, when it should have been stated that it had been increased from nine to eleven. The error is to be charged to the editor alone who misread the report. We apologize to all concerned and there are none whom we love more sincerely than the people of First Church, Columbus.

WISDOM OF APPOINTMENTS

It is believed that the governing elements which impel those who make appointments in the Methodist Church are: Demand, Efficiency and Seniority, and when a move is made and these elements are given their proper and proportionate importance, it makes those who are on the side lines feel justly proud of their leaders.

The going of our dear Brother Melville Johnson, of the North Mississippi Conference, and the filling of the place made vacant provided just such an example. Many preachers have been heard to say, "Those appointments could not have been made more wisely."

R. T. HOLLINGSWORTH.

A DELIGHTFUL OCCASION

On Friday afternoon, March 17th, wife and I motored down to the home of Bro. and Sister J. R. Roy, on Regent street, Shreveport, to be with them for a short while, on the 58th anniversary of their marriage. Bro. Roy was a local preacher within the bounds of my first pastoral charge in 1890. From our first meeting, we have been the strongest of friends. Our families have been together as often as possible since that first meeting. But strange as it may seem, we have never been present on a previous marriage anniversary. Well, they took us to the home of their youngest son, Herbert, where the three families enjoyed a delicious oyster supper, with all accessories. There was then placed on the table a lovely "pound cake"—nicely lettered: "58th Anniversary." Before we left the dining room, we sang "Blest be the tie that binds," had a brief prayer, and the first part of the program passed into history. The second installment was at Bro. Roy's home. About 8 o'clock Bro. Barham, pastor of Wynn Memorial, "rang up" and announced that he would be over soon, and bring others with him. They came, about twenty strong, bringing tokens of appreciation of Bro. Roy and his wife, then served cake and chocolate, which they had furnished, and after many "impromptu speeches and a short prayer, the "second installment" came to a close. I shall close by a crude verse from a brain not given to poetry:

Fifty and eight, and the years gone by,
Since two young hearts became as one;
Many a burden, many a sigh,
But not because of love undone.

I. T. REAMES.

TO THE PASTORS AND PRESIDING ELDERS OF NORTH MISSISSIPPI CONFERENCE

Dear Brethren: On pages 90-91 of the Conference Journal of 1938, you will find the following resolution: "RESOLVED: First, that the Board of Finance fix the maximum allowance for superannuates at $300.00; that widows' allowance be increased one third."

"RESOLVED: Second: that the Budget Commission be instructed to pass down an assessment of 3%, calculated on pastors' salaries (using 1937-38 figures) to take care of this additional money needed; this assessment to be separate from and independent of the regular Benevolent assessment, and over and above the present assessment for superannuates; the pastors and their charges to use their own method of collecting same. Provided it be raised and remitted to the Treasurer of the Conference Board of Finance by not later than Easter Sunday, to be included in the 1938-39 distribution."

This assessment was passed down to all the Districts, through the District Stewards meetings, and of course becomes a binding assessment against every pastoral charge. A statement sent out by the Treasurer of the Conference Board of Finance shows that comparatively few of the charges have sent in this assessment. Some of the pastors have written me that the amount is in their budgets, others expect to take the offering Easter Sunday.

The purpose of this notice to remind all pastors who have not remitted to please bear this in mind, as Easter is drawing near, the date set for the money to be in the hands of the Conference Board ready for distribution to the claimants. Where the amount is in the budget pastors will please remind their treasurers to remit by not later than Easter, or immediately thereafter.

By referring to the Conference Journal you will see that the maximum amount paid to any claimant is $210.00. If this amount is to be increased to $300.00, it will be necessary for each charge to pay this 3% assessment. Brethren, let's show these worthy claimants that we are really interested in their welfare by paying this assessment in full.

A. T. McILWAIN,
Conference Director.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET N. O., LA.

FROM M. T. PEW

Dear Mr. Editor: It has been some time since you have had a letter from me but I am sure that you will remember me. In fact I am quite sure that you have been seeing me at church most any place that you have been on your journeys or even in your home church. I can usually be found in the largest city churches or in the smallest village or country chapel. I go to church every Sunday morning and night, especially night. I go in good weather and in bad weather, especially bad weather. In sickness and in health, it seems that I just must go.

I am in a pitiful plight. No one wants me at church. The preacher passes me by with a frown and at times he even refers to me from the pulpit, casting bad aspersions upon me. The sexton hates me. I am just some more space to keep clean. The ushers pass empty collection plates over me and bemoan my poverty. I am the topic of discussion at almost every church meeting; stewards meetings, missionary society gatherings, meetings of church school workers. Even the bishops, when gathered together, take note of me and lay plans to run me out of the church. High-up boards and commissions in solemn convention gravely



shake their heads at me and vow to chase me out of every church in the land. To add to my misery, I do not want to go to church. I had rather be at some of the popular places about town but the seats are all taken there. It would be much more fun to sit in an easy chair before the radio but some good steward already has that place. Yes, I would gladly give my place to some weary sinner who is seeking the way of salvation. Or to some backsliding church member, or a poor soul crushed in grief, or, a life lost in the confusion of our day. But until these and others come I suppose that I must remain an unwelcome and unwilling attendant at church.

Sadly Yours,

M. T. PEW.

WHAT WOULD LAMBUTH DO?

(Continued from page 5)

we must never forsake China. Immediate and pressing repairs must be made to prevent irreparable loss, and churches and hospitals must at least be put in usable condition. Our missionaries and preachers must have places to live. To provide a minimum of help in these pressing emergencies is the first duty of the Church in America.

At this moment I am on the road with some of my Chinese colleagues telling the story to the churches and asking them to help the Church in China. I am appealing to my brethren in the ministry to tell the story to their own people on April 23rd, or some other convenient date, and receive voluntary gifts from the congregations for the same cause. Is it possible that there is one preacher who will refuse, neglect or forget to do this?

Any man who counsels retreat or delay in this moment does not speak the language of Christ nor keep to the faith and history of the Church. It was born in an emergency, cradled in persecution, nourished in danger. In times of crisis it has been at its best and achieved its greatest victories. So it may be now. Prompt action in China at this moment will win the hearts of the multitudes. Hesitancy may undo what the pioneers of ninety years have done.

What would Lambuth and the others do? Is it not probable that they are now looking down on grief-ridden China, and on a strong Church in America, wondering what we will do?

Some writer has pictured the terrible campaign in Gallilopi during the World War. Assault after assault had been made and thousands upon thousand had been killed. Finally an order came calling the army to retreat, leaving the task unfinished. Then there was a stirring beneath the soil and the voice of the fallen thousands cried out in agony: "And would you go away and leave us here alone!"

Ninety years of sacrifice for Christ is at stake in China. The work of Jenkins and Taylor and Allan and Lambuth and Parker and Laura Haygood and scores of others is at stake in China. They lie in the soil of the China they loved and served. Would any Methodist turn back and leave them there alone!

"If ye break faith with us who die,
We shall not sleep!"



LOUISVILLE METHODIST CHURCH, DR. V. C. CURTIS, PASTOR

YOUTH CRUSADE REVIVAL IN FIRST CHURCH, BIRMINGHAM

Rev. Ralph Johnson, of Nashville, Tennessee, evangelist, singer and young people's worker, has closed a successful meeting at First Methodist Church, Birmingham, Alabama.

This was a Youth Crusade Revival and effectively reached hundreds of children and young people. The spirit of Christian joy and idealism reached a high level, lifting the childhood and youth of First Methodist Church into more intimate fellowship with Jesus Christ.

The work of "Uncle Ralph," as Brother Johnson encourages the children and young people to call him, is of an unusually high order. It has the value of adding intense interest to deeply spiritual methods of presenting gospel truth. Music, magic light and laughter blend beautifully with serious moments of prayer and witnessing. There is not a dull moment in the services.

Brother Johnson is a gifted revivalist, sane and wholesome in his interpretation of gospel truth and ingenious in his methods. He carries $5,000.00 worth of equipment which aids him in attracting youth and in applying the truth of the Christian gospel.

I highly recommend Ralph Johnson for meetings, especially for youth in churches of any size. He is a great singer and preacher, and best of all, he is deeply spiritual.

NORTH MISSISSIPPI CONFERENCE DISTRICT MISSIONARY INSTITUTES ENDORSE LEWIS HOSPITAL FUND, BELGIAN CONGO

Those who were fortunate enough to attend the Missionary Institutes recently held in the Columbus, Aberdeen, Corinth, Greenville, Greenwood and Sardis-Grenada Districts will never forget the motion picture, "The Belgian Congo," presented by Mr. E. M. Sweet, Jr., Stockton, California. Hundreds of grammar and high school students augmented the district attendance. More than 4000 saw this picture which, in addition to the six districts, was presented in ten local churches. It was a high privilege to see the Congo, and to see our missionary friends, Dr. and Mrs. W. B. Lewis, who, with their hospital of mud and straw, have wrought such a noble work at Tunda.

Let us remember that each district, pastors and delegates, voted unanimously to take a Free-Will Offering to help build the new brick hospital at Tunda to be known as the "Lewis Memorial Hospital." We need at least two thousand more to add to the four thousand which has been raised to date. Dr. Lewis will be home for furlough next year. Let us make him happy and many times more effective in his work by authorizing him to go back and build a hospital that the termites will not destroy within several years.

Send offerings to Mr. S. V. Wall, Treasurer, Cleveland, Miss.

We gratefully acknowledge the following gifts: Capitol Street Methodist, Jackson, $74.64; Mr. and Mrs. D. H. Hall, New Albany, $50.00; Mrs. Anita Ingle, New Albany, $15.00; Plate Offering, New Albany, $6.45; W. C. Smallwood, New Albany, $10.00; Mrs. R. L. Nisbet, New Albany, $2.00; First Church, Water Valley, $42.50; Leland Church, $27.91; Mrs. Mary M. Stone, Belen, $1.00; Galloway Me-

morial Church, Jackson, $43.04; Macon Church, $25.00.

R. G. MOORE,
Conference Missionary Sec'y.

THE LOUISVILLE METHODIST CHURCH—NORTH MISSISSIPPI CONFERENCE

By V. C. Curtis, Pastor

We have no records of the organization of the Louisville Church, but tradition says it was about 1835, one of the first Methodist churches organized in Winston County. The Rev. Lorenzo D. Langford was appointed to a charge which included Louisville, in 1838. In 1839 the church was changed to the Grenada District. No further records are available until 1870, when the North Mississippi Conference was organized. The Rev. J. O. Woodward was appointed as pastor in 1870, and the Rev. A. W. Langley served as pastor in 1872-73. Brother Langley returned and preached a sermon for the congregation fifty years later. In 1876 Rev. J. D. Newsom was appointed pastor. It was through his efforts that the first Methodist Sunday School was organized. Mr. W. B. Shumaker was appointed superintendent and Dr. G. Y. Woodward was elected secretary. His grandson, Dr. Guy B. Woodward, holds that position at this time.

In 1894, the wife of the pastor, Mrs. D. C. Foust, organized the first Woman's Missionary Society. The ladies had done effective work before that time as an Aid Society.

The first church building was erected on the lot north of the present site, where the home of Mrs. T. J. Lee now stands. This building was used till the pastorate of Rev. J. A. Leech, 1885-89. Brother Leech had the house and lot sold and a new building was erected on the site where the present church stands. He also built a new parsonage which was remodeled under the pastorate of Rev. W. H. Mounger, and is among the best homes for the preacher in the Conference. In 1913, the church was damaged by cyclone and had to be abandoned. Rev. J. D. Simpson, the pastor, appointed a building committee composed of the following: W. J. Newsom, E. L. Tomlinson, R. L. Suber, A. Y. Woodward and J. B. Gulley. H. C. Wood and J. E. Tusset were added later. Before the actual work began, Rev. J. D. Simpson was succeeded by Rev. W. C. Carlisle. Under his administration the work was completed. The Court House was used for worship while the building was under construction. Rev. J. W. Dorman succeeded Brother Carlisle and under his pastorate the entire church debt was liquidated. The building is a gray brick with Sunday school facilities and modern appointments. The plant cost about $35,000, but could not be replaced for less than fifty thousand dollars at this time. It is interesting to note the fact that Mr. T. J. Lee gave one tenth of the entire cost of the building. He proposed at the outset to pay one dollar every time the congregation raised nine dollars. The church was dedicated by Bishop Ainsworth during the pastorate of the Rev. W. H. Mounger. The water oaks which line the lot were planted by the beloved pastor, Rev. D. W. Babb, and are regarded as a memorial to him.

The church now has a membership of approximately six hundred with a Sunday school enrollment of three hundred. The Woman's Missionary Society is active; the Epworth League is an enthusiastic body of young people.

Mr. Howard Liddell is Superintendent of the Sunday School and Mrs. Cora Lee is President of the Woman's Missionary Society. The following compose the Board of Stewards: J. M. Pearson, E. M. Livingston, O. H. Craig, J. T. McIntosh, Mrs. Cora Lee, R. L. Suber, Dr. M. L. Montgomery, A. J. Adams, Luther Fulton, R. B. Fulcher, G. C. Wofford, Walter Bennett, Charlie King, J. W. Mitchell, M. G. Mitchell, W. C. McGahey, W. H. Abrams, F. P. Kennet, Howard Liddell, Dr. C. G. Blue, P. B. Dallas, Earl Hale.

The following is a list of the pastors who have served the church since 1870, the numbers indicating the year served and not the date of appointment. J. O. Woodward, 1872; A. W. Langley, 1873-74; J. G. Carlisle, 1875-76; J. D. Newsom, 1877-80; J. T. Moody, 1880-81; Eugene Johnson, 1883; J. W. Gooch, 1884; A. J. Foster, 1885; J. A. Leech, 1886-89; F. P. Spencer, 1890; W. W. Williams, 1891-92; J. M. Barnes, 1893; J. A. Leech, 1894; D. C. Foust, 1895-96; D. W. Babb, 1897-1900; D. L. Cogdell, 1901; J. W. Treadwel, 1902; J. A. Hall, 1903-05; W. D. McCollough, 1906; J. H. Smith, 1907; J. W. Raper, 1908-09; E. E. Langford, 1910; S. B. Myers, 1911-14; J. J. Smylie and J. E. Stephens, 1915-16; J. D. Simpson, 1917; W. C. Carlisle, 1918-19; J. W. Dorman, 1920-23; J. T. McCafferty, 1924; W. H. Mounger, 1925-26; T. H. Lipscomb, 1927; Lipscomb and Ellis, 1928; W. L. Storment, 1929-32; L. M. Lipscomb, 1933; J. A. George, 1934-35; C. T. Floyd, 1936; E. R. Smoot, 1937-38; V. C. Curtis, 1939.

THE REPRESENTATIVE FIRMS AND INDIVIDUALS WHOSE NAMES APPEAR BELOW HAVE SPONSORED THIS HISTORICAL FEATURE OF THE LOUISVILLE METHODIST CHURCH

BANK OF LOUISVILLE, Branch of Grenada Bank, Member F. D. I. C.
T. H. MORGAN & COMPANY
LOUISVILLE WHOLESALE CO., INC.
McKAY-KILPATRICK CO., INC.
LOUISVILLE MOTOR CO., Ford Dealer
ELLIS GROCERY
MITCHELL ICE COMPANY
LOUISVILLE BRICK COMPANY
E. E. REYNOLDS
BOYD D. McMILLIN
MRS. JENNIE N. HOFFMAN
FOX DRUG STORE
LEE'S
JIMMIE'S CAFE, Headquarters for Travelers
JITNEY JUNGLE, W. C. McGahey, Owner
WOODWARD HOTEL
WINSTON WAREHOUSE COMPRESS
NEW HOTEL PARKS
RADIO CAFE
McCULLY'S GROCERY
ROBERTSON & FRANCIS FUNERAL HOME
H. A. HARRIS
V. E. KEALHOFER
MUTUAL INSURANCE AGENCY
H. O. FANCHER
DR. G. B. WOODWARD
BLON HARRIS FUNERAL HOME
RICHARDSON DRY CLEANERS
PARKES PHARMACY

A DECENT LIVING ON FIVE HUNDRED A YEAR

By Mrs. R. H. Hutto
Hickory, Miss.
(Won first prize in recent Advocate contest)

How can a family of five live on $780, or less, you ask. I am the wife of an agriculture teacher, who sees many farm families living on much less than this every year.

Food is the most important part of the budget to consider. The Progressive Farmer prints an excellent food budget in the March number, planned for a family of five. This is prepared by the **Louisiana Extension Service,** and gives not only the amount of each food necessary for a **balanced diet,** but also the number of chickens to raise and the acres to plant to supply these things. The few articles listed which must be bought amount to about $40. We have added $10 for canning supplies, $2 for garden seeds, and $10 for such household supplies as soap and kerosene. Ice is a necessity if milk and butter are to be sold, so $8 is listed for 100 pounds of ice for each of sixteen weeks. This brings the total up to $70.

Clothes can be bought for $168, if the mother can sew. The aim of the family is to dress decently—enough changes to keep clean, and a neat outfit for best wear. The farmer's clothes can be bought for $55. The largest items are: a $15 suit, $7 for one nice pair and two everyday pairs of shoes, $9 for six pairs of overalls, $5 for a waterproof coat or jacket. His workshirts cost $3.80, but they are often made from nice fertilizer sacks. These are mail order house prices.

Mrs. Farmer can make a nice coat for $10, a silk dress for $5, a summer dress for $1, four house dresses for $3.50, four slips and four nightgowns for $4. Then she must pay at least $2 for two hats, $4 for two pairs of shoes and $4.50 for six pairs of hose. Other small items bring the total up to only $38.

A small boy or girl can be dressed for $20 a year, even if they must have three pairs of shoes. If the children are larger boys, clothes will cost much more, but then the boys can usually help earn their clothes. We are allowing $75 for the three children.

School books will amount to at least $15. We allow $25 for the doctor and dentist, hoping that the balanced diet will insure health and teeth. Church and charities will claim $25. For taxes and insurance we hope $50 will be adequate. All these bare necessities amount to $353.

It is understood that such expenses as feed, fertilizer and fencing are deducted from the cost of the crop.

If our family has a little more to spend, it would give them a daily newspaper first for $6. Then they could operate a battery radio set for about $20, for some recreation. Other things are really necessities, such as a gun and fishing tackle. Last we consider that necessity of today, a car. If he can buy a good used car for $150 and use it at least three years then the cost will be only $50 a year. As for upkeep, that depends on how much he travels, and how much money there is left. Our total, counting $50 for the car, is $429.

BOOKS

Liberty, Equality and Fraternity.—Fulton J. Sheen. The Macmillan Company, New York, pp. 187. Price $2.00.

Dr. Fulton J. Sheen, professor of theology at the Catholic University of America, gives annually, between Christmas and Easter, a series of broadcasts on the Catholic Hour. This book is a collection of his 1938 addresses.

SUNDAY
April 23
•
Voluntary Offering for China
•
Every Methodist Church should share in the Rehabilitation of Methodism in China. The Church always carries on

As a radio pulpiteer, Monsignor Sheen is a most attractive and polished speaker. As an interpreter of Roman Catholic philosophy and principles, he is a distinguished and reliable voice of his Church in America. Thus a book from such a capable author, outlining the Roman Catholic viewpoint toward the great social and economic questions of the day is most welcome.

The suggestive title "Liberty, Equality, Fraternity" is the motto of the French Revolution. Monsignor Sheen makes these words symbolize the ideals upon which have been reared the social structures of the day.

Liberty stands for Individualism and Capitalism. There is nothing fundamentally wrong with Capitalism, he tells us, and the Church is able to compose with it. The evils of Capitalism are not sins of nature, but accidental wrong-doings which can be corrected. Dr. Sheen maintains the familiar distinction between the right of property (most brilliantly defended) and the misuse of it, the cause of the evils of Capitalism.

Equality represents Communism. Monsignor Sheen shares in the feeling of violent revulsion which the Roman Catholic Church has shown toward this social technique and philosophy. Communism is condemned in toto; from start to finish it comes from the devil; there is nothing good in it and it is the source of our ills and misery. If it were not for Communism, he tells us, there would be no Facism. It does not occur to Father Sheen that Communism may also be a consequence rather than a cause. In joining in the Catholic crusade against Communism, Dr. Sheen is led to such excesses of emotional, bitter and abusive outbursts that it comes as a painful shock to those who know him through the pages of more philosophical and formal works which established his reputation as a writer and a scholar.

The word Fraternity stands for the Christian solution which our author identifies with the papal encyclicals: De Rerum Novarum and Quadragesimo Anno. The substance of these documents, of which he gives a brilliant exegesis, is rather void of adequate proposals to cope with the social problems of the modern world, but consists mostly of pious exhortations to accept certain ethical and religious principles, which, of course, were they accepted, would automatically dissolve social problems so that there would be no further need to be concerned about them. Unfortunately, social problems exist because these principles are not accepted by the world. It is also interesting to note that the Catholic Church has not been willing or interested enough to translate its social idealism into the determined political action through which it has sought to entrench other causes which it evidently considers as more vital to its welfare.

The response to this book will be probably twofold: Some will welcome it and agree with the implied thesis that, after all, it is not the business of the Church to outline a social program, but merely preach ethical principles. Others will violently disagree with its approach as insufficiently realistic and relevant to the care of social problems of the day. But, whichever the response, it is worth the time as the outline of the viewpoint of such an influential group as the Roman Catholic Church.

A. M. S.

Why Be Good? By James Reid, D. D. Cokesbury Press, Nashville, pp. 191, Price $1.50.

The twelve chapters of this book by Dr. James Reid, a Presbyterian minister of England, deal with the problem of discovering the values of the Christian religion and the translation of those values into life. The author's style is vigorous and his approach to the many issues which Christianity has to face is direct

and frank. Throughout the book, he is debating with those who deny the value and the authority of Christianity. We felt sometimes that he concedes too much to the personal and the social efficiency of education and science, but the book is manifestly fair and the argument ends with a positive and a ringing emphasis upon the values and the authority of the Christian religion. It is well written and is thought-provoking, but we would not commend it to any whose literary taste requires liquid diet.

Revelation. Edited by John Baillie and Hugh Martin. Macmillan Company, New York, pp. 312. Price $2.50.

Revelation—its nature, its content and its relation to natural reason—is one of the fundamental and perennial questions confronting the religious meditation of mankind. It has been at the heart of the great historical debates and controversies which have engrossed from time to time the theological world. It is because of a different view on revelation that Protestantism and Catholicism parted company during the Reformation period. It is on that point that took place the recent cleavage between orthodoxy and modernism. At times the issue may be obscured or partly ignored; but it always comes back. We are living in a day when once again this question is forging ahead to the front of our theological thinking.

The editors of this excellent book have rendered a great service in presenting us with a symposium of the views held on that subject by leading contemporary theologians belonging to various Christian traditions and different schools of thought. The seven writers whose essays are found in these pages worked in close harmony with each other, exchanging their manuscripts before making their final draft.

The preface, wrtten by Dr. Baillie of the University of Edinburgh, gives us an able historical survey of the problem and an analysis of the meaning for this day of such an inquiry. In the first chapter of the book, Dr. T. S. Eliot makes one of the most brilliant and searching criticisms of secularism which it has been our privilege to read anywhere. Then follow the six essays on the place and function of revelation, contributed by Karl Barth, the well-known Swiss theologian, William Temple, the Archbishop of York, speaking from his Anglican background, Serius Bulgakoff, a Russian Orthodox, M. C. D'Arcy, a Jesuit priest, representing the Roman Catholic viewpoint, Walter M. Horton from Oberlin Theological Seminary, and Gustaf Aulen, a Lutheran Bishop from Sweden.

There is, of course, a difference of view and emphasis among these different authors; but all have done their job well. This book is an excellent chart of the present status of the problems considered and no one who wishes to be well-informed on current theological problems can afford to miss reading the book.

A. M. S.

George W. Truett, A Biography, by Powhatan W. James. The Macmillan Company, New York, pp. 277. Price $2.50.

Dr. James, the pastor of First Baptist Church, Tuscaloosa, Alabama, brings to the task of interpreting the outstanding preacher of the Southwest, a thorough knowledge of the man and a sympathetic and manifestly affectionate interest in his work and achievements. He follows the world-wide ministry of the great preacher and leader after which he devotes two chapters to evaluations: His voice, his physique, his ability as a preacher, his orderly mind, his unimpeachable moral integrity, his spiritual understanding, his interest in and penetrating knowledge of people, and his faculty for shepherding his flock. These and many other things added to his faith and his prayer life, constitute the foundations upon which his great ministry has been built. Dr. James frankly confesses that Dr. Truett's force and effectiveness are not to be found in the literary excellence of his messages, but in the powerful appeal of his spoken message. We commend this book to young preachers in particular, and to all who would gain an insight into that which gives tone and power to a ministry. It is worth the price to any man, minister or layman of any faith.

The World's Religions, A Short History, by Charles Samuel Braden, Ph, D. Cokesbury Press, Nashville, pp. 255. Price $1.50.

This volume, as its subtitle indicates, is a brief history of the religions of the world. The author begins with the origin of religion itself and then studies in detail the various religions as to their origin, growth and approximate strength today. The religion of the primitive people; of Babylonia and Persia; Greece and Rome; Northern Europe; Zoroastrianism; Hinduism; Buddhism; the religions of China; the religions of Japan; Judaism; Christianity; and Mohammedanism are all studied. The book will give any careful reader a fair knowledge of the development of religion and the peculiar significance of the different religions. There is a brief bibliography of the sacred literature of the world's religions, and of books which may be studied for the further illumination of each chapter.

The Methodists Are One People, by Paul Neff Garber, Professor of Church History, Duke University. Cokesbury Press, Nashville, pp. 140. Price $1.

In the eight brief chapters of this little book, Dr. Garber delineates with remarkable thoroughness and understanding the origin, the genius and the development of American Methodism. He traces the course of our progress from the days of Asbury and the unordained pioneers who with passionate fervor kept pace with settlement and leavened the life of the whole people with the Wesleyan message and spirit. He follows through with accurate details of the division of sentiment which resulted in the various dismemberments of the Church following the days of the founders until the great upheaval in 1844. At that point, he takes up the course toward the reuniting of the sons and daughters of Wesley and follows through to the glorious day which will consummate at Kansas City the reunion of three of the major branches of American Methodists. We commend this volume to any person who would have an understanding of the basic facts which underlie the Uniting Conference.

New Testament Windows, by Frederick D. Leete, D. D., LL. D., L. H. D. Funk & Wagnalls Company, New York, pp. 150. Price $1.50.

Bishop Leete, of the Methodist Episcopal Church, has given one of the most interesting and informing studies of New Testament words that we have seen. The subjects of the chapters are: Picture Words; Greek Compounds; Potent Particles; Divinity in Prepositions; Sermon and Tenses and Word Favorites. It is a perfect mine of treasure concerning the language pictures of the New Testament. We looked for some words which have always interested us which we did not find, but we did find many others to which our attention had not been drawn before. A knowledge of the Greek is perhaps necessary to the full appreciation of the richness of this gospel in the words of the New Testament, but the words of the Greek have been transliterated and explained so fully that any person, without a knowledge of the original, will find the pages of his New Testament greatly enriched as he reads these chapters from the pen of a man whose very soul has long been absorbed in the study of words and phrases which are messages in themselves.

Understanding Youth, His Search for a Way of Life, by Roy A. Burkhart. The Abingdon Press, New York, pp. 174. Price $1.50.

This book by Dr. Burkhart, a specialist in the field of religious education and an outstanding leader of youth endeavors, is a thorough and an undertanding study of the responses of young people, and it reflects his own wide knowledge and experience of young people's movements as well as his own profound study of the whole philosophy of Christian Education. It is more than an academic presentation of the philosophy and the technique of youth programs, for it pre-

(Continued on page 16)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 2

By Dr. J. R. Countiss

STARTING LIFE WITH CHRIST

Golden Text.—If any man be in Christ, he is a new creature: old things are passed away; behold, all thing are become new.—2 Cor. 5:17.

Acts 9: 1-30 (Acts 9: 1-12, 17-19 Printed)

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined around him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias, And he said, Behold, I am here Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

This quarter we are to study the life of Paul who was not only one of the great characters of the Bible but of all history, such a character as must leave an imprint upon all future generations. He was a genius with a bent for practicality. Before or after conversion he could truly say, "this one thing I do." He was zealous, soulful, earnest, intense—never doing anything by halves. Whatever such a man does is always done both thoroughly and conscientiously. Unless he knew in his heart he was doing right he would not do anything at all. By birth and breeding, by education and inclination, Paul was a Pharisee. In the teachings of that sect he had taken his doctor's degree under Gamaliel. He knew that he knew. His religion was precise, exactly according to rules and regulations—only there never seemed to be quite hours enough in the day to keep all the regulations! He set his sails by the shoreline, not by the Pole star.

Such a type of religion utterly closed his mind to the teachings of Jesus and filled him with a loathing and a horror of his disciples. He verily believed that he could render God no greater service than to stop the raging flames of this new heresy. But how? These heretics paid no attention to threats and imprisonments. Sending them into exile only scattered the fire. If one were put to death, two seemed to rise to take his place. And—the way they died! They did not expire in cowardly recantation nor with whining pleas for mercy, but with courageous affirmation of their faith and earnest, confident prayers for the blessing of God upon their executioners. The victims were invincible, and their faces shone! Saul redoubled his diligence as he discovered the futility of his task.

Their Master had been crucified, but they seemed always to see his face and to hear his voice, thereby being heartened for any ordeal. Saul took note and wondered, even while he pressed on to hale more men and women to prison and to death. Then there was a Voice and a Presence for him, and a light above that of the Syrian sun. He was conscience-stricken, overwhelmed with a sense of guilt as black as midnight. He suddenly discovered that the very Lord whom he meant to serve was identified with the victims of his persecution, and he cried for a way out of sin and shame. He was directed to one Ananias whose name might well have been among those whom he had secured authority to arrest.

Three days in darkness, in penitence, in prayer, then he feels the touch of a friendly hand and hears the voice of Ananias say, "Brother Saul . . . receive thy sight." "Brother Saul!" A man who could say that had found the right way. The scales fell from his eyes, and Paul took his journey upon that road to follow it through perils and persecutions, fighting the good fight and keeping the faith, till it ended in sight of a crown of glory.

The conversion of Saul was unlike any other on record, and yet every conversion bears its essential features—the sense of being with the wrong crowd and on the wrong road, of violating the best and highest known, a desire to walk with God and to do his will, the touch of a human hand, the realization of a brotherhood begotten of the Eternal Father, and the breaking of the light that never goes out. Even so does one "start life with Christ."

REV. J. D. FOMBY ILL

We regret to learn that Rev. J. D. Fomby, of Rayne, is in the Veterans' Hospital at Alexandria, where he is undergoing treatment. We trust that he may soon be able to return to his work and we feel sure that his friends will desire to communicate with him during the time of his illness.

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The Christian Fireside

A LENTEN PRAYER

By Amy Vance Weeks

Dear God, the Lenten season
Bids my soul submit its yearning
For worldly things, and bids me keep
My love more brightly burning;
I yield my waning candle
To thy strong flame, well knowing
That Thou alone can give me power
To keep my candle glowing;
I thank Thee for the blessings
Which so freely Thou art giving;
Renew to me the challenge
Which Christ gave for splendid living.

REALITY

Newton and Darwin will tell you how the machinery works, but it is Shakespeare and Beethoven and Rembrandt who will show you what the real stuff of life is, and such a voice as that which came from the Mount in Galilee will tell us how we ought to feel and act in the presence of this real abiding life. For I believe there is something in our deepest nature that knows we are exiles from the Kingdom of Heaven and is for ever longing to return.—J. B. Priestley.

FROM JEREMY TAYLOR

Earthly glory is a matter of clothes, of upholstery, of decoration; with God, glory is a matter of morals.

Half-truths are dangerous things, for it is generally the other half that gains the upper hand.

Some people cannot see God in the light, but only in the lightning.

To secure a contented spirit, measure your desires by your fortunes, not your fortunes by your desires.

—The Christian World.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will become a cynic. When a man has become a cynic he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account, either to himself or to any one else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Dr. Charles E. Jefferson.

—The Presbyterian Tribune.

SAYINGS INJECTED INTO SERMONS

By Rev. W. D. Mitchell

The needle's eye is indeed too small for the camel to pass through, but it was not riches that made it so, but selfishness.

Christianity will not park in the doorway of one's heart, block individuality and hinder free moral agency.

To maintain a warm sympathetic heart for a lost world there must be a studious, well informed prayerful saint.

God's inward fires will be extinguished, unless the kindling wood of prayer is constantly added.

Jesus died to the glory world, lived and died in our world for us, and he only asks that we die to the world and live for him and others.

The torchlight of the Gospel will set things on fire, consume sin and create righteousness.

If the body of sin will permit the Holy Spirit, he will clean away the brush, lay a foundation and build a beautiful temple for God to live in.

On your way to heaven step on the stones of purity, honesty, unselfishness, and love, and you'll not sink in the mud of passion, dishonesty, selfishness, and lovelessness.

If one accepts Divine Revelation, he is secure, but human speculation leaves one in doubt and insecurity.

The bullet of sin has slain its thousands, but, thank God, one can get out of the way of the bullet.

Pious wishes get us nothing, but earnest prayer and religious activity brings that for which we strive.

As long as there is a hungry ragged child, a sorrowful heart, a discouraged soul or a lost sinner, Christians have no morial right to be satisfied.—The Religious Telescope.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

All aboard for Lake Charles! The twenty-ninth session of the Louisiana Conference Woman's Missionary Society will convene in First Church, Lake Charles, April 11th-13th. A very splendid program is being planned. Mrs. B. W. Lipscomb, formerly Secretary of Education and Promotion of the Woman's Missionary Council, will be the Conference guest. Mrs. Lipscomb has recently returned from China where she spent two years as the guest of her daughter, Mrs. Sid Anderson, and Dr. Anderson. Dr. Anderson is the pastor of our great Moore Memorial Church in Shanghai, and has done such a magnificent work there particularly during these years of the war. Mrs. Lipscomb has a message of vital importance to the Church today.

Mrs. Lonnie Clark, 1127 Hodge St., Lake Charles, is chairman of registrations for the Conference. It is urged that all delegates send in their registration cards as soon as possible to help to expedite the work of the committee in Lake Charles who are arranging for the Conference sessions.

A number of Louisiana women had the high privilege of attending the meeting of the Woman's Missionary Council recently held in Asheville, North Carolina. The following were in attendance: Mrs. George Sexton, Jr., Mrs. W. M. Ledbetter, Shreveport, Mrs. C. I. Jones, Mrs. S. E. Castles, Mrs. H. J. Thompson, New Orleans; Deaconesses Barnwell and Southard of St. Marks, Harrell of MacDonell School, and Infinger of Hodge. To these women the Louisiana Conference is indebted for bringing the next session of the Council to New Orleans. We understand some very fine speeches were made on the Council floor, urging the women to accept the invitation. Houston ran us a very close race with their gracious invitation for the Council to be held in their city.

Missionary women all over the state will be grieved to hear of the accident that befell Mrs. S. M. Collins of Monroe, who was formerly our Conference president. Mrs. Collins fell in her home on a waxed floor and her hip bone was broken. She will be confined to her bed for about six months. And on top of this she is just recovering from a bad case of the flu. Mrs. Collins' address is 500 Hudson Lane, Monroe.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The Woman's Missionary Society, Mississippi Conference, will hold its annual meeting in First Church, Laurel, April 4-6, 1939.

The program promises to be most interesting and inspiring and will follow the theme, "Christianity in Action."

Some of the highlights of the Conference follow:

Tuesday, 2 p. m.—Communion service. President's Message. Miss Grace Leigh Scott, Field Worker W. C. T. U. Committees.

Tuesday Evening, 7:30 p. m.—Memorial Service. Message of Council Guest, Miss Thelma Stevens, Superintendent of Christian Social Relations.

Wednesday — Report from Council. Bible Hour led by Miss Constance Rumbough, Jackson. Message from Fraternal Guest, Methodist Protestant Church, Miss Betty Ridgeway. Drive for Delegates.

Wednesday Evening — Representative from Fellowship of Evangelism. Address: Mr. S. Truman Lewis, State Teachers College. Reception by hostess Auxiliary.

Thursday—District Secretaries Hour. Dr. Henry Bullock's Talk. Bible Hour, followed by consecration service, led by Miss Rumbough. Conference will adjourn by 1 p. m.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Inverness Zone Meeting

The Woman's Missionary Societies of the Fourth Zone held their first quarterly meeting at Inverness, in the Methodist Church, on Monday afternoon, February 13th., Mrs. T. H. Dudley, chairman, presiding.

The devotional on Stewardship Of Life was given by Rev. J. C. Wasson of Moorhead. His subject was "That Nothing Shall Be Lost." He closed his talk with a prayer after which the minutes of the last meeting were read and approved.

Roll call and reports were given. Those answering were : Belzoni, 22 with 2 visitors; Isola, 8; Inverness 19; Moorhead, 17 and 1 visitor. Moorhead won the attendance banner for this quarter, having 53% of its membership present.

Our District Secretary, Mrs. A. Y. Sturdivant, was present and called special attention to the North Mississippi Conference which is to be held in Senatobia, April 4-6.

The program for the afternoon was as follows:

"The Challenge of the Missionary Society," given by Mrs. Fisher and Mrs. Montgomery of Belzoni.

"Scarritt College and Our World Community," by Mrs. Knight of Inverness.

The Consecration Service was in charge of the Isola Society. Miss Carrie Brown, our Rural Worker from Cold Lake, conducted it.

The meeting was closed with a song followed with a prayer by Miss Brown.

MRS. W. I. BLAYLOCK,
Secretary.

Baldwyn Zone Meeting

The first quarterly meeting of the Woman's Missionary Societies of the Baldwyn Zone was held in the Methodist Church at Wheeler, on February 2, 1939, with 51 members and five visitors present. The visitors were: Mrs. Carlton, Mrs. Whisanant, and Revs. Bruner and Threet.

The Societies represented were: Baldwyn, Booneville, Wheeler, Guntown, Mantachie, Ozark, Oak Grove, Shiloh and Fulton. Mrs. Tom Mauldin presided and Mrs. W. W. Bruner acted as secretary.

Mrs. Threet had charge of the devotional. Her scripture was taken from Fifth Chapter of John. Mrs. McMillan led in prayer.

"Challenge of the Missionary Society" was sponsored by Mrs. Mauldin, Mrs. Bryson, Mrs. McMillan, Mrs. Carlton and Mrs. Whisanant.

The next meeting will be held in Booneville.

Rev. Threet dismissed the meeting with prayer.

Delicious refreshments were served by the ladies of the Wheeler charge.

In December the members of the Missionary Society of the Ripley Methodist Church decided to get new bedroom furniture for the parsonage. Through the generosity of Mr. S. S. Finger, a beautiful suite was bought. The church and Missionary Society are very grateful to Mr. Finger.

MRS. T. J. COLE,
Publicity Chairman.

The Rosedale Missionary Society cooperated with the Baptist Missionary Society and Presbyterian Auxiliary in the observance of "The World Day of Prayer." Under the leadership of Mrs. Schoolar, of the Baptist Church, an all-day program was followed out. At ten in the morning a period of meditation was participated in. At ten fifteen the children of the three churches conducted a service for their age group. At eleven the Baptist pastor brought a most appropriate sermon on prayer. At three in the afternoon the outlined program for the World Day of Prayer was closely followed by the adults of the three churches.

In Memoriam

RESOLUTIONS OF RESPECT

Whereas, there has gone from our midst one who has meant much to the life of our church and who has contributed much of his time, talent and means to the building of the Kingdom of God;

Whereas, he was an esteemed member of the First Methodist Episcopal Church, South, Chairman of the Board of Trustees and the Board of Stewards;

And whereas, his going has brought sorrow to our hearts and left a vacant place in our church and community which will be difficult to fill;

Therefore be it resolved, that this Quarterly Conference in session this twentieth day of March, 1939, in the city of Crowley, does hereby pay high tribute to the memory of Mr. P. L. Lawrence, and extends heartfelt sympathy to his family;

And be it further resolved, that a copy of this resolution be sent to his family; to the New Orleans Christian Advocate, the Crowley Daily Signal; and that it be made a part of the records of this Quarterly Conference

(Signed) Quarterly Conference of the Crowley Methodist Church, Geo. W. Pomeroy, Pastor in charge, Nora Mae Cantey, Secretary.

RESOLUTIONS OF RESPECT

Whereas, in the death of Mr. Ralph Cowan, a member of the Board of Trustees of the Crowley Methodist Church, we have suffered a distinct loss;

Whereas, his absence from church services and from the meetings of this official body of this church will be keenly felt;

And whereas, this church and his community have lost a valued member;

Therefore be it resolved, that the Quarterly Conference in session this twentieth day of March, 1939, in the city of Crowley, does hereby extend deepest sympathy to his family; and be it further resolved that a copy of this resolution be sent to his family; to the New Orleans Christian Advocate; the Crowley Daily Signal; and that it be made a part of the records of this Quarterly Conference.

(Signed) Quarterly Conference of the Crowley Methodist Church, Geo. W. Pomeroy, Pastor in charge, Nora Mae Cantey, Secretary.

STARKVILLE HOLDS MEMORIAL SERVICES FOR MELLVILLE JOHNSON

Aa a tribute to the memory of a beloved pastor and friend, members of the Starkville, Mississippi, Methodist Church gathered Sunday night, March 19th, to conduct memorial services in honor of the life and activities of Mellville Johnson, who passed away in Corinth, February 24th.

The beautiful strains of Shubert's **Ave Maria**, played by Walker Kinkaid at the organ, served to open the services. The hymns "Rock of Refuge" and "Serenity," which were used at the funeral services in Corinth, were sung by the choir and the congregation, and a solo, "My Task," was rendered by Mrs. J. F. Eckford.

Emphasizing Brother Johnson as the champion and defender of youth, Augustin Magruder was the first speaker for the night. He drew a picture of the deceased pastor as a young man with a bright future ahead of him in the church.

"As I knew him," Mr. Magruder said, "Mellville Johnson was a man with two guiding principles. One was his love for and faith in youth, and the other his love of peace, which he considered the great goal of the Christian church."

A deeply wise friend and counsellor who laid little stress on the negatives, but joined with the positive forces to bring about the triumph of truth and righteousness was the idea of Rev. Mr. Johnson, presented by J. W. Overstreet, principal of the Sunday School Department, and close friend of the minister. He was a student of life, Mr. Overstreet said, spiritually a giant, tolerant and understanding, but uncompromising when a principle was involved.

"Mellville Johnson was one of God's noblest gentlemen," said Dr. A. W. Garner, professor of history at Mississippi State College, who also spoke to the group. "On the golf course and at other forms of recreation he manifested an innate courtesy, kindness, and thoughtfulness of the other players. His was an uplifting influence that transformed commonplace 'ing.'"

The viewpoint of another pastor was given by Dr. J. R. Countiss, who praised Brother Johnson for his unassuming, quiet, yet profound personality. "He was an individual, not merely a cipher," Dr. Countiss said. "A life like his doesn't end, but its spirit will be felt forever."

One of the outstanding features of the great American Legion parade during the recent national convention at Los Angeles, was a riderless horse led by a cowboy. It was the private mount of Will Rogers. The Legion Post that bears his name in California marched through the parade in silence as a token of respect to the memory of that great American. Army and Navy Register.

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There is *only one* genuine Ex-Lax! Look for the letters "E-X-L-A-X" on the box and on each separate tablet. To be sure of getting the *best* results, insist upon the *original* Ex-Lax!



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The Police Siren means "Look-out!" And so do Nature's signals—headaches, biliousness, bad breath, which are often symptoms of constipation. Don't neglect your sluggish bowels, for a host of constipation's other discomforts may result: such as, sour stomach, loss of appetite or energy, mental dullness.

Help your lazy bowels with spicy, all vegetable BLACK-DRAUGHT. Acts gently, promptly, thoroughly, by simple directions.

BLACK-DRAUGHT'S principal ingredient is an "intestinal tonic-laxative." It helps impart tone to lazy bowel muscles. Next time, try this time-tested product!

BOOKS

(Continued from page 11)

sents practical suggestions for the co-operation of the home, the community, and the church in the processes of character building. We commend this volume to all those who may be interested in youth problems.

A Complete Index to the Thought and Teachings of Christ, alphabetically and topically arranged, by W. S. Harris. Cokesbury Press, Nashville, pp. 191, price $1.50.

This unique little volume is just what its title indicates—a word and subject study of the teachings of Christ as given in the Gospels. The book does not lend a just impression of what it really is. Suffice it to say that it makes immediately available the teaching of Jesus upon any subject. Following the exhaustive study of the thought and teachings of Christ, are tables giving the names and titles of Jesus, the chronological order of the events of his public life, and the miracles, parables, and prayers of Christ in their chronological order. We commend the book to any person who would find easy access to any and every aspect of the thought and ministry of Jesus.

INTERESTING FEATURES AT MOUNT SEQUOYAH

The General Board of Christian Education has arranged for a strong program at Mount Sequoyah this summer. In the twelve-day Leadership School to be held July 26-August 8, Dr. A. J. Myers, of Hartford Theological Seminary, will lead courses on "The Religious Life of Children," and "Principles of Christian Education." Dr. Walter Stone, Secretary of the Council of Community Agencies, Nashville, Tenn., who rendered very helpful service at Lake Junaluska last year, will do some excellent work in courses in the area of social action and camping. Dr. F. A. Lindhorst, of Chicago, will lead studies in "Foundations of Method" and "Understanding Ourselves."

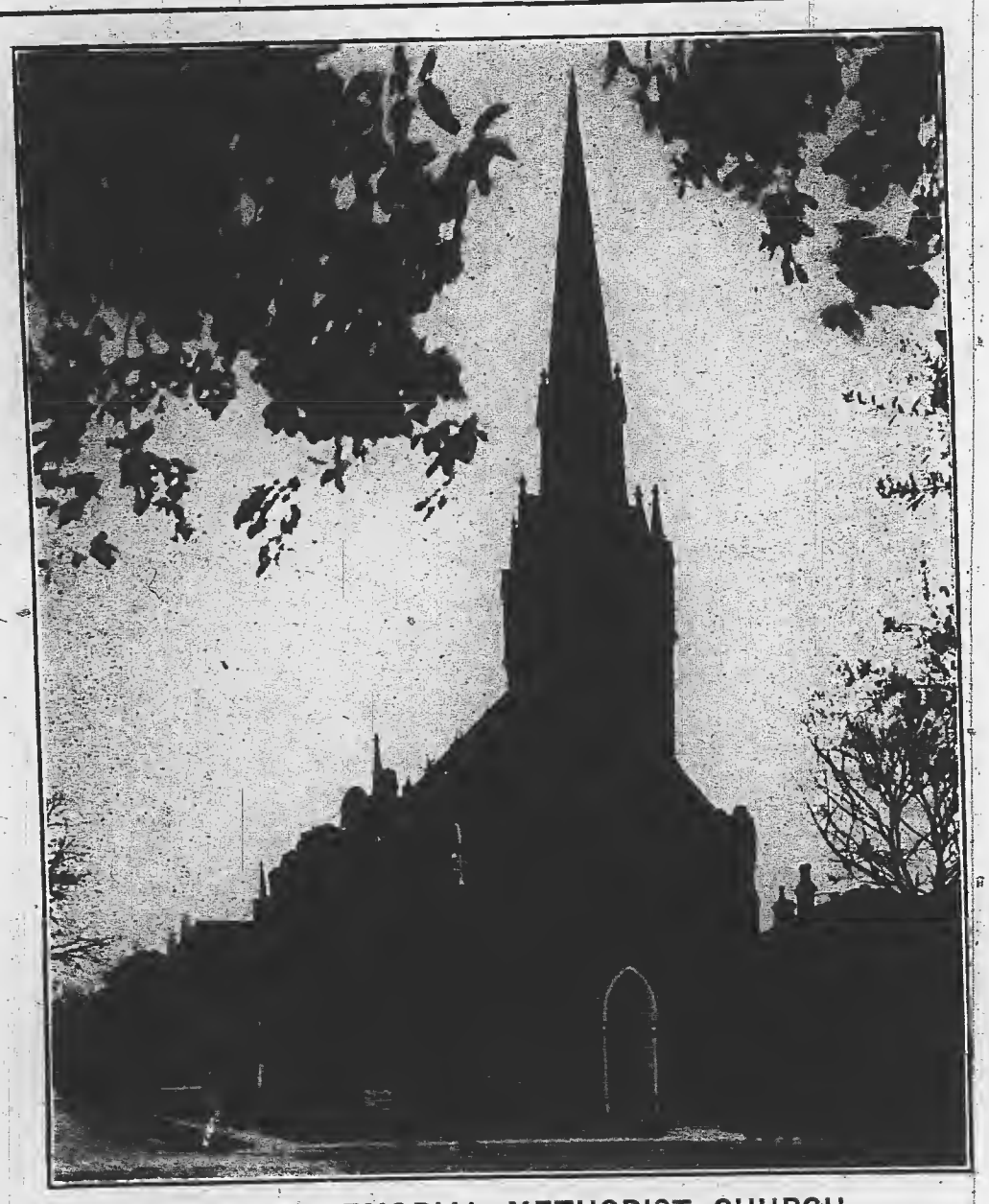
Then there will be courses in various phases of age group work and missions, along with worshipful vesper services. The platform addresses will be of a high order with such speakers as Dr. Myers, Dr. Stone, Miss Sallie Lou MacKinnon, of the staff of the General Board of Missions, and Dr. William F. Quillian.

The crowded conditions in the Leadership Schools last year made a second term advisable, and this is being provided during August 8-14. Two class sessions will be held each morning. Among the features of the six-day school are a course for presiding elders to be led by Bishop W. C. Martin, and a course for superintendents of the church school under the leadership of Rev. B. L. Schubel. Other courses will provide opportunities for workers with children, young people and adults, and a general course for any who may be interested.

The Missionary Conference will be held July 18-25, and the Young People's Leadership Conference August 15-26.

Write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for a bulletin.

The swell ladies in liquor ads look dignified and charming—but you'll notice that they haven't taken their drink yet!
—Minneapolis Daily Star.



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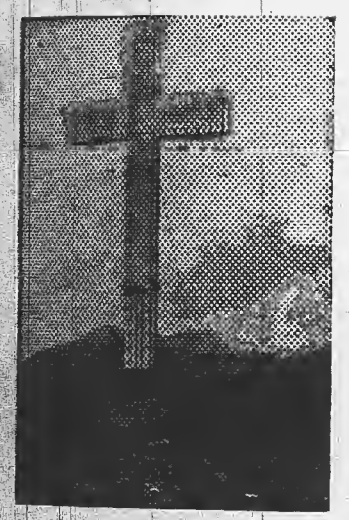
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THE LIVING CHURCH

Obviously we must rise or we shall die. The immediate inspiration and power that Jesus is ready to impart through his resurrection is to enable us to rise now. True, Easter is the promise of immortal life hereafter. It is the assurance that the grave, to which ultimately we must come, is not the end but a beginning. But to understand the richest meaning of Easter, we must see that its essential values are not postponed.

—Presbyterian Tribune.

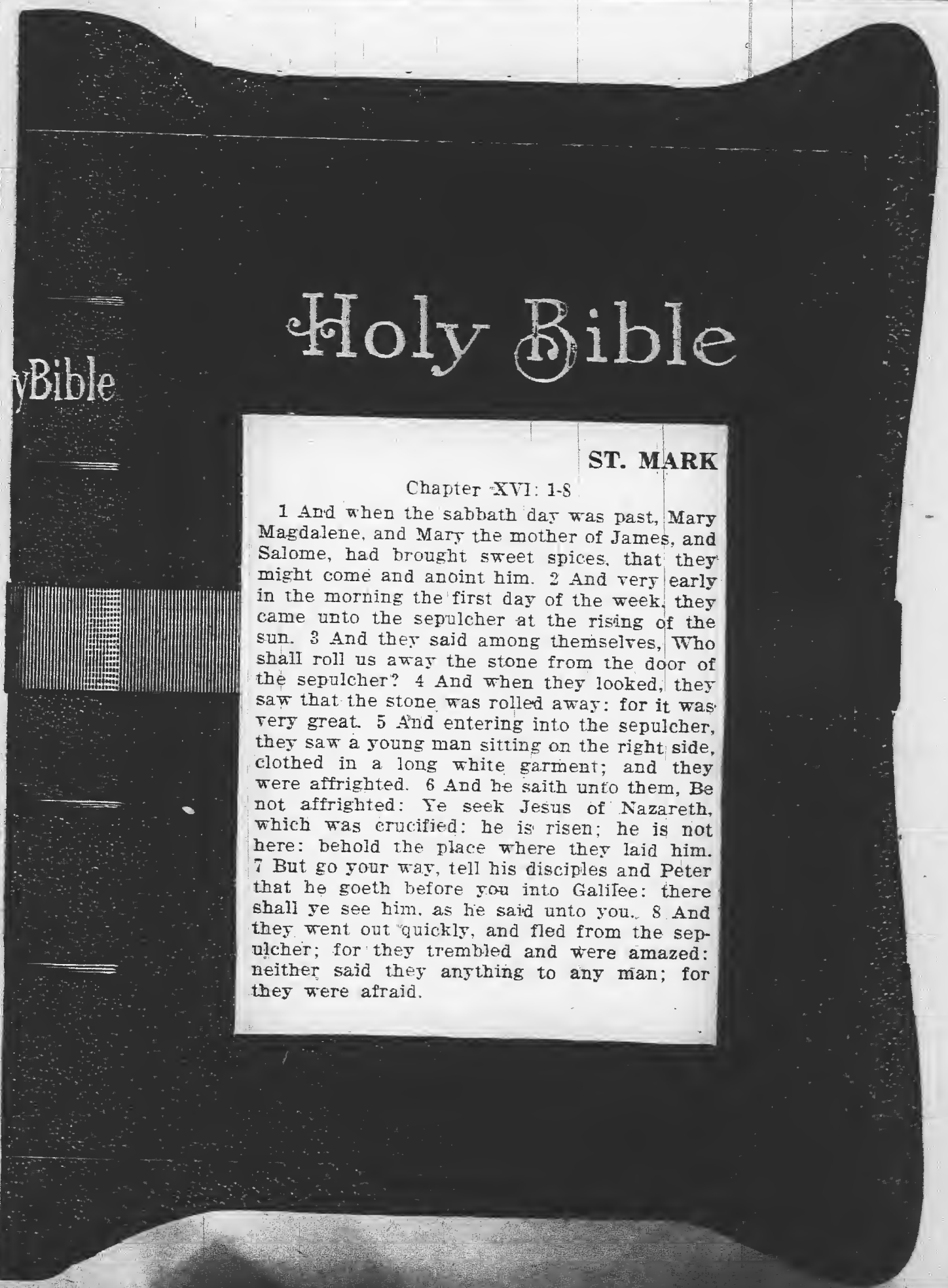
THE PRAYER-ROOM TODAY

Thou Lord Christ of Calvary's Tree,
Once chained in Death's dark prison,
By Resurrection set Thee free,
In us, Dear Lord, be risen.

—Pliny A. Wiley.

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NEW ORLEANS, LA.
THURSDAY, APRIL 6, 1939.



ST. MARK

Chapter XVI: 1-8

1 And when the sabbath day was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

Wallet of the Week

JOHANN GUTENBERG invented printing at Strasbourg in Alsace-Lorraine, five hundred years ago. Probably no invention did as much for the spread of knowledge as did the invention of movable type. Those who visit Strasbourg for the celebration of the five hundredth anniversary of the invention of printing will see a statue of the inventor in the public square, named for Gutenberg, and other evidences of the city's appraisal of the genius and work of their great first citizen of five hundred years ago.

* * *

PHYSICAL AND SOCIAL SCIENCE ATTITUDES are listed by **The Journal of the National Education Association** as forward-looking and backward-looking. Physical: Experimental attitude; Old ideas held invalid; Technological changes desired; Better technics sought; Past viewed with amusement; Future judged glorious and Change welcomed as progress. Social: Stand-pat; New ideas unsound; Institutional changes feared; Better technics ignored; Past judged wondrous; Future viewed with alarm and Change opposed as regression. Against these classifications are the questions: Progress and life? Stagnation and death?

* * *

DR. ENDICOTT PEABODY, the founder of Groton School, Groton, Massachusetts, in 1884, has announced his resignation to take effect in June, 1940. He has been headmaster of the school since its founding, and he is now eighty-one years old. Groton School has always been socially and economically select, the school which has numbered more sons of Presidents in its student body, perhaps, than any other. Dr. Peabody, a native of Salem, Mass., is a graduate of Trinity College, Cambridge, and of the Episcopal Theological School at Cambridge, Mass.

* * *

THE CENSUS OF ELECTRICAL INDUSTRIES, a quinquennial report of the Department of Commerce, indicates that there are more than nineteen million telephones in the United States. This is said to be an increase over the report of 1932 of eleven and six-tenths per cent. Nearly twelve and a half million are residence phones, and the remainder are classed as business phones. According to other sources of information, there are more automobiles in the United States than there are telephones. Yet we complain of hard times.

A BRONZE IBIS, said to antedate the Christian era by from five to seven hundred years, has been presented to the British Museum by the Trustees of the late Colonel T. E. Lawrence, "Lawrence of Arabia." It is said to be one of the best Egyptian bronzes of the period and it will be an interesting addition to the newly arranged galleries of the Egyptian Department of the Museum. The bronze once belonged to the collection of Lord Carmichael.

* * *

THE BELGIAN MAGINOT LINE is a series of defensive barriers and fortifications which extend for miles on the Belgian-German frontier. The line consists of artillery emplacements, concrete domes, steel barriers to prevent tank attack and concealed tank-traps to impede tanks that they may be destroyed by gun-fire. Compare that with the American-Canadian frontier where neither guns nor fortifications proclaim international distrust. The kitchens on the Maginot Line are said to be two hundred and forty-six feet under ground.

* * *

THOUGHT WAVES RECORDED is a recent announcement from the University of Southern California. Dr. Lee E. Travis, psychologist, after five years of intensive experimentation, has devised a method for recording thought and its emotional quality. By means of wires attached to the ear and head and the amplification of the tiny brain currents three hundred thousand times, the activity of the brain is recorded by an ink stylus on a moving strip of paper. Recordings show that animals think, but infants and idiots do not. Wavy lines indicate the brain in repose, thought registers in a straightening of the line, and every emotion has its own peculiar recording.

* * *

CRIME IS AN AMERICAN PROBLEM, observed Judge Richard Hartshorne of Newark, N. J., in a recent deliverance on the subject of Juvenile delinquency. He justified his opinion by the statement that the murder rate in the United States is twenty-one times that of England and Wales combined, that there are thirty-six times as many murders in the United States as in Switzerland, and eighteen times as many as in Germany. He stated that juvenile delinquency is the basis of the problem, for more crimes are committed by boys at the age of sixteen than any other group.

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

IT IS FINISHED

"Imagine," said a British journalist, "that you had the Gospels and Acts set before you with instructions to put their gist into a few hundred words and then the most striking idea into a four-word headline." He then said that his top line would be "Eternal Life Now." The top line in the ministry of Jesus was uttered from the cross, "It is finished." These words, spoken in the agonies of crucifixion, gather into themselves every implication of the tragic and the sacrificial. They bore in upon the distressed hearts of His disciples a sense of the unmerited and the unspeakable humiliation of His exit from life. For nearly two thousand years, they have proclaimed the atoning sacrifice which holds open the gates of immortality for all the race. The philosophy of redemption which they proclaim is not more precious to Christian disciples than their summary of the universal reaction of mankind to the tragic implications of death is mournful and forbidding. It was Cecil Rhodes, the great South African diamond king and philanthropist, who closed his great career with the words: "So much to do; so little done." Gilbert K. Chesterton paid beautiful but pathetic tribute to the genius of Robert L. Stevenson when he said: "He died with a thousand stories in his heart." These words on the lips of the dying and concerning the dead, bemoan the defeat of life by the ruthless and the irresistible march of death—they represent the universal protest against the mortality of the race. But when the Son of God cried: "It is finished," He proclaimed at once the end of a life and an irreversible verdict upon death. Thus was announced a victory which changed the destiny of the race, for, through His atoning sacrifice, all may become sharers in a glorious immortality. Through the merits of His finished life, sin was conquered, and over the starless night of death breaks the dawn of life's eternal morning.

THE UNITING CONFERENCE—HOSPITALS, HOMES, TEMPERANCE

Having reviewed an article dealing with the Board of Missions, we pass that over here. There are three separate proposals and it is too voluminous to discuss intelligently and especially as the three proposals have only a common objective as a bond.

Board of Hospitals and Homes. Here is proposed an organization for hospitals and homes for the care of the sick, the aged and the orphans of the Church. A board of twenty-four members is proposed with an executive staff. It provides that hospitals and homes carrying the name of the Church, or looking to a Methodist constituency for support shall become affiliated with them acording to the Discipline. Item 2 in the plan for financial support of the board, indicates that affiliated institutions are to contribute a part of that support. We are not sure that this should be done. The "Golden Cross" is to be known henceforth as "White Cross." There is proposed a Jurisdictional Board of eighteen members and an executive secretary, and the hospital and homes organization follows through to the local charge.

Board of Temperance. The plan proposes a General Board of thirty-four members and a Jurisdictional Board of twenty-four members, each with its executive organization. It proposes a Conference Board of nine members with powers to raise its own funds, and a Committee on Temperance in the Quarterly Conference "to present at least annually in each congregation the cause of Temperance, and to take a public collection on World's Temperance Sunday, unless another day be more practicable, which shall be paid to the Board." Our objection to this, as to many other proposed schemes by individual organizations, is that they destroy the unity of the financial plan toward which the Southern Church has been working. It will make an unbearable burden for pastors also. We feel that the Uniting Conference will not overlook these conflicts.

A General Observation. We cannot escape the conviction that those who worked at the task of harmonizing the Disciplines have undertaken to lug all three of the constituent Methodisms into the new Discipline. We believe that two-thirds of what is proposed is excess baggage and that this is the best time ever to rid ourselves of an encumbrance of ecclesiastical machinery which is becoming more and more an unspeakable handicap. We are for a Dis-

cipline so simplified that the humblest Methodist in the land will feel at home at our altars, and that in the life of the Church the energies of every redeemed soul may be incorporated.

THE NEGRO IN THE UNIFICATION PLAN

A recent article on the Negro in the Unification Plan seems to have been accepted in some quarters as an ominous sign. The writer of the article opposed unification frankly and courageously. No one would question his right to do that, but after the Plan has been overwhelmingly adopted by all three of the Methodisms involved, it appears to us that certain aspects of the question should be regarded as settled, at least for the time being. It appears to us, also, that intimations of a possible lack of integrity upon the part of any weaken rather than help a cause.

We believe that the Negro will be treated with due and fair consideration, but we are just as confident that no illegal and unwarranted step will or should be taken. An immediate "official set-up" for the Central Jurisdiction may be important, but even at that it is only one of the inevitable embarrassments which must be faced—not by side-stepping the terms of the Plan, but by a patient biding of the time until all these things may be worked out. The terms of the Plan of Union may not be abdicated for any purpose without jeopardizing Union itself.

There can be no question that those of the Central Jurisdiction should receive fair and just treatment. The very facts which led to the creation of the Central Jurisdiction obligate all parties to give the Negro such freedom in the management of his own affairs as will contribute to the largest development of the Race. But to consider the inauguration of an extra-judicial procedure in the interest of any group, is utterly out of the question No less is it true that to countenance a revolutionary attitude upon the part of any group would be the betrayal of a fatal weakness on the part of the New Church. We do not feel that there is just cause for distrust and we see no ominous portent on the horizon of the Methodist Church soon to be launched.

DELINQUENTS

Since the last issue of the paper, we have found it necessary to remove practically a thousand names from our mailing list. Final notice had gone to these two weeks before and we could not do otherwise. It distressed us to cut them off, but the postal regulations require it.

Editorial Miscellany

By Dr. H. T. Carley

A SMILE AND A COUPLE OF WORDS

I see Old Man Grouch coming down the road. I don't know what's the matter with him this morning, but I can tell from the way he walks that he's in a worse humor than usual—and he's always glum enough.

I'm not feeling so good, myself. Some hogs broke in last night and rooted a lot of holes in the back lot. One of the yearlings got out and it took Harrison and me an hour to find him and get him back. Something is the matter with the chickens—one of the biggest hens laid down and died yesterday. After two or three weeks of fine weather, during which farm work went along fine, we've had a steady downpour for two days, and everything is at a standstill —just at the time when all wheels need to be turning. The rainstorm—for it was that—just about ruined a wistaria vine that was in full bloom, and the pansy bed is a wreck. I got beat playing dominoes last night; and when I went for the mail this morning, I didn't get anything but two papers and a circular. So I'm not feeling so good, myself, this morning.

And yonder comes Old Man Grouch. He'll stop at the gate to talk awhile—and I know what he will say. He'll begin with the weather, shift to the cotton surplus, pay respects to the politicians, wonder what Congress is going to do and when, work up to the situation in Europe, and finish with an enumeration of his various physical ailments. And there I'll stand, feeling worse disgruntled than he is.

But the old man fooled me. He came up with a smile, and said that all this rain would put the land in fine shape for planting and that it was mighty good for the gardens. He added that it looks as if Congress is getting down to business, and that conditions in Europe look better. I was going to tell him about my troubles; but his smile disarmed me, and I forgot about the hogs and the yearling and no mail and the lost domino games—and smiled back at him! In fact, I felt pretty good. So I went to the pansy bed—which wasn't such a wreck, after all—and picked him some gorgeous flowers. When I gave them to him, he said "Thank you!" so heartily that I warmed up and told him how fine the roses were coming along. It was then that a mocking bird, sitting on the topmost bough of the crepe myrtle tree, burst into melody.

A smile and a couple of kind words—how they make music!

LOOKING TOWARD THE NATION'S LARGEST CHURCH

Setting up administrative machinery for a church of nearly 8,000,000 members, will be the task of the Methodist Uniting Conference which convenes in Kansas City, Mo., April 26, for probably three weeks. The Conference will be the first official gathering after the reunion of the Methodist Episcopal, the Methodist Episcopal Church, South, and the Methodist Protestant churches under the name "The Methodist Church."

The Conference must combine and harmonize the **Disciplines** of the Uniting Conferences and arrange the agencies which handle the missionary, educational, temperance, and other organized work of the church.

During recent months eight committees have been at work preparing recommendations to be considered by the Uniting Conference. These recommendations with changes made by the Joint Commissions on Unification, have been collected in one printed volume for use by the delegates.

Among the problems before the Uniting Conference will be the question how to arrange the missionary enterprises of the three churches; whether into one great board, including the women's missionary work and home and foreign missions, or three separate boards with the women's work independent.

The new church is divided into six jurisdictional conferences, five of them based on geographical regions and the sixth including all Negro Conferences, and overlapping the others geographically. The present effective bishops will be assigned to these jurisdictions. The bishops at work in foreign lands, four in number, will be continued in their present work until the General Conference meets, if the recommendation of the preparation committee is adopted. Hereafter bishops will be elected by the Jurisdictional Conferences, the number to be determined by the General Conference, and ordinarily will do their work within the jurisdiction where they were elected. They will serve, except under certain provisions, within the borders of those jurisdictions. The residences of the bishops will be fixed by the Uniting Conference. The Methodist Protestant delegates will elect two bishops on the day before the Uniting Conference meets. Negro Methodists will have more self-government than before, electing their own bishops in the future.

There will be 900 delegates at the Conference, 400 from each of the episcopal Methodist churches, and 100 from the Methodist Protestant Church. Of these delegates 77 are women. It is expected that 20,000 to 25,000 visitors will attend. The Conference has no power of election. Present officers for the administrative agencies that are set up will be continued probably until the first General Conference of the new church, which will meet at a date to be fixed by the Uniting Conference in 1940, in 1941 or in 1942. Many of the powers of the Jurisdictional Conferences cannot be exercised until the General Conference meets.

The groups which formed the Methodist Protestant Church separated officially from the Methodist Episcopal Church in 1828 in protest against the alleged autocratic power of the bishops and against the failure to give laymembers representation in the General Conference. The Methodist Episcopal Church, South, was formed in 1845 after a split in the General Conference of 1844, over the issue of slavery and a sharp division of conviction concerning the power of the General Conference over a bishop. Many former attempts have been made to unite the three churches. The last important one failed by a close vote in 1924. For over seventy years Unification has been discussed and urged. The present plan was adopted by great majorities, the last vote being taken in May, 1938, by the General Conference of the Methodist Episcopal Church, South.

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Mrs. O. M. Johnson, Gueydan	4
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Rev. W. H. Heath, Chunky	5
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Rev. W. C. McCay, Nettleton	5
Rev. W. R. Baker, Belzoni	3
Mrs. N. E. Cunningham, Vicksburg	4
Rev. J. M. Corley, Fayette	12
Rev. Dan P. Yeager, Bogue Chitto	3
Rev. D. W. Ulmer, Foxworth	10
Rev. O. L. Elliott, Randolph	5
Rev. A. M. Ellison, Brooklyn	5
Rev. D. E. Vickers, Saucier	6
Rev. C. A. Parks, Corinth	31
Rev. W. H. Lewis, Philadelphia	3

Thirty-eight individual subscriptions are not listed above.

TIMELY INFORMATION

Kansas City Homes

Visitors to the Uniting Conference who wish to stay in private homes are asked to write the Rev. Mills M. Anderson, 406 West Seventy-fourth Street, Kansas City, Mo., giving the date of their arrival and the probable duration of their stay. The Advocate announced several weeks ago that these visitors did not need to make reservations, but Dr. Anderson would like to have such visitors who can, write him as soon as possible.

—The Christian Advocate.

A FAMILY OF FIVE LIVING ON $780 OR LESS PER YEAR

By H. C. Lipscomb, Istrouma, La.
(Won Second Prize in Advocate Contest)

Being familiar with the living conditions in a section of our country—say 50 miles North and South by 100 miles East and West, I am prepared to say that with a sum of $780.00 (or even less) a family of five can live in rented property, and have enough of every thing actually needed, viz, if living in a large town and house rent is reasonable a fairly good and comfortable house can be had for $180.00 per year. $1.00 per day, or $360.00 per year will supply groceries, and clothing at an average of $34.00 each will amount to $170.00, leaving $65.00 for fuel, lights, and a few minor items.

As an addition to the eatables—if they can have a back yard plot of 40 feet by 50 feet, with a little hustle and planning plus a sufficient amount of elbow grease, they can produce enough vegetables that will have a value of $100.00, at a very low estimate, which would add quite a bit to the grocery pile.

Or in case they live in, or close to a town where there are factories, they could rent a larger house and rent out an apartment, thereby cutting their own rent, and netting the housewife a neat little sum for her special needs.

Again, if these people are of the farming class, and have the get up and hustle quality, they can rent land, house, team and tools and raise four-fifths of everything they need in the grocery line (which would be the very best of eatables), and have a surplus to sell that would more than supply their needs.

As climate would have a lot to do in the case, the foregoing would only apply in the lower part of the Temperate Zone.

No one will escape perdition by hiding in the shadow of a crooked church member.—The Religious Telescope.

We sometimes think we are seeking God's will when we are really seeking God's approval of our own will.

—The Religious Telescope.

CONFERENCE NEWS

"The Advocate" suggests that you, as a reader, clip the news story, "Looking Toward the Nation's Largest Church," take it to the editor of your local daily or weekly paper, and tell him: (1) What the Uniting Conference is. (2) How the Conference will affect Methodists in your community. (3) What persons from your community or vicinity will attend the Conference as delegates or visitors.

If you can show him that this story will be of interest to many of his readers, he will be glad to use all or part of it.

Conference News and Personals

Louisiana Conference

Rev. D. B. Boddie, pastor at Hodge, announces a meeting in his church beginning April 30 in which he will have the assistance of General Evangelist R. L. Flowers and his wife.

Rev. R. L. Clayton, pastor at Kentwood, is actively carrying through every detail of the program of the Church, as is shown by the recent issues of the calendar of his church.

Mrs. J. S. Pigott, of Zachary, says that she has been a subscriber of the Advocate for thirty-seven years, and her attachment for it is such that she misses it very much when it fails to arrive.

Dr. A. M. Shaw, pastor at Elizabeth, reports his work as still going well and no man in the Conference has a finer spirit nor a more optimistic outlook than he.

Rev. Robert M. Brown is engaged in pre-Easter services at Arcadia, in which he has the assistance of Rev. Otis Spinks, Director of Music. The subjects announced deal with incidents leading up to and connected with the Crucifixion.

Rev. Donald George reports that the parsonage at Provencal is being constructed and that the work of the charge is progressing well. He has just closed a meeting at one of the churches at which he had fine attendance and two accessions.

Rev. W. F. Roberts is very happy at Mer Rouge where he says that he has a delightful people to serve and his work is progressing nicely. We feel sure that Bro. Roberts will do a splendid work and that he will become more and more entrenched in the affections of his people.

A note from Rev. B. H. Andrews, presiding elder, says that Rev. J. D. Fomby, pastor at Rayne, is improving and has hopes of being in his pulpit within a few weeks. The editor regrets that a previous engagement prevents our going to Rayne for the Easter service.

The editor appreciates an invitation from Rev. Guy M. Hicks to be present for the dedication service of Trinity Methodist church on Sunday afternoon, April 2. Bishop A. Frank Smith will conduct the service. We regret that we will not be able to attend on account of previous engagements.

Rev. K. W. Dodson, the youthful pastor at Gueydan, seems to be carrying through an extensive program of improvement on the church property according to notice carried in a local paper. At a recent service Rev. H. L. Johns and the presiding elder were present, greatly to the delight of the people of the church.

Mrs. Alma G. Riley and her son, who have lived in New Orleans for sometime, are moving to Houston, where the young man has a responsible position with a Dodge Motor concern. Mrs. Riley is known throughout Mississippi for her splendid service in many departments of church work.

Miss Patricia McHugh, who is now a missionary at Chulwon, Korea, writes the editor concerning matters in which the mission is interested and adds a personal note saying, "My thoughts are often with my old friends in New Orleans as I study the customs and languages of the people of Korea." We are glad to pass on this word to her many friends throughout Louisiana.

Mrs. Julia Lum, Jonesville, writes us that she has missed several copies of her paper recently. We have had like notices from several others in our territory. Our investigations thus far show that the paper is properly mailed out, but we hope that those who miss their paper will continue to write us about it, and also to notify the local postmaster of the failure of delivery.

Mississippi Conference

Rev. James M. Lewis, whose superannuate home is in McComb, writes a letter which we publish elsewhere. As will be seen from his letter he is improving, interested, and happy.

Rev. Wiley J. Ferguson reports progress in his work at Flora and Bentonia. The parsonage has been remodeled and he hopes to have the church at Flora completed by Easter. He is delighted with the charge and his people.

We regret to learn that Dr. J. O. Leath, pastor at Purvis, has been somewhat indisposed for the past month. We sincerely hope that the worst may be over and that he may be speedily restored to health.

Rev. H. L. Daniels is holding pre-Easter services at Wesson, in which he is doing his own preaching, except on Friday afternoon when Rev. R. H. Clegg, the presiding elder, will preach on The Crucifixion.

We regret to learn of an accident which befell Miss Pattie Lewis, daughter of the late Rev. H. P. Lewis of the Mississippi Conference. It appears that she sustained a lacerated artery in the temple due to a fall. We trust that her injuries may not be of a serious nature.

Rev. David M. Ulmer, now in his second year at Lena, reports a better outlook for his work than last year. He is looking forward to his revival services with the hope that they may prove a great blessing to his people.

Rev. Dan P. Yeager, Bogue Chitto, reports a great rally in the interest of China rehabilitation. He speaks in highest praise of service rendered by Arthur J. Moore, and those who are assisting him in the campaign. Bro. Yeager reports a good outlook for his work and is yearning for a great season of refreshing during his revival campaign.

North Mississippi Conference

A telegram from Rev. N. J. Golding, presiding elder, brings us the distressing news of the death of Rev. T. W. Lewis, pastor at Calhoun City. This announcement will bring sorrow to a wide circle of devoted friends throughout Mississippi where Bro. Lews has given a great ministry to his church and to the world. The Advocate and its editor join in the mourning of his brethren and friends. The funeral was held at Calhoun City on Sunday morning.

Rev. E. S. Lewis, pastor at Durant, reports a very successful School of Missions with attendance around forty-five for four nights and fine results.

We appreciate a word of commendation for the paper from our good friend, Rev. C. A. Northington, who is doing a splendid work at Verona.

Rev. A. R. Beasley has been in a revival at Holly Springs. He had 175 persons present at prayer meeting recently. Dr. A. T. McIlwain will hold a series of special services beginning April 10.

A new church building at Camp Ground, Iuka circuit, was erected during February. Rev. L. P. Jumper, the pastor, preached the first sermon in the new building in March.

Mrs. S. M. Richardson, Blue Mountain, touches us very deeply by her prayer for the editor and the Advocate staff. We sincerely appreciate being remembered in that way.

A charge rally in connection with the second quarterly conference was held at Cornersville, Potts Camp charge, recent-

ly. Rev. L. A. Bennett is the pastor and Rev. Hugh Clayton and the presiding elder were the speakers.

Rev. Tinsley B. Thrower reports a cordial reception by the people at Grenada, an extensive redecoration of the parsonage and other things calculated to make it pleasant for the new occupants. We appreciate the invitation to occupy his pulpit at our convenience.

Gaines Chapel, Corinth West Side charge, will soon have a new church school annex, due to the splendid leadership of Rev. H. R. McKee, pastor. Gaines Chapel is located on the west edge of the city on Highway 72 and in a rapidly developing part of Corinth.

We are glad to learn that Rev. A. J. Henry, pastor at Guntown and Saltillo, who has had a rather serious illness, is now able to fill his appointments. During the time of his illness his daughter cared for a number of his services.

Rev. L. M. James reports that his first year at Swiftown is proving to be very pleasant, he has a lovely home in which to live, lovely people with whom to work, and there has been a general increase in interest and church attendance.

A special feature of the May preachers' meeting of the Corinth District will pay tribute to Rev. Mellville Johnson, deceased, by studying the lessons of his ministry. At the time of his death, Bro. Johnson was president of the Preachers' Association of the district.

Rev. W. W. Woollard reports a successful meeting at Benoit in which there were nineteen accessions to the Methodist Church and eight or ten more to be received. About fifteen were added to other churches. A new church union building to cost $12,000 or $15,000 is to be erected at once.

Rev. W. B. Baker, pastor at Belzoni, reports the best year of the four that he has been at that place. He has had thirty-four additions to the church since Conference, the best congregations, and the largest church school attendance that he has had at any time.

Rev. W. L. Broome, formerly of the North Mississippi Conference, now pastor at Durant, Oklahoma, sends us copies of his bulletin which we greatly appreciate. Bro. Broome is one of the effective men of that Conference and his separation from our territory has not lessened his interest in the message of the Advocate.

Friends of Rev. James H. Felts, now living at Fulton, Ky., will be delighted to learn that he is greatly improved from the affliction which sent him to the hospital during the Christmas holidays. Bro. Felts is happy and reports that food is as plentiful as money is scarce. The editor has no better friend and knows no finer spirit than James H. Felts.

Mrs. Helen P. Woodward, daughter of the late Gilderoy Porter, of the North Mississippi Conference, is an interested reader of the Advocate, and a friend whom the editor greatly appreciates. The first book the editor ever purchased was "Gilderoy's Book for Boys," written by her distinguished father. We make grateful acknoweldgment of her commendation of improvements in the paper.

Hon. Joe Cook, of Columbus, writes that he is pleased to note that we are making the Advocate more and more a paper for the laymen who are in a vast majority in the Church and who alone can enlarge the subscription list. We appreciate his loyalty to the paper and his abiding interest in things that affect the Church.

Rev. C. A. Parks, new pastor at First Church, Corinth, sends us a list of twenty-seven new subscriptions with more to follow. Ordinarily we list subscriptions but where a particularly fine piece of work is done we feel that any man is entitled to public acknowledgment of his faithfulness and his success. In this work Bro. Parks had the able and efficient help of E. M. Cochran, Chairman of the Board of Stewards for a number of years.

General

A new associate justice of the Supreme Court, William Orville Douglas, is the son of a Presbyterian minister, and has made rapid strides in the progress of his public career.

Mrs. Grace Sloan Overton of Ann Arbor, Michigan, who was formerly a member of the Preaching Mission of the Federal Council of Churches, is conducting a series of services at First Methodist Church, Baton Rouge, where Rev. J. Richard Spann is pastor.

Dean H. B. Trimble, of Candler School of Theology, announces the appointment of Dr. Wesley M. Carr as acting professor of New Testament Greek, temporarily succeeding the late Dr. Andrew Sledd. Dr. Carr was formerly vice-president of Granbery College in Brazil.

Rev. R. B. Eleazer was an appreciated caller at the Advocate office on Wednesday of last week. Bro. Eleazer, who is the head of the Race Relations Committee in Atlanta, Georgia, was here to visit his son, not a medical man, but an interne in hospital administration at Touro Infirmary.

WHEN IN NEW ORLEANS
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UNIFICATION WORRIES

There are a lot of unification worries but the one big one looking towards the future of Methodism concerns the place of the new church in the modern world. Frankly, some of our most discerning leaders are fearful that our **bigness is going to divert our attention toward institutional Christianity and away from spiritual Christianity.** They caution against the kind of **church-mindedness** which supplants **Christ-mindedness.**

Dr. E. Stanley Jones recently criticized the famous Madras International Missionary Conference as missing its way because it was **church-centered** and not **Kingdom-centered.** If that were so of the Madras Conference, it is likely to be even more so with our Uniting Conference.

Of a necessity there is a time and place for everything. A conference designed to bring together three great churches will have to give most of its consideration to remodeling and reconditioning the ecclesiastical machinery. There is no way of avoiding these many mechanical matters.

This was realized last week when the Michigan delegates to the Uniting Conference met with Bishop Blake in Central church, Detroit, for a careful two-day study of the "Prospectus of the Discipline of the Methodist Church." It was the consensus of the group that the new Discipline is **too full of minutia.** It tries to tell the various organizations too much about how their work should be done and doesn't leave enough for them to do. It is too complex and confusing and there exists numerous points of conflict between some sections.



If laymen and ministers are going to regard the law of our church seriously and use it, it will have to be couched in a language they can understand. One of the delegates thought it could be reduced to two-thirds its present size by rewriting and another expressed strong disgust for its top-heavy organization.

All this bears out the fears of many that religion generally, and Methodism in particular, are likely to become exponents of Churchanity and not Christianity. If enough of the delegates become aware of this danger they can do something about it at Kansas City next month. The church is a democratic organization with equal representation of laymen and ministers. If the new Discipline is too bulky and complicated, it is indirectly everybody's fault and directly the fault of the delegates who have the power to see that it is changed. That is the purpose of the Uniting Conference and the task of those who represent us.

Perhaps the greatest consolation comes in the thought that soon the mechanics will be completed and United Methodism will be ready to do the bigger task of making Christ real to the life of the world. We hope the machine will require little attention, when once set going, and that we, the drivers, may spend the greater portion of our time in traveling up and down the highways and byways of the world's life encouraging and demonstrating.

—Michigan Christian Advocate.

INCREASE IN CHURCH MEMBERSHIP

I love to write. I have said it before in these columns. I realize however that a passion to write in itself is not sufficient grounds for publication of an article. But that which I have in mind will justify the title and if I stick to it what is written should be interesting to church folks.

In more than twenty years as a minister, never has our work been blessed with a greater increase in membership. Since January 1, forty names have been added to our rolls, which indicates an increase of twenty per cent in membership.

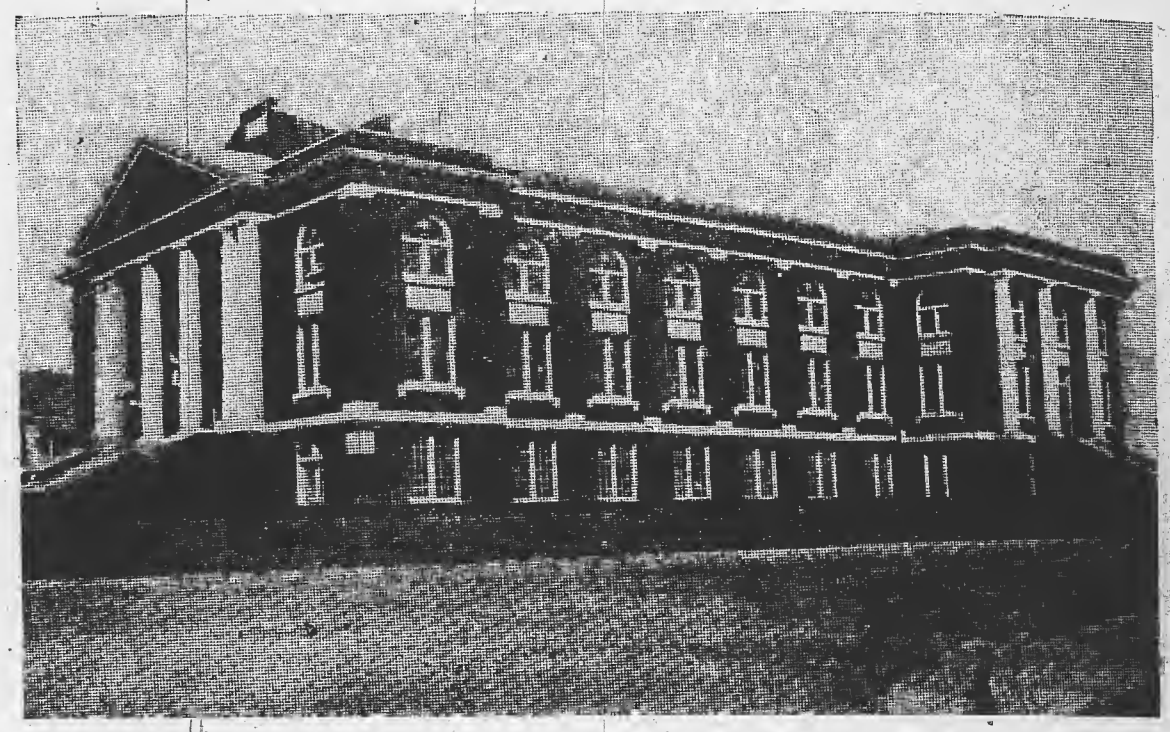
The genial, gentle and gracious reader, of course, would like to know the cause, and that's what I would like to know, but I don't. I often think that our predecessor had something to do with it. The much beloved Brother, Jack Garner, superannuate of the North Mississippi Conference used to say, "I always notice that a charge did better after I left it." —Quite so. Brother Jack did the ground work for another to build on. How often is that the case. So it's a blessing to inherit a good predecessor.

It is also to be noticed that other interesting things happen along with the increase of membership, not only a heating plant was purchased and an old debt paid, but church attendance is increased and young peoples' meetings tripled in attendance. I am sure that the latter is caused by the splendid leadership among the young people.

We are looking forward to a dedication service soon. So the wall plaster is being repaired and shrubbery is being beautified.

Thanks to a lovely and loyal people who love the Lord and His Church.

R. T. HOLLINGSWORTH.



STARKVILLE METHODIST CHURCH

SAUCIER CHARGE

This is our third year on the Saucier charge, and bids fair to be the best year of the three.

We have many good people to work with. They manifest much interest and loyalty to the cause.

The church buildings at Saucier and Poplarhead have been improved in appearance by some painting. The parsonage has a new coat of paint, and several pieces of furniture have been added to the furnishings.

At different times poundings for good measure. We have organized four Epworth leagues and a missionary society at Nugent. This society is doing a great work, as is the one at Saucier. Our first quarterly conference has been held, and reports were very gratifying. Our presiding elder said the attendance and reports were the best in the District for this year. We are much indebted to our good presiding elder, J. F. Campbell, for the kindness, patience and brotherly love with which he presides over our quarterly conferences.

We closed a revival at Saucier last fourth Sunday, Rev. S. F. Harkey did the preaching. He is a strong, thoughtful, practical theological preacher. Evidences have been given that the revival definitely touched many for a better life.

D. E. VICKERS,
Pastor.

SERMON OUTLINE

There is a trace of the genius for simplicity in the classic sermon outline of the preacher who announced that he had two points; first, what are we out for? and second, what are we in for? If we are out for anything sharply and definitely Christian, we will be in for plenty.

—Zions Herald.

STARKVILLE METHODISM

By Dr. J. R. Countiss

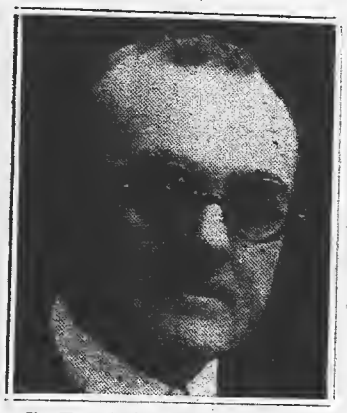
Oktibbeha county was created in 1833, Starkville was made its county site in 1834, and a Methodist church was organized in the village in 1835 with the following seven charter members: Elijah and Mary Hogan, James and Louisa Walton, W. H. Wilson, and J. W. L. Heath and wife. Building lots were purchased in 1838, and in 1839 a two-story brick building was erected as a house of worship, but its walls proved defective and it was replaced in 1845-6 with a frame structure upon the same foundation. This church had a balcony for seating the slaves during the worship and communion services of the whites, and it is said that the latter sat in the balcony at the afternoon services when the slaves used the main floor, hearing a sermon by and receiving the Sacrament from the white pastor. This building served the congregation for forty years, but was replaced by a much larger and handsomer frame building under the pastorate of Rev. J. S. Oakley in 1885. This church had vaulted ceiling and beautiful stained glass memorial windows, but lacked rooms for its educational activities.

In 1925, under the enthusiastic and capable leadership of Dr. V. C. Curtis, the present handsome and commodious church plant was erected at a cost of around $100,000. It has offices for the pastor and his assistant, parlors, assem-

bly rooms, and more than forty class rooms for educational work. Its auditorium and the assembly room below are probably the largest in north Mississippi. Due to the failure to receive certain funds pledged for this building and to the depression a heavy debt was left on the church property, but it has been refinanced, and installments are being met as they fall due, $1000 having been paid on bonds and $600 on interest during the present conference year.

A complete roster of the pastors is not available, but the first regular minister was E. R. Strickland, 1839. Others who served prior to 1870, when this territory was taken from the Mississippi Conference and placed in the newly organized North Mississippi Conference, were: Samuel Haskins, Jas. A. Godfrey, D. M. Fly, T. J. Castle, Whitfield Harrington, W. G. Millsaps, James G. Carlisle, E. H. Mounger, R. J. Jones, and K. A. Jones. Since 1870 the following have been pastors: J. R. Allen, J. L. Futrell, R. M. Powers, E. H. Moon (twice), Thos. L. Campbell, J. W. Lowrance, J. T. Cunningham, E. B. Ramsey, J. S. Oakley, J. H. Scruggs, N. G. Augustus, Thomas Cameron, J. W. Price, T. C. Wier, J. A. Randolph, J. W. Dorman (twice), T. Y. Ramsey, Jr., J. E. Thomas, R. A. Meek, H. S. Spragins, R. H. B. Gladney, W. E. Brogan, T. H. Lipscomb, J. C. Park, J. T. McCafferty, T. M. Brownlee, W. W. Woollard, V. C. Curtis, H. F. Brooks, W. P. Buhrman, Mellville Johnson, J. R. Countiss.

The district parsonage was formerly located in Starkville and among the presiding elders who left a lasting influence on the church and community were: R. G. Porter, T. C. Wier, W. T. J. Sullivan (each of whom served two terms), J. D. Cameron, and R. A. Burroughs. W. S. Harrison, T. C. Wier, and A. P. Sage lived in the city during their years of



DR. J. R. COUNTISS, Pastor

superannuation and wrought much for the church in that period.

Descendants of the charter members have all along been active in church affairs. Mr. F. L. Hogan, a grandson of Elijah Hogan, is now a member of the board of stewards. "Uncle" Robert Lampkin, as he was affectionately called, the first sheriff of Oktibbeha county, was for many years an official member of the Methodist church, and was often a member of the district and annual conferences. Judge Sam B. Critz is the oldest living member, now in the 91st year of his age and and in the 70th of his connection with the Methodist church. Names that appear on the register down through the years are: Ames, Bell, Buntin, McCreight, Magruder, Turner, Yeates, and many others.

The North Mississippi Conference met with the Starkville church in 1889, Bishop Galloway presiding; in 1914, Bishop Waterhouse presiding; and in 1930, Bishop Denny presiding. The church is near the center of the Columbus district and is a favorite place for group meetings. It is estimated that 1100 young people recently crowded into the auditorium to hear Bishop Decell address the Youth Crusade.

The church school is well organized under the supervision of J. W. Overstreet, head of the city schools, and an able corps of helpers. The Character Builders Class, composed chiefly of students from Mississippi State College, of whom more than 700 are Methodists, was organized by Mrs. Bertha M. Scales, who was its capable and consecrated teacher to the end of her beautiful life. It has started many young men into active Christian service and served as a model for others bearing the same name.

The Woman's Missionary Society has a large membership and has an active part in all that makes for the coming of the Kingdom. Mrs. D. J. Savage is for the second year rendering effective service as its president. The board of stewards is headed by Dr. Clay Lyle, with B. P. Brooks, vice-pres., C. Q. Sheeley, secretary, and N. C. Oakes, treasurer. Other members are: N. D. Burdine, L. B. Camp, R. L. Bowen, M. M. Bedenbaugh, Dr. J. F. Eckford, A. W. Garner, W. W. Hull, F. L. Hogan, J. C. Herbert, L. A. Higgins, Mrs. Annie Hartness, Dr. G. D. Humphrey, J. S. Lewis, J. S. Moore, Augustin Magruder, Mrs. George McIngvale, J. W. Overstreet, J. S. Puller, Walter Page, Mrs. J. O. Quinn, L. H. Roberts, G. B. Ramsey, D. E. Slaughter, W. H. Sudduth, D. J. Savage, G. S. Turner, E. L. Tomlinson, R. K. Wier and A. K. Ward.

THE REPRESENTATIVE FIRMS AND INDIVIDUALS WHOSE NAMES APPEAR BELOW HAVE SPONSORED THIS HISTORICAL SKETCH OF THE STARKVILLE METHODIST CHURCH

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FROM HAYNESVILLE

Our church at Haynesville is fortunate in its new pastor, Rev. Louis Hoffpauir. The spirtual power of his ministering to his people is creating a new standard of brotherly love among the people. His messages from time to time are heart-searching and he is a blessing to our church and town. He manifests special interest in the young people of the Sunday school and Epworth League, both of which are well organized and well attended. Bro. Hoffpauir is truly a man of God and we are truly thankful for his coming to us. We feel that his labors among us will bear fruit and that he will bring blessing to the people of the church and the town of Haynesville.

A MEMBER.

FIRST CHURCH, BATON ROUGE

Committees of the Fellowship Class of the Church School have taken over the responsibility of nursery and beginners' department visitation. They regularly and systematically call upon mothers of these small children and the response in interest has been most gratifying. Another group of this class recently sponsored a Chinese checkers party for the entire Wesley Fellowship Department, with the new class of young adults as honor guests.

The Mizpah Bible Class, president, Mrs. H. B. Conner, and teacher, Miss Stella Murphy, last week gave a tea and "shower" of table napkins, towels, pillow cases for the Ruston Orphanage, sending a box of these articles, valued at about $50.00.

The training program in this church is carried on throughout the Church School year. In the fall of 1938, Mrs. Ford H. Longsdorf, Director of Christian Education taught a course on "Ways of Teaching," each Sunday morning for the required number of weeks. The majority of the class earned credit. Later a one-week course was given for workers in the children's division. This spring, for six weeks, beginning April 12, the mid-week service will be devoted to training classes. At this time, Mrs. Longsdorf will again teach "Ways of Teaching," and Dr. J. Richard Spann, pastor, will teach "The Life of Jesus."

The pastor's sermons at the morning service during March have been most worthwhile. The general theme has been "What Do I Believe?"—about God, about Christ, about the Holy Spirit, about Immortality, the specific subjects. The last one will be on Easter Sunday. In the evenings he has preached on "Where We Reveal our Christian Character."

All departments of the church are working toward the evangelistic services to be held during the week of April 2-7, with Dr. Grace Sloan Overton, a former member of the Preaching Mission of the Federal Council of Churches of Christ in America, as guest preacher. Her message will be broadcast over WJBO, Sunday morning, April 2, and a talk to the Kiwanis Club is to be broadcast at noon Thursday, April 6. Mrs. Overton comes to Baton Rouge following a week each in Houston and Dallas.

The Baton Rouge District Youth Crusade, held at this church, reached some 600 people with a most excellent program. The principal speaker of the evening was Dr. Dawson Brian, of St. Paul's Church, Houston.

MOTORING, SPEED AND ELSE

Dear Dr. Duren: We go motoring over the highways and byways of life. There are many hills and curves. The crossings are very dangerous, we should stop at stop signals! Use temperance in all things.

The machine age, and we just can't wait! (For what?) The other person may get in your way on the highway of life, and there are lots of road hogs! Are we afraid the others will beat us to where we are going?

There is nothing new under the sun, then why all the hurry? 'Tis hard to enjoy the beautiful scenery, and really have friends if we must go at full speed most of the time! (If we don't stop at stop singals we may be stopped.) Speed is dangerous if not properly controlled. The higher the speed the harder it is to control.

Seems to me the parents and teachers of the U. S. A. should make the highways safe! Christ was a teacher.

If we are road hogs, we set a very bad example for others! We need to learn more about our machines and highways before we take our test drive. (We might take the wrong highway and become overheated!) Maybe our battery is weak, or our machine burning too much gas, plug missing, frame bent, steering bad, lights dim, and the brake won't hold?

There is a repair shop near
Truths and facts are dear!
May God steer you through.

Very truly yours,
GILBERT C. OWENS.

SUNDAY
April 23
•
Voluntary Offering for China
•
Every Methodist Church should share in the Rehabilitation of Methodism in China. The Church always carries on

HERE IT IS

Dear Doctor Duren: I have been thinking for some time of writing a letter to the Advocate. It may not be much and people may not be interested in what I say, but here it is.

In the first place, I am a superannuate and justly so. I tried to stage a comeback before Conference last year, and even after I was retired I still had that hope, but this second spell convinced me that I am here to stay until the Lord calls me home. I am slowly improving, my voice and speech are coming back so that people can make out most of what I say, and am able to eat with more ease. Hereafter I am living a life of a retired gentleman. I will not exert myself any more than I can help and my diet is very limited. We are more and more pleased with our beautiful home the good Lord gave us.

The three militant pastors here are really doing things. Brother Ira Williams, of Centenary, shot a thunderbolt one Sunday night, in the First Baptist church, to the largest audience ever assembled there. It stirred the people mightily, and we are going to see great results from that message; but that's not all; he is filling his church with people as it has not been filled in years. His people are with him almost to a man, and he is going to raise that debt that has been hanging over that church so long.

Brother Oliver, God bless his sweet and tender heart, with the help of God of all Glory, has raised the debt at Pearl River Avenue, a thing which other preachers had failed to do, though everyone were good strong men and there is no discredit to them. It just took Oliver, the praying prophet of our Conference, to do it. The strain of the task has put dear Brother Oliver in bed, but he is happy and will rise again.

Good old Snellgrove is my pastor and my family have cast their lot with his church, LaBranch Street. This is his second year and he is in good favor with his people. He is not idle. With faith in God and the people he has launched a movement to add an annex to his church that will be a credit to any preacher in the Conference, and when he gets through with it, there won't be much debt hanging over it. He's a splendid preacher and his messages are very helpful and uplifting.

All these dear pastors have been loyal to me in my affliction. For a month they never let a day go by without coming to

see me. One of the circles of Centenary church sent us a large pounding not long ago, for which we are very grateful. We are living in a wonderful neighborhood, all good neighbors who have been very kind and considerate of us. I think that my family and I are very fortunate to live in this city of rolling hills with kind and friendly people.

JAMES M. LEWIS, SR.

McComb, Miss.

A LETTER FROM BROTHER SAUNDERS

Dear Bro. Duren: It's useless for me to try to inform you as to my attitude on the question of Unification, as you doubtless remember my stand in 1925.

Yes, I have been a Unificationist all the way, but I confess the 1925 plan suited me more than this one does.

Your treatment of the question as editor, in my judgment, has been wise—and prudent all the way through.

I have not yet secured the plans you refer to in today's Advocate, but I shall soon. In last week's issue you referred to one thing in the plan recommended which I think you must have put a black mark against. Understand, I am not taking the part of anyone who is wrong.

In reference to the superannuate—If he should be in debt to the Publishing House—cut him out.—(Note: The reference to Publishing House debts refers to men seeking location, not to superannuates.—Ed.).

During the campaign (century) years, you often heard this stated—"I have never known the amount of the assessment for the pastor overdone especially the rural charges.

"Many, many times they fall behind, and if these old men could be paid this deficit, they could live comfortably."

Is this statement true?

I think the six-year term of presiding elders is at least two years too much.

Do not think I am revolutionary, but we should consider reform at some points. As you doubtless are better informed than I am, you know the cost of supervision is far too much. In 1928, the cost of supervision was over one and a half millions. I think some plan should be made to use at least half of this in the rural sections.. You know as well as I do, when I was admitted and sent to the Belzoni charge, that there were only two and a half Baptist charges in the Y. and M. Valley—Greenville, Friars Point and Lyon; and a man named Holly, came to Sidon and Abiacre school house a few miles south, once a month. We had the strongest district of twenty-five or twenty-seven charges, in the North Mississippi Conference, and four in the Mississippi Conference. Now they have us skinned a block.

I know you have a good friend in Bro. W. W. Holmes. He is a royal, blue-blooded, goodhearted soul. We have as our pastor here Bro. J. W. Leggett, one of the best pastors I know, and as a preacher, I do not know one who outreaches him in the pulpit. His sermons have a strong, clear evangelistic spirit, and it reaches the hearts of those who hear him. Congregations fill the house from Sunday to Sunday. He is mindful and thoughtful of the old preachers who make Crystal Springs their home.

Mrs. Saunders and myself are now settled in our own good home, and can live happily and peacefully and render our service to the church and community. We are close enough to Hazlehurst to have frequent contacts with friends of former years.

Bro. J. B. Cain, the pastor there, was a close neighbor while I lived in Natchez, and served that church.

You can not live close to him and have contact without a friendship growing up between you.

I have had the pleasure and privilege of preaching for him twice this year.

New Year's Sunday I spent in Yazoo City with Dr. C. W. Crisler and had a delightful day of it.

Yours cordially,

W. H. SAUNDERS.

HOTEL ROOMS

Plenty of hotel rooms for visitors to the Uniting Conference during the weeks following April 26 have been assured by the managers of Kansas City hotels and the Kansas City Chamber of Commerce. Arrangements are being made to accommodate visitors in either hotels or private homes, whichever each visitor may prefer. Hotel rooms have already been reserved for most of the Conference delegates, but there are still more than enough rooms left for Conference visitors who desire hotel accommodations. There will be no advance in hotel-room rates for the Conference. Many of the best hotels are located within a few blocks of the Municipal Auditorium, where the Conference will be held.

Visitors who would like to reserve hotel rooms are asked to write to the Rev. E. J. Kulp, 1028 Baltimore Avenue, Kansas City, Mo., giving (1) time of arrival and of departure; (2) four choices of hotels; (3) type of accommodations desired, whether single room, double room with double bed, or double room with twin beds; (4) a range of rates which the visitor is willing to pay, and (5) names of the other persons whom the reservation is to cover. This information will be turned over to one of the hotels named by the visitor, the first-choice hotel if possible, and that hotel will correspond directly with the visitor.

The hotels within walking distance from the auditorium, and their rates are as follows ("double" means "room with double bed." and all rates are for rooms with bath unless otherwise stated):

Bray, two and one-half blocks from the auditorium—$3.50 double.

Commonwealth, one and one-half blocks away—$4 double and $5 twin beds.

Continental (formerly Kansas Citian), three blocks away—$3.50 single and $5-$7 twin beds.

Dixon, two blocks—$3 double without bath; $4-$5 double and $4-$6 twin beds with bath.

Drake, nine and one-half blocks—$1.50 single, $2.50 double, and $3 twin beds.

Muehebach, two blocks—$4-$5 single, $4.50-$7 double, and $7.$8 twin beds.

Phillips, two blocks—$3.50-$4 single, $4-$7 double, and $6-$8 twin beds.

Pickwick, eight blocks—$3 single, $3.50-$4 double, and $4.50-$5 twin beds.

President, two blocks—$4.50 double.

Rasbach, two blocks—$2 double without bath, and $4 two double beds without bath.

Sexton, two and one-half blocks—$2

(Continued on page 16)



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Specimen of Type

Christ's sermon on the mount.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That who-

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Christian Education

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CHURCH SCHOOL LESSON APRIL 9

By Dr. J. R. Countiss

PREACHING THE RISEN CHRIST

Golden Text.—But now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Cor. 15:20.

Acts 13:16, 23-31, 38, 39; 1 Corinthians 15:19-22

Acts 13:16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1 Cor. 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

The risen Christ was the burden and theme of early Christian preaching. Stephen died with this testimony on his lips and this faith burning in his heart. No doubt his witness made a profound impression on Saul of Tarsus who stood by encouraging those who stoned the saint with the shining face and the forgiving heart. Fifteen years later we find Saul with a changed name and nature risking his own life to bear the same witness in his first recorded sermon. The resurrection was the paramount factor in the life and teaching of the disciples. Until they were convinced on this point, they were ready to forget their brief dream of the dawning kingdom of the Messiah and return to their former vocations, to the drudgery of boats and nets, with no higher reward than daily bread until life should find its goal in the grave. And they were not easily convinced. Every verbal report met with skepticism. Thomas declared he would not believe even his own eyes unless vision could be corroborated by the touch of his finger and the thrust of his hand. Even the devout Mary supposed the figure she saw in the garden to be that of the gardener going about his duties until in old familiar tones the Master called her name.

In support of the resurrection of Jesus, we have the recorded testimony of those who doubted and sifted the evidence when the incident was fresh and the facts were verifiable. It is obvious that they intended to cover all the ground, and that they accepted it as a fact only after the most careful research and on the most compelling evidence. Once convinced, they sealed their words with their deeds. Thenceforth every activity was based on this faith. Every movement was evaluated by its relation to the living Christ. Granting that words may be deceptive and deeds hypocritical, we have the added testimony of changed character. Here is the miracle of miracles—that the "sons of thunder" should become sons of peace; that the cowardly Peter should become the rock of courage; that the fiery persecutor, Saul, should become a martyr to the faith he sought to destroy. Resurrection was a promise of Jesus, recalled and comprehended only after its fulfillment, but a vital part of his own faith and necessary to trust in his integrity.

Paul was convinced that the living Christ was revealed to him, and untold millions of Christians have lived and died with an unwavering confidence that Jesus was their constant companion and friend. The very church itself is a testimony to the living Christ. It is not a group banded together to perpetuate a creed or to commemorate a dead hero, but a company of witnesses bent on telling the world of One whose love transfigured the cross and whose power conquered the grave. The church was sent forth not as the bearer of an argument, but as the herald of an experience. Every preacher is like Paul in that he can proclaim a living Christ only as he can say, "It is no longer I that live, but Christ that liveth in me."

Easter is redolent with memories and radiant with hope. We have all known those whose lives seemed worthy of immortality, who seemed not of this world even while they tabernacled in the flesh. Truly, the body is but dust and to dust it must return, but we feel that faith and hope and love, justice and goodness and mercy, are neither elements nor attributes of the mineral kingdom, and that they can never perish in the grave. In this faith the Christian lives and toils. For it he endures hardship, self-denial, persecution, even unto death. If life is but an ephemeral movement ending in the blind alley of the grave, still "in that night of death hope sees a star, listening love hears the rustle of a wing," and faith feels that it has not wrought in vain.

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The Christian Fireside

MEDDLING WITH VOTERS

It has become the habit of some high officials in the national government and some of the state officials to give out preferences for some candidates in political campaigns and to oppose others. This habit is pernicious and dangerous. It ought to stop in this democratic country. George Washington was right concerning this matter. Read this quotation from his letter to John Francis Mercer, a candidate for congress: "Conceiving that the exercise of an influence (if I really possess any) however remote would be improper; **as the people ought to be entirely at liberty to choose whom they pleased to represent them in Congress.** Having pursued this line of conduct steadily, my surprise and consequent declaration can be a matter of no wonder . . . That such a measure would have been incompatible with the rule I had prescribed to myself, and which I had **invariably observed,** of not interfering **directly or indirectly,** with the suffrages of the people, in the choice of their representatives."

Let Jefferson be the forgotten man. Let not our leaders forget Washington, too.—Baptist Standard.

SAYS UNCLE EPHRAIM

I've been reading the newspapers about all those football games played in bowls on New Year's day. Just how you can play football in a bowl I can't figger. Fact is I never did see a football game played anyplace but down back of Tom Disher's barn in that ten-acre patch where the boys play afternoons.

What I like about those bowl games is the names. It sounds sort of intriguin' to hear news from the Rose Bowl at Pasadena, the Sugar Bowl at New Orleans, the Orange Bowl at Miami, the Cotton Bowl at Dallas, and the Pineapple Bowl at Honolulu.

Seems like we could use a few bowls like them at our church.

I'd like to take a rose from the Rose Bowl and give it to our preacher for doin' his best to save souls and sayin' little in the face of plenty of provocation from certain cantankerous church members.

I'd like to take a wee snack from the Sugar Bowl and give it to Sister Idy Pinch. Maybe it would help sweeten her disposition and keep her from tellin' such tall tales about folks. It would take a pile of sugar to do a good job though.

I'd like to give just one sample from the Orange Bowl to Brother Jim Pliant. A little extry vitamines in his backbone might help him stand up straighter and talk out bolder for what he knows is right at Official Board meetin'.

Two dabs of cotton from the Cotton Bowl ought to go to Aunt Samanthy Snoopholler. The cotton would help her ears. She not only hears too much, but she hears it wrong, and repeats it worse.

As for the Sun Bowl I reckon we could all stand a mite of sunshine to brighten things up. And as for pineapple, I like it. Why not use it for plain enjoyment. Life needs some little luxuries that don't cost too much, and pineapple is mighty tasty, I'll tell you that.

—The Religious Telescope.

LIFE'S GREAT DECISIONS

Whoever would make the most of his life must plan, not drift. And in the course of his planning he will make several great decisions. Since most of them must be made early in life with little guiding experience, one does well to learn all he can from others. Among these decisions are the choice of one's ideals and purposes in life; the choice of a vocation; the decision as to whether to go to college and what college; the choice of a husband or a wife; and the choice of a place to live and rear one's family. These choices are closely related. One does not decide to be a farmer and then marry a girl who is happy only in the city. He cannot choose a vocation based on college preparation and avoid meeting the requirements. In deciding about college, one does well to consider varied factors.—Journal of Education.

Temperance puts wood on the fire, meal in the barrel, flour in the bin, money in the purse, credit in the country, contentment in the house, clothes on the back, [illegible] to the body.

—Franklin.

WINTER FARM RELIEF!



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Mrs. H. C. Reese of Salus, Ark., said: "Before I took Dr. Pierce's Favorite Prescription I was rundown and nervous, had no appetite, and could not sleep well. Now, I am a different woman. It has relieved my pain, quieted my nerves and given me a better appetite."

Write to Dr. Pierce's Clinic, Buffalo, N. Y. New size, tablets 50c, liquid $1.00. Large size, tabs. or liquid, $1.35. **"We Do Our Part."**

Itching of ECZEMA Relieved

Even in stubborn cases, the tortured skin is eased by soothing

RESINOL

Bad Breath, Logy? You May Need This

Just as the lighthouse flashes a friendly warning to sailors, so Nature sends out headaches, bad breath, biliousness, which often warn of constipation.

Too many misunderstand or neglect those symptoms and thereby may invite a host of constipation's other discomforts: sour stomach, belching, loss of appetite or energy.

Be wise. Take spicy, all vegetable BLACK-DRAUGHT tonight by simple directions and clear your bowels **gently, promptly, thoroughly.** This intestinal tonic-laxative helps give tone to lazy bowels.

Long life and popularity testify to BLACK DRAUGHT'S merit.

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There is *only one* genuine Ex-Lax! Look for the letters "E-X-L-A-X" on the box and on each separate tablet. To be sure of getting the *best* results, insist upon the *original* Ex-Lax!



Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The Woman's Missionary Society of the Louisiana Conference, meeting in Annual session in Lake Charles, April 11th,-13th, will have a nationally known speaker for its guest on the opening night. Mrs. Grace Sloan Overton, of Ann Arbor, Michigan, is a former member of the Preaching Mission of the Federal Council of Churches of Christ in America, and at the present time is a member of the Social Service Committee of the Federal Council. She is a most popular speaker both with young people and adults.

During the summer of 1932, Mrs. Overton traveled through Russia and Germany studying the youth movements in these countries. She has lectured before international youth congresses, numerous State conferences and before many college groups.

Mrs. Overton is also a writer. Her published books are: "Drama in Education," "Youth In Quest," "Marked Trails for Girls," "Girlhood to Womanhood," and "The Home in a Changing Culture." She is also the author of "This Business of Living," a syndicated column appearing in a number of young peoples' papers.

Mrs. Overton is also a teacher of note. She has been a member of the faculties of Missouri Wesleyan, Chicago Training School, University of Chicago, New York University, and the extension faculty of Columbia University.

Mrs. Overton has just completed a week of services in First Church, Dallas, and is this week speaking twice daily at First Church, Baton Rouge. The Louisiana Conference counts it a real privilege indeed to have such a distinguished guest.

Other interesting features of the Conference will be "A Unifying Dinner," on the opening night, which is being arranged by Mrs. G. W. Dameron. An address "Women of the Orient," by Mrs. B. W. Lipscomb, will be given on Wednesday morning. A service of "Recognition of Life Members," will be conducted by Mrs. W. H. Martin, on Wednesday afternoon. At the close of the Wednesday afternoon session a tea will be given for the Conference by Dr. and Mrs. T. H. Watkins, of Lake Charles.

At the Wednesday night service Deaconess Grace Gatewood, of First Church, Shreveport, will give an address with slides—"The Holy Land Today." Miss Gatewood has recently returned from an extensive trip to the Holy Land.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Zone No. 2, Jackson District, met with the Forest Hill auxiliary for its first quarter's meeting, with an attendance of ninety. All except two of the ten auxiliaries were represented.

The Zone leader, Mrs. Charles Birdsong, of Terry, presided, and in her message, "My Ideal for the Zone," said in part: "In the present era of education and cooperative living with men in the social order, it becomes necessary that we have organization and system to govern our activity. Nothing worthwhile has ever been accomplished without thought and planning, so it is my desire that we think things through and not enter into any activity haphazardly. That there be greater friendliness throughout the Zone, so we may understand and love each other and thus relate our lives more closely to the teachings of Jesus. That we shall employ our minds, hearts, voices, hands and feet in the task ever keeping our eyes turned heavenward for divine guidance and strength."

The program as planned by the conference secretary, was presented.

Mrs. Z. D. Clark, of Vicksburg, chairman of Zone 3, Vicksburg District, presided at the first quarter's meeting of the Zone, held at the Gibson Memorial Church, in Vicksburg. She presented her ideals for the Zone in such a constructive way that each one present was inspired to do her part toward attaining them.

Following the program outlined by the conference secretary, the highpoint was the discussion of "Why we do not have more women coming into the W. M. S.," led by Mrs. Robert Segrest, of Port Gibson.

Important!

Have you held your quarterly executive meeting for the first quarter? Did each officer send her report to her corresponding conference officer? Did you send the conference treasurer one-fourth of your year's pledge? Did you plan to begin saving for your Week of Prayer offering? Did you check the Efficiency Aim to see where you are failing?

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Zone Meeting Held at North Carrollton

The first Zone meeting of the year was held at the North Carrollton Methodist Church, on Tuesday, March 7, 1939. As the delegates entered they were asked to register at the door by Mesdames J. A. Speights and R. E. Neal.

Mrs. Ralph Taylor at the piano played softly, "Sweet Bye and Bye." The congregation sang "More Love to Thee."

Prayer, Rev. E. C. Driskell, of Vaiden; Bible reading, Mrs. J. R. Bane, of North Carrollton; "Our Stewardship of Personality," Mrs. H. A. Lott, of North Carrollton, Zone Chairman; Solo, "Will There Be Any Stars in My Crown," Nell Alston Ray.

"The Challenge of the Missionary Society," by Vaiden Society; "Women and the Missionary Society," by Duck Hill Society; "Scarritt College and Our World Community," by Winona society; "North Mississippi Daughters," by Columbiana Society; "Strategic Points in the Efficiency Aim" was discussed by Mesdames Davenport, Boyett and Pierce.

An impressive consecration service followed. A song, "Have Thine Own Way, Lord." Scripture, Mrs. L. C. Lawhorn. Talk, Dr. H. F. Brooks. Prayer, Rev. G. T. Sledge.

The minutes of the last meeting were read and approved. The Zone Chariman asked that all societies please get their reports to Mrs. Sturdivant on time.

The following societies were represented: Vaiden 7; Winona 14; Duck Hill 4; Columbiana 4; Carrollton 12; North Carrollton 7; Visitors 4. Pastors present were: Rev. A. L. Davenport, Rev. L. C. Lawhorn, Rev. E. C. Driskel, Rev. H. N. McKibben, Rev. G. T. Sledge, Dr. H. F. Brooks, presiding elder of Greenwood District. Mrs. H. F. Brooks and Mrs. M. R. Pierce were also visitors.

The next Zone meeting will be held at Columbiana.

With every rising of the sun, think of your life as just begun. The past has shrived and buried deep all yesterdays; there let them sleep.—Ella W. Wilcox.

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808 Broadway, Nashville, Tennessee

In Memoriam

MRS. AGNES DAVIS PASSES

Dear Dr. Duren: Please make note in the Advocate of the recent passing of Mrs Agnes Davis, of Bethlehem Church, Myrtle circuit. Mrs. Davis was 78 years of age, a loyal member of the Methodist Church for more than 60 years. She was a constant reader of the Advocate for many years, and a great Bible student.

"Her children rise up, and call her blessed;" was true of "Granny Davis." She leaves two sons and two daughters, all of whom have their mother's devotion to God and the church.

She was laid to rest in New Albany cemetery after funeral services conducted by her former pastor, Rev. L. M. James, assisted by Brother McGee of Myrtle and Brother Scott of New Albany.

L. M. JAMES.

ROY RUTLEDGE

Roy Rutledge was an agent for the I. C. Railway for 27 years. He was a member of the Friars Point Methodist Church. It has never been the privilege of this pastor to know a higher toned gentleman than Roy, one who was always sincerely appreciative. Everyone had a high regard for him, as was demonstrated by the large concourse of friends gathered at the church, and the beautiful floral offerings.

His faithful wife was at his bedside day and night for weeks, and everything was done by the faithful physician and friends that could be done. He leaves also a son, Robert.

The services were conducted by Rev. Walter M. Campbell, assisted by Rev. Saul Watson, of Clarksdale.

WALTER M. CAMPBELL.

BARNEY N. KING

Barney N. King was born at Pine Grove, Louisiana, June 19th, 1881. He married Miss Ida Herring March 10th, 1907. Of this union six children were born.

Brother King was a family-loving man, and remained at home and attended to his own business. He was a good farmer, and struggled hard to earn an honest living for his family.

He had been a Christian and a member of the Methodist Episcopal Church, South, nearly all his life. Several weeks before his death, March 5th, 1939, I visited him, and practically all of our conversation was of a religious nature. Though he had been in ill health for about two years, he died suddenly the night of March 5th, after having been up all day.

His wife said after his funeral that he was a good Christian, and that he had been a great Bible reader.

ASHLEY T. LAW.

HENRY THOMAS GAINES, LAYMAN

I first knew him when I was presiding elder of the Aberdeen District. His home became my home often. His family breathed the atmosphere of hospitality, friendship, helpfulness. A man of definite ability, good judgment, sound moral conceptions, his value to the Church and community was beyond computation. When I was appointed presiding elder of the Greenville District Brother Gaines and his delightful family lived at Lula. The former friendship was renewed. My appreciation of the whole family grew. He was a successful planter, a genial friend, a liberal churchman; his frugality was refreshing, his vision comprehensive. The measure of the man may be found in his love and loyalty, his faith and hope, his contributions to his ideals that perish not. Peace to his memory. And many there be who will join me in deepest sympathy for his family. Their sorrow is leavened by hope.

JAMES H. FELTS.

Fulton, Ky.

THE OFFER OF THE COLLEGE

To be at home in all lands and ages; to count nature a familiar acquaintance and art an intimte friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and cooperate with others for common ends—this is the offer of the college for the best four years of your life.—William Dewitt Hyde.

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now! Adv.

Now Many Wear
FALSE TEETH
With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.



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...Easily

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The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier. All drug stores. 10c-30c-60c

CAPUDINE

HOTEL ROOMS

(Continued from page 11)

double without bath; $2.50-$3 double with bath.

Snyderhof, nine blocks—$1.75-$2 single, $2-$2.50 double, and $3 twin beds.

Stats, one block—$3.50 double, and $6 twin beds.

Victoria, nine blocks—$1 single without bath, and $1.50 double without bath.

Washington, three blocks—75 cents single without bath; and $1 double without bath; $1.25-$1.50 single with bath, $1.50-$2 double with bath, and $2-$2.50 twin beds with bath.

Westgate, six blocks—$1.50-$2.50 single, $2.50-$3.50 double, and $4 twin beds.

Aladdin and Robert E. Lee are filled. Minimum-rate rooms have been exhausted in the Bray, Continental, Muehlebach, President, and Stats, and only their higher-priced rooms are listed here.

Hotels which are located further out, but from which the Municipal Auditorium can be reached in fifteen minutes or less by bus or street car, are listed as follows:

Ambassador — $1.50-$3 single, $2.50-$3 double, and $2.50-$4.50 twin beds.

Bellerive—$2.50-$3 single, $3.50-$4 double, and $4-$5 twin beds.

Berkshire—$1.50 single, $2.50 double, and $3 twin beds.

Boulevard Manor—$1.50-$2 single, and $2.50-$3.50 double.

Hyde Park—$2.50 single and $3.50 double.

LaSalle—$2 single, $4 double, and $4 twin beds.

Newbern—$2.50 single, $3.50 double, and $4 twin beds.

Plaza—$1.50 single without bath and $2 double without bath; $2 single with bath, $3 double with bath, and $4 twin beds with bath.

Visitors who wish to stay in private homes should write to the Rev. Mills M. Anderson, 406 West Seventy-fourth Street, Kansas City, Mo., giving date of their arrival and probable duration of their visit.

King George's Message

A message of greeting from King George VI of England is expected to open the Uniting Conference of the three Methodisms, to be held here beginning April 26. The message will be conveyed by the Rev. Robert Bond, former president of the British Methodist Church and a fraternal delegate to the meeting.

BLACK HAWK CHARGE

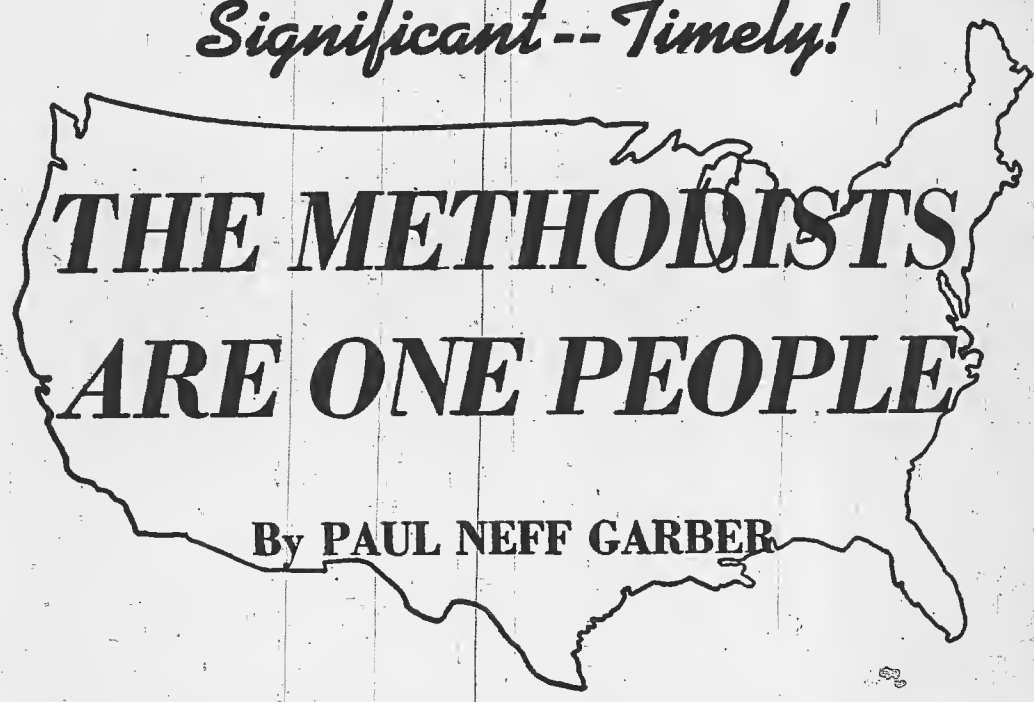
Dear Dr. Duren: Everything goes well with us on this historic charge. Bro. J. B. Streater is not in robust health these days, but seldom misses a service at church or a day from his store. There is much "Flu" and Measles within our bounds but of no serious consequence.

We are moving on in the usual way here in our church work. Enon and Bowling Green churches have both had new roofs put on them and money is in hand to repaint the building and put a piano in the Enon church, also, most of the money is is hand to repaint the Bowling Green church.

Some repairs have been made on the Black Hawk church and parsonage. The two Woman's Missionary Societies are very active and doing splendid work. The one here at Black Hawk has taken a little girl at our Orphanage to clothe and has sent her a box valued at $12.00, with more to follow.

M. A. BURNS, Pastor.

Significant--Timely!



By PAUL NEFF GARBER

● *THE METHODISTS ARE ONE PEOPLE* records the history of American Methodism from the first Conference—the "Christmas Conference"—meeting in Baltimore, December 24, 1784, up to the present, or by way of anticipation, up to the date of the Uniting Conference in Kansas City.

"This comprehensive survey of 155 years of Methodist history is something of a marvel of condensation and discrimination," declares *Dr. William P. King.*

"It is an amazement in comprehensiveness of information," commends *Dr. Harold Paul Sloan.*

"In swift outline the whole story is told, with nothing omitted. It will have enduring value."—THE CHRISTIAN ADVOCATE, *New York.*

"The author gives an important record of the facts of history and is not controversial. He fairly states the differing viewpoints as they have to do with Methodist Union."—THE CHRISTIAN ADVOCATE, *Nashville.*

The Price Is Just One Dollar!

Announcing! **THE FAITH WE DECLARE**

The New Book by EDWIN LEWIS

● "There has been no more vital message in recent months to the Christian Church and Christian preachers."—*Dr. William P. King.*

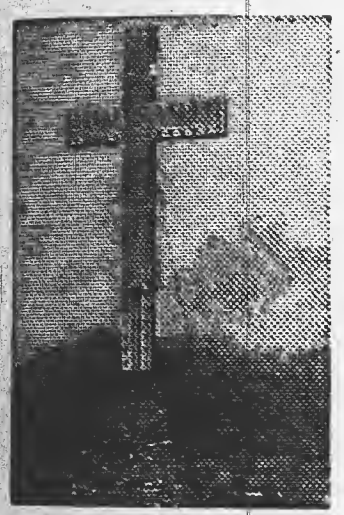
. . . . THE CHAPTERS . . . .

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THE FAITH AND ITS FACTS
CORRELATION AND CONFIRMATION
THE MODERN PERPLEXITY
CONTINUITY THROUGH CHANGE
IT MUST BE PREACHED
AN APPEAL TO THE PREACHER

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THE METHODIST PUBLISHING HOUSE ●

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

If a man love Me he will keep My words. To obey Him, that is a large part of loving Him. To love what He loved, seek what He sought, that is to love Him. To make Him a second conscience, that is the tribute that the heart can pay Him.

THE PRAYER-ROOM TODAY

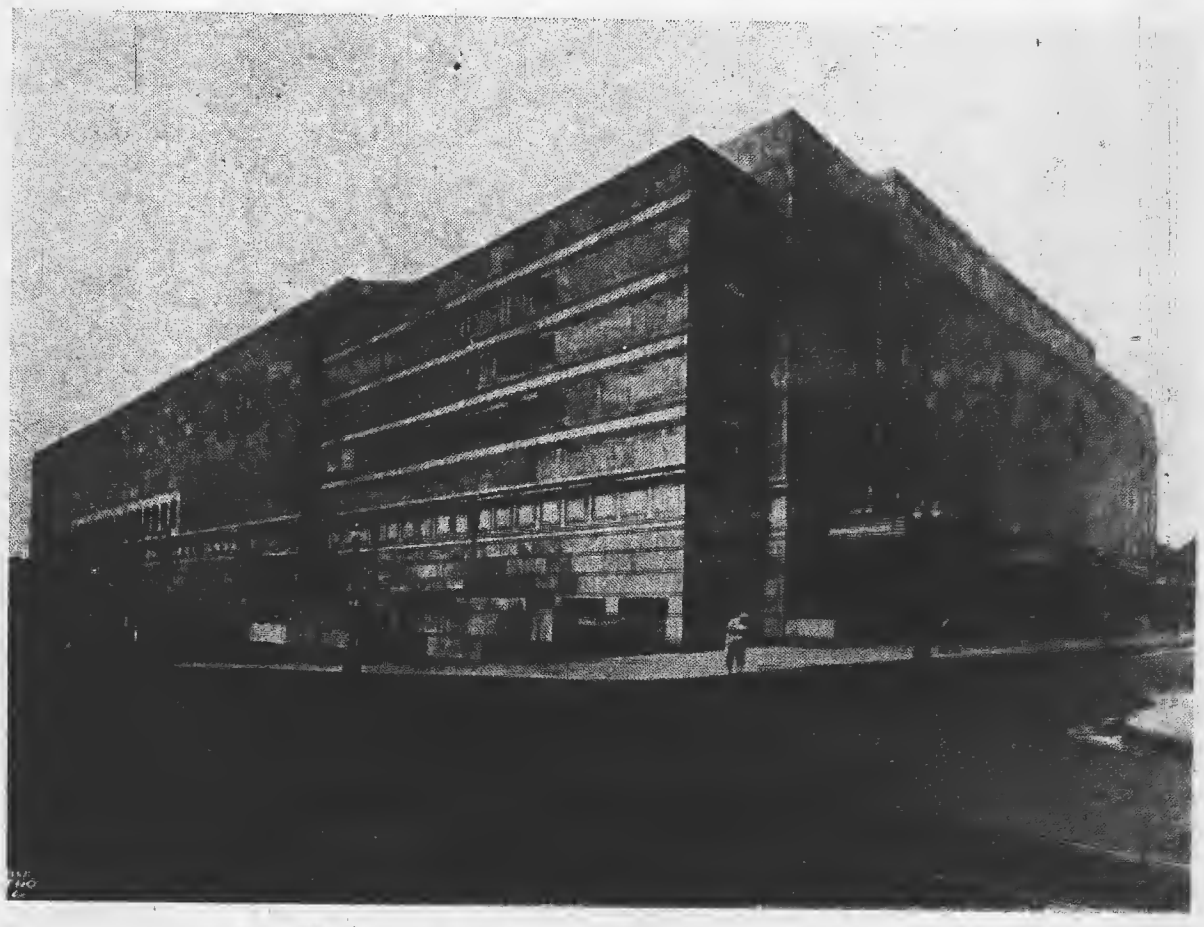
O God, Who by the lowliness of Thy Son hast raised a fallen world, grant to Thy faithful people perpetual gladness; and as Thou hast delivered them from eternal death, so do Thou make them partakers of everlasting joys.

—The Sacramentary of Gelasius.

Vol. 86. No. 15.

NEW ORLEANS, LA.
THURSDAY, APRIL 13, 1939.

MUNICIPAL AUDITORIUM, KANSAS CITY, MO.



Exterior view of the Municipal Auditorium, Kansas City, Mo., where the Uniting Conference will open April 26. The auditorium was completed about three years ago at a cost of six and one-half million dollars. Major units of the building are the main arena, seating 14,000, where the business sessions of the Conference will be held; the exposition hall, where the opening reception will be held April 25; the Music Hall, seating 2,500; and the Little Theater, seating 1,000.

Wallet of the Week

THE FIRM OF HONEGGER in Zurich, Switzerland, having completed without mishap an extremely hazardous wrecking job, arranged for a Thanksgiving service in recognition of the fact that the enterprise had been finished without disaster of any kind. The celebration was in no sense an empty jollification, but was instead a service of worship, a sermon and a prayer of thanksgiving for the gracious protection of Him who is Lord of life and death.

* * *

THE NATIONAL INCOME for 1937, according to **The Missionary Review of the World,** was forty billion dollars, and ten per cent of it was spent for alcoholic drinks, eight per cent for tobacco, five per cent for education and two per cent for religion. These figures bring an indictment against the American people which needs no reinforcements by elaboration. In the face of such evidence of our self-indulgence and dissipation, how dare we lay claim to being a Christian nation? Our record in these matters is simply a burning shame.

* * *

DR. FREDERICK NORWOOD, a Baptist minister and an outstanding Christian of England, has accepted a call to St. Andrew's Wesley United Church, Vancouver, British Columbia. Dr. Norwood gained international renown as the minister of The City Temple, London. He will begin his Canadian ministry in May. It is expected that his international outlook, his championship of world peace and his great Christian message will give him a commanding influence in the great Northwest, both in Canada and the United States.

* * *

THE NORTHERN PRESBYTERIAN CHURCH of Scotland has entered a vigorous protest against "any attempt to foist a Papal Nuncio" on the country. It seems that the protest followed the appointment of Archbishop William Godfrey as Apostolic Delegate to Great Britain. Among other things, the protest said: "Let us bear in mind that our legislators will be brought to account sooner or later if they tamper with the Bill of Rights or Act of Settlement." At any rate, Viscount Halifax need have no uncertainty as to the mind of Scotch Presbyterianism.

THE CORINTH CANAL has been reopened to traffic following a "subsidence" due to heavy rains. The canal connects the Gulf of Corinth with the Aegean sea and the construction of it was originally undertaken by Nero. It is seventy-two feet wide at the water level and it has considerable strategic importance as it shortens the distance between the City of Athens and the Ionian sea by two hundred miles. This is but one of the great artificial waterways of the old world.

* * *

RELIGIOUS NEWS SERVICE is issuing a series of "Religious Remarkables" mainly for toning up the church page of secular papers. The service is a two column feature and it gives a brief picture story of such outstanding religious personalities as Increase Mather, the Foremost American Puritan; Jesse Lee, the Apostle of Methodism in New England; and Jacob Henry Schiff, the Patron of Jewish Knowledge. It presents also a history of religious symbols and the statistics of religious work in an informing and helpful manner.

* * *

THE DISCOVERY OF HOOKED CROSSES in the mosaic design of a synagogue floor is reported to be one of the recent finds by a Belgian archaeologist. The find was made near Hama, in northern Syria, and is said to show that the Jews used the swastika about fifteen hundred years ago. Wonder what the wearers of the swastika emblem will do now? Makes us think of a proud mother who chose a fancy name for her new daughter only to discover later that the name meant "low born."

* * *

AN ORNATELY CARVED STATUETTE of the Indian Goddess of Love has been discovered in the ruins at Pompeii. Dr. Maiuri, the archaeologist in charge of the excavations, says that it is the first and only object of Indian art which has been discovered at Pompeii, and that it furnishes the first actual evidence of Rome's trade with India. From the earliest times, art and trade have been factors in drawing the countries of the earth and their civilizations together, and through our ever-increasing commerce and international understanding the art treasures of the world have been diffused throughout all lands.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

THE UNITING CONFERENCE—CHRISTIAN EDUCATION

We have read through as carefully as possible the thirty-three pages of the recommendations concerning Christian Education, and we find it extremely difficult to summarize the intricate coverage of the Church therein proposed. The work heads up in a General Board of sixty members, a University Senate, and its ramifications reach down through every division to the local congregation where it is proposed to set up a church board of at least ten members. It seems to us that there is entirely too much effort at regimentation of the whole church, and a reservation of a too sweeping authority in its directing of the time and the activity of the Church—an authority which tends to make every congregation an instrument for doing the will of the Board. It should be said that the same tendency is manifest in the proposed setup for other interests also. The nineteen-point program proposed for Education provides for about eleven "special days" with a "seasonal days and occasions" appendix to take care of emergencies. Many of these days have a collection attached, and it is provided that donors may direct their contributions, a privilege which we oppose for any interest. We are for the Unified Financial Plan, except in cases of special and duly authorized campaigns. Direct emphasis is given in the recommendations regarding temperance, racial and social injustice, and fellowship clubs, but too much is left implied with reference to the supreme purpose of the Christian enterprise.

It would be untrue and unfair to leave the impression that the Report has no value. It contains some excellent recommendations, but we believe that it is entirely too authoritarian in its cast. The exactness and the multiplied details of its regulatory recommendations seems to us to leave little room for the use of the individuality of the preacher or the people. No matter how great the plan may be, its values will be lost if it is made to rest at last upon a church of eight million puppets. We have on our desk a copy of a publication put out by a Board of the Methodist Episcopal Church, and in it we find a list of the morning subjects for the last quarter of the year in an Indiana church. Besides Communion services, Thanksgiving and Christmas, there were six special days, and every one of them was connected with an organized enterprise of the Church. We are absolutely opposed to any such straightjacketing of the pulpit and ministry, and we are for a Discipline couched in the simplest and the most direct terms consistent with giving a definite and understandable outline of our methods and objectives. We are opposed to this appalling regulation and regimentation. We are for the emancipation of the ministry, and we must free the Church for its great objectives if it is to live.

DR. QUILLIAN'S INTERPRETATION

Dr. W. F. Quillian, Secretary of the General Board of Education of our Church, has one statement which we cannot permit to pass unchallenged. It is that in which he proposes that the proceeds from the sale of Church School literature should support the Editorial Department of the Board of Education.

The direct effect of this proposal would be to make such a reduction in the revenues of the Publishing House as to cripple seriously the enterprise. The indirect effect would be to wipe out the substantial contribution which the business has made to the superannuates of the Church—to reduce our veterans to absolute destitution by an avoidance of their constitutional rights. To our mind this is the most cold-blooded suggestion that anyone has made thus far. We do not wonder that the Secretary wishes it to be known that he is acting at the direction of the Board. As we understand it, the Book Concern of the Methodist Episcopal Church has not make a contribution to the support of their superannuates for a number of years.

For our part, we are not going to stand for any further encroachment upon the mendicant dole being dribbled out to our superannuates. We may as well say frankly also that we are not going to stand for what we believe is the plain [illegible] of the edu-

cational interests to dominate and control the whole church. We refuse to consider giving the Board of Education the right to dictate to the church as to its ministry; the charter privilege of soliciting funds in the field for the institutions under its care along with the power of life and death over these institutions; a budget support of the interest, multiplied "special days," and the power to take the bread out of the mouths of our veteran preachers. We do not propose to conceal anything—we regard the whole Educational set-up as being bureaucratic and unthinkable.

BITTER WORDS

In one day's mail we noted casually some of the epithets used to describe certain bad national actors. Among them were: robbery, rape, piracy, wanton savagery, barbarians, slanderers of Christianity, liars and others of similar import. We raise no question as to whether these denunciatory words may be justified by the facts or not, but we doubt if they should be spread over the pages of our religious literature. Surely if "grievous words stir up anger," they tend to make us parties to the bitterness which today threatens the peace of the world.

THIS EDITOR AGREES

The editor of this paper is in full accord with Bishop James Cannon and Dr. King, editor of the Nashville, touching the adjournment of Congress upon the occasion of the death of the Pope, and the sending a representative for the coronation ceremonies of his successor. We have studiously avoided saying anything at any time that might be construed as intentionally antagonistic to the Catholic Church, and we have not the least feeling of personal prejudice toward that body of Christians. We are, however, fully conscious of the insurmountable barriers of history and polity which separate Protestants from the Catholic hierarchy. We do not believe that there is any justification for misrepresenting Protestant America by such a gesture.

FINAL OBSERVATIONS

In recent weeks, we have covered as fully as was possible the points of difference between the Prospectus and the Discipline with which our people are familiar. Occasionally we have indicated our disagreement with certain suggested changes. At the end of our study, we say quite confidently that we think our own Discipline would be much more effective than a new Discipline loaded with regulative details. Of one thing we are certain: No delegate who fails to study his prospectus carefully before he reaches Kansas City is going to be in a position to render constructive service in the working out of the details of Union. It is going to be a time when action based upon impressions and impulses will be a distinct liability rather than help. In the next issue we will discuss Publishing interests and elaborate what we have said on Permanent Pension Funds, and that will be our last installment. We would like to discuss the Ritual, but it will be too late.

Editorial Miscellany

By Dr. H. T. Carley

SOMETHING TO EAT

It is generally accepted that food, clothing, and shelter are the elemental needs of humanity. Perhaps the nudists would say that we can get along all right without clothes, and some physical culture experts would maintain that the best way to keep health is to give up houses; but nobody that we know of advocates starvation as the highway to happiness. We can conceivably live without raiment and a roof; but after a certain length of time we must eat or give up the ghost. So food is a matter of considerable concern to most of us.

Primitive man probably ate what he could get when he could get it. Whether it was a hunk of raw meat or a handful of wild berries probably made little difference to him—provided they were not too hard to get. It is altogether likely that gardens and flocks were the direct result of man's urge to eat regularly. Hunting, which is a sport today, was originally a very serious piece of business. The best hunter was probably the fattest man in the tribe. The best alibi for the poor hunter was that he was on a diet—but he was not above borrowing a piece of meat from his neighbor.

Three "squares" a day are a comparatively modern epicurean development. Breakfast, dinner, and supper are mighty convenient interruptions of a monotonous day—but they are not a part of the Bill of Rights. We know a good many people who from choice do not eat oftener than twice a day; and we know a few who from necessity say grace only once a day. Eating is not a habit—but the time of eating and the number of meals a day are habits. (Good ones, too!)

We got to thinking of something to eat because of a fine dish we had for supper—a bowl of vegetable consomme. It was as delicious as it was nourishing. Its common name is pot-liquor. It is extra-good with cornbread crumbled in it.

BOARDS AND A BOARD

By Wm. F. Quillian

As we approach the Uniting Conference at Kansas City the question of Boards looms large upon the horizon. There are differences of opinion with reference to the number and the size of these agencies which are so largely responsible for carrying on the great enterprises of the Church. The question has been considered by representative leaders in the three branches of our American Methodism. Articles and editorials have been written and suggestions have been made. In this article it is our purpose to set forth certain facts which have led to definite convictions with regard to this matter.

Certainly our chief consideration should be the promotion of that plan which is feasible, economical, efficient, and will serve best the cause which it represents. It is not our purpose at this time to consider other connectional interests, but in the field of Christian Education we have found that a unified plan meets the above conditions and hence we are definitely committed to the idea of one Board. We believe that these interests can be best served and promoted by a unified approach and that all related agencies ought to be brought under the direction and control of one General Board.

Education One Continuing Process

These questions naturally arise. How can the best type of personality be developed? How can adequate provision be made for the right education of the growing individual? What is the responsibility of the Church in this connection? Without hesitation we insist that a normal, wholesome, Christ-like personality is dependent upon several conditions for its fullest and highest development. There must be the Christian home. Out of the Christian home one must pass into a well organized Church School. From the Church School the next step is to the Church-related College. The logic of this process is apparent.

It is evident, therefore, that one agency should have general supervision over the Church School, including the Young People's organizations, and the Schools, Colleges and Universities of the Church. The literature of the Church should be so integrated into this program that it would serve the Local Church and our Church-related Schools and Colleges. This is particularly true of the Church School literature. The proceeds from the sale of this literature should support the Editorial Department of the Board of Education. When all of these agencies work together, and are geographically so related that frequent conferences can be held, the program is promoted with the maximum degree of economy and efficiency.

The General Board and Jurisdictional Boards

Under the new plan of organization in the Methodist Church, the General Board of Christian Education will in large measure be a policy-making Board. It will determine plans, programs and policies which will be made effective through the Jurisdictional Board and the Annual Conference Board. For this reason the General Board should adequately represent all the Jurisdictions. The Staff itself should be composed of men and women highly trained and equipped in specific fields of service.

The Jurisdictional Board will, of course, be composed of representatives from the Annual Conferences in a given Jurisdiction. Through this Board intense and highly intelligent cultivation of the field should be carried on. This will require an Executive Secretary and Staff which will be adequate to the needs of the several Annual Conferences within the Jurisdiction. The Staff should be one capable of promoting every interest and phase of Christian Education.

Each Annual Conference Board should have an Executive Secretary who would represent both the interests of the Schools and Colleges and those of the Local Church and help circulate the literature prepared for the Church School. He would be supported by a Staff where the resources of the Annual Conference permit and by a number of volunteer workers in Districts and Local Churches. This plan is practically ideal and has proven its worth in the Methodist Episcopal Church, South. During the past year this Church showed an increase in the circulation of its literature of 49,000; in Church School enrollment of 120,061 and in the securing of additional funds for Schools, Colleges and Universities during the past three years of approximately $20,000,000. The debts on Colleges and Universities have been reduced from $6,000,000 to approximately $2,500,000 in the past three years. All of this has been accomplished by reason of the sustained, coordinated effort of the agencies represented in the total field of Christian Education.

If Boards Multiply

If Boards should be multiplied there will be an increase of expense, confusion, overlapping and duplication from the General Boards on down to the Conference Boards. For example, if there should be a General Board for the Local Church and another for Schools and Colleges, then in each Jurisdiction there would be at least 2 Boards representing Local Church and College Work respectively and the same would be true in each Annual Conference. Thus you would have the 2 General Boards, 12 Jurisdictional Boards and 314 Annual Conference Boards, or a total of 328 Boards in the field of Christian Education. If there should be one Board on the unified basis coordinating and correlating all of the interests of Christian Education there would be just half the number.

The serious difficulty in this multiple Board is that it subjects the Local Church, the Pastor, the Church School Superintendent and other officials to a continuous bombardment from different agencies representing in general the same cause. Pastors who understand fully the significance of the unified Board are strongly opposed to the multiplication of Boards. The Church School literature can be made to represent all of these interests, and when a Staff member goes into the field he is the representative not only of the Church School but of the Schools and Colleges and of the literature prepared in the field of Christian Education. With two Boards, representatives of each of these interests would travel throughout America visiting Jurisdictional and Annual Conferences and consuming the time of these Conferences. The added expense in money and time would be immeasurable. In the Methodist Episcopal Church, South, by the combination in 1930 of the three Boards $125,000 per annum in overhead expense has been saved, making a total of more than $1,000,000 for the past eight years. The fact that we are to have Jurisdictional Boards is a further indication that it is unnecessary that there should be 2 General Boards.

A Present Trend

The present trend in the Church is to set up Commissions which are tenuously related to the General Boards but which

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Twenty-eight individual subscriptions are not listed above.

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Conference News and Personals

Louisiana Conference

Rev. C. D. Atkinson, Opelousas, had with him for the week preceding Easter, Dr. R. H. Harper, presiding elder of the Alexandria District. Bro. Atkinson says that Palm Sunday was a great day with them.

Rev. W. D. Milton, Lecompte, sends us evidence of his unfailing interest in and loyalty to the program of the Church. He reports that everything is moving along nicely on his charge and that they had a very fine District Conference at Jena. We appreciate his invitation to visit him and his people at some future time.

We note with pleasure the report given at the District Conference by Rev. S. A. Seegers, pastor at Lake Providence: pastor and presiding elder paid in full to March 1; Conference collections and District work paid for two months; Uniting Conference expenses paid in full; insurance paid in full for year; Missionary offering paid to date. We are always glad to publish reports like this.

Rev. Jolly B. Harper, pastor of Cedar Grove Church, Shreveport, is busily engaged with plans for the new auditorium, ground for which was broken April 1. It is to cost $10,000, and it is the hope of the pastor and his people that they may carry through on a cash basis. Bro. Harper says that his family is well and very happy in Shreveport.

We note from the Easter calendar of First Church, Hammond, Rev. Carl Lueg, pastor, that the choir gave a beautiful Easter cantata at the evening service, and that the Kansas Wesleyan University a capella choir of sixty members will give a program on April 17 at 7:45 o'clock. Another note of interest is that the parsonage has been beautifully redecorated on the interior.

Mississippi Conference

We acknowledge with thanks a word from our good friend, Bro. A. L. Webb, Rt. 4, Jackson: "We appreciate the pure teachings of the paper in my home."

Rev. L. T. Nelson expresses appreciation of the opportunity given to place the Advocate in the homes of his people at the special price. He feels that these new subscribers will become regular readers of the Church paper.

Mrs. C. E. Smith, Union, who has been reading the Advocate for fifty-eight years in her parents' home and then in her own, has had to ask a discontinuance of its weekly visits because of the fact that she will not be permanently located for the next twelve months.

Rev. B. M. Hunt, pastor, reports splendid attendance at the pre-Easter services which were held at Capitol Street Church, Jackson, with Dr. W. L. Duren, editor of the New Orleans Christian Advocate, bringing the messages each day. Rev. O. H. Scott, pastor of Gibson Memorial Church, Vicksburg, led the congregational singing, and the choir, under the direction of Mrs. Coullet, sang special numbers that they had prepared for these Holy Week services. Forty-five new members were received on Palm Sunday. The Easter Sunrise Service, sponsored by the young people of Jackson churches, was held at Belhaven Lake at 6:00 o'clock Easter morning.

SUNDAY
April 23
•
Voluntary Offering for China
•
Every Methodist Church should share in the Rehabilitation of Methodism in China. The Church always carries on

North Mississippi Conference

Bro. W. B. Ellis, Iuka, shows a most appreciative spirit which pleases us very much. He thanks us instead of rebuking us for continuing to send his paper and in addition sends a three-year renewal. We take heart and press on.

Rev. John W. Ramsey asks us to state that he already has some engagements for revival meetings and that if any of the brethren can use him during the revival season they should write him at an early date while he still has open time, addressing him at Meridian.

Rev. W. R. Liming, in his second year on the Chalybeate charge, is looking forward to a good year with his people who have been most kind to him and his family and unfailingly loyal to their church. We acknowledge with thanks the invitation to visit these fine people at our convenience.

Rev. W. L. Robinson is making plans for a young people's revival in his church at Booneville, May 7-14, with Rev. W. C. Newman doing the preaching. Bro. Robinson says that they are using the unified budget in his church this year and that it is working beautifully. The work of the church in general is moving along in a very satisfactory manner. His kind words of commendation of the editor and paper are indeed heartening.

Bro. J. T. Quinnelly, Chairman, Christian Literature Committee for First Church, Columbus, completes his quota by sending two subscriptions for two "shut-ins" who he believes will enjoy the Advocate, since he himself looks forward each week to its arrival and gets lots of genuine enjoyment from reading it. His concluding words, "There are no 'bad' numbers; they are 'good' and 'better', are spoken by a Christian gentleman.

A Youth Crusade Pre-Easter Revival at Poplar Springs Church, Meridian, conducted by The Young People's Department, assisted by the pastor, Rev. G. E. Allan, for the whole church and community, culminated in a city-wide Sunrise Service at Junior College Easter Sunday morning. Among those on the programs were Miss Alpha Matheney, Caswell Skinner, Mamie Ruth Kidd, Istalena Pace, Lamar Young, Doris Lane, Marshall Farmer, Mary Elizabeth Buntin, Willie Byrd and Lucile Williams.

LAKE CHARLES DISTRICT CONFERENCE

The Lake Charles District Conference has been postponed to June 6-7, owing to a building program at New Iberia.

B. H. ANDREWS, P. E.

TRINITY METHODIST CHURCH, RUSTON

With Bishop A. Frank Smith, of Houston, presiding officer of the Texas-Louisiana Methodist Conference, delivering the principal address, Ruston Methodists on last Sunday afternoon at 3:30 formally dedicated the magnificent new Trinity Methodist Church. On the program with Bishop Smith were Rev. Guy M. Hicks, pastor of the church; Dr. D. B. Raulins, presiding elder of the Ruston District; many former pastors and elders

of the church; the Board of Stewards and members of the Building Committee headed by T. L. James, Ruston business man under whose direction the new $100,000 church property was completed.

According to the Rev. Mr. Hicks, dedication of the Ruston Church, as far as can be determined, marked the first such event since the unification of Methodism, adopted in 1938 by the three major Methodist branches. It also marked the passing of Trinity Methodist Episcopal Church, South, and the beginning of Trinity Methodist Church. The dedication ceremonies were in accord with the new rituals adopted at the time of the unification, it was said.

Included among the events on the program, in addition to Bishop Smith's address, was the placing of church relics in the cornerstone of the new edifice. Among these will be a copy of the Ruston Daily Leader of April 1, 1939, faded relics taken from the cornerstone of Old Trinity Church, and other mementos of the occasion.

A history of Ruston Methodism, compiled by Judge S. D. Pearce, a member of the building committee for the old church, was among the chief items placed in the cornerstone of the new church. The history depicts the growth of Trinity Church from a mere handful of members to a present day membership of approximately 1200. It also describes the important part played by Trinity Methodist Church and its membership in the civic and political development of this community.

In the past two years a total of nearly $93,000 has been raised by the members of Trinity Church for the purpose of erecting two new edifices here. Included in the property are the Methodist Educational Building, accommodating more than 1,000 Sunday School students and the magnificent new auditorium accommodating approximately 900 persons for church services.—Ruston Daily Leader.

A TRIBUTE TO HONORABLE H. H. WHITE

By Dr. W. W. Holmes

I wish to pay tribute to the Honorable H. H. White of Alexandria, Louisiana. He, with three others—Bishop John M. Moore, Dallas, Texas; Dr. J. H. Reynolds, president of Hendrix College, Conway, Arkansas; and Dr. Henry N. Snyder, president of Wofford College, Spartanburg, South Carolina, are the only representatives from our church who have been on all the Unification Commissions from 1916 to 1939. Judge White is eminently fitted for the task which the church has assigned to him. For nearly a quarter of a century this task has received his best thought and planning. Judge White was reared in a parsonage and came of a long line of prominent and devoted churchmen.

He has served his own local church in official capacity from young manhood. He has consistently stood for the highest and best in his community. He possesses those elements of character that command respect. Because of his lofty ideals, high standards and good living he has made a contribution to all churches and to every good cause. Any church would be proud to claim him. Judge White is further fitted for this task by his wide and thorough legal training. Any plan for the unification of the three great Methodisms in America would be confronted with many legal problems, the solution of which would require our best legal talent. The services of Judge White as a legal advisor have been invaluable. Perhaps no other man on the Unification Commissions has been more constructive in formulating plans which have found their consummation in the Plan of Union which all three of the churches have finally adopted with overwhelming majorities. On April 26 we meet in Kansas City for the great Uniting Conference. This is the day towards which a divided Methodism has looked for nearly a hundred years. How many the prayers and how great the heart yearnings for this day! We thank God and pray for His continued guidance.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference will meet in Port Gibson, Miss., April 18, 9 a. m. We will have a one day session.

H. A. GATLIN, P. E.

NOTICE

To the Presiding Elders, Pastors and Golden Cross Directors, Mississippi Conference:

I hope that we can all work together this year for a Golden Cross Enrollment in every charge in the Conference, and this can be done if all of us are interested and active in helping to bring it about. The date for the Enrollment is May 14-21, but if not convenient for that time have it at the time most suitable, but be certain that it is put on in every charge, and send the money to F. Y. Whitfield, Treasurer, and be certain to indicate it is for Golden Cross.

There was recently mailed to every pastor a sample of the literature to be used this year, and a card for ordering what literture is needed in each charge, and this will be sent free of charge. Please order your literature NOW, and just the amount that you think you will need.

Thanking each of you for your hearty cooperation in attaining our goal of an Enrollment in every charge in the Conference.

W. D. HAWKINS,
Conference Director,
Golden Cross.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
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FIRST METHODIST CHURCH, COLUMBIA

Dear Dr. Duren: Dr. M. L. Smith, President of Millsaps College, spent Sunday and Monday, April 2-3, in Columbia. While here he preached twice on Sunday and spoke to the faculty and students of the Mississippi Industrial and Training School in the afternoon, and to our young people at 6:30. On Monday he spoke to the students of the Columbia High School, telling in an instructive and entertaining way about his experiences in China.

Dr. Smith's sermons were original, challenging and spiritually uplifting. Our people were delighted with his sermons and interesting talks. He represented Millsaps well while in Columbia, and made many friends both for himself and for the college. We are anticipating the time when he can come our way again.

Our work at Columbia moves along well. On Easter we will receive about twenty into the membership of our church. We serve a fine people that are responsive to every duty and opportunity presented to them.

C. C. CLARK.

Trouble with this country is that most of us want a full day's pay for a half day's work.—Road Builders News.



COFFEEVILLE, MISS.

Dear Sirs: Since my time for our valuable paper expires in March, I'm sending in my subscription before the month closes.

It is a Christian's privilege and duty to take and read his church paper, and I'm glad to say it has been coming into our home ever since we joined the M. E. Church, South, and I trust I shall never be without our denominational paper.

I have visited in Methodist homes recently where there were all kinds of expensive magazines and other reading matter, but I falied to find our dear Advocate.

Sincerely,
MRS. R. C. SIMPSON.

NOTICE

The official records of the North Mississippi Annual Conference have been deposited in the vault at Millsaps, Jackson, Miss. The records of the North Mississippi Conference Historical Society may be found in the Library at Millsaps College.

W. R. LOTT.
Sec. N. Miss. Conf.

REV. THOMAS W. LEWIS

When Thomas W. Lewis "walked with God and was not, for Good took him," T. W. Lewis, Jr., lost a good father, all aspiring young men a real friend, Mississippi one of her distinguished citizens, the Church a great leader.

He had the voice of a Galloway, the catholicity of a Wesley, the undying zeal of one called and commissioned. His unusual gifts were all used for his Lord.

David once said, "thy gentleness hath made me great." T. W. Lewis knew that gentleness in his ministry of service. Nature did much for him. Grace did more. He was great in his presentation of truth, great in his faithfulness, great in his loyalty and love, great in his devotion to the pastorate, great in the beautiful simplicity of his daily life—one of God's chosen vessels of honor. He was a modern Enoch. Grace and mercy abide with his loved ones.

JAMES H. FELTS.

Fulton, Kentucky.

BATON ROUGE DISTRICT CONFERENCE

At the recent session of the Baton Rouge District Conference we were well entertained by Brother Bonnecarrere and his fine people in Jackson. Dinner was served in the Masonic Building to all of the 235 persons who came to attend the conference. The coffee that was served throughout the day was so good that at one time a recess was called because everyone wanted some Jackson coffee at the same time.

In spite of the fact that our gathering this year was a one day conference, all of the business of the church was attended to without unduly rushing through the day. The connectional interests of the church were well represented by Revs. W. L. Duren, J. G. Snelling, C. B. White, R. W. Vaughan, and G. W. Dameron, representing the New Orleans Christian Advocate, the Memorial Mercy Home, the Louisiana Methodist Orphanage, and our conference educational interests respectively.

One young man, Elmo LeBlanc, was licensed to preach. He is from Denham Springs. The conference sermon was delivered by Rev. B. C. Taylor, of Homer. Arrangements were made for every pastor in the Baton Rouge District to attend the pastor's school at Centenary in the summer.

Resolutions were introduced and unanimously passed at the conference commending presiding elder J. H. Bowdon for his faithful and efficient service of four years on the Baton Rouge District, and expressing the love and regard of the people of the Baton Rouge District for him. An evidence of his efficiency was the capable manner in which he presided over our conference.

The reports of the pastors indicated that the Baton Rouge District is in good condition, and from the amounts already in hand we confidently expect to be able to report "everything in full" for the District in the matter of finances, and if the number of revivals which are already planned are any indication the District will have a fine spiritual report to make as well.

R. L. CLAYTON,
Secretary.

BOARDS AND A BOARD

(Continued from page 5)

have definite and specific budgets, offices, Secretaries and objectives. To a degree such Commissions are needed and justified. However, it is a dangerous trend and will inevitably lead to further duplicaton and a steady encroachment upon the prerogatives of the Boards responsible in these particular fields. All educational agencies should be related definitely to the Board responsible in that area of service.

The Ideal Plan

May we say here that the Commission on Union did not recommend the locating of the Divisions of the Board of Education in certain cities as seems to be the impression throughout the Church. The recommendation is that "The Board of Education shall be incorporated under the laws of whatever State the Board may determine." It provided for three Divisions of work under an Executive Committee which would be responsible for coordinating and correlating these Divisions.

The Ideal plan would be to set up a General Board of Education in one of the great centers of American Methodism and bring to this center the three Divisions responsible for the promotion of this work. They should be so related that frequent conferences could be held, definite plans for Jurisdictional and Conference visitation be made, responsibilities allocated so that no phase of the work would suffer and such policies and programs developed for the Church that every interest would be properly represented and a unified approach be made to the Annual Conference and the Local Church. By this plan the literature would represent all of the interests of the Local Church and the College Divisions. The Local Church would be so related to the College or University of the Church that it would have an increasing sense of responsibility for its financial support and the sending of students direct from the Local Church to the College.

A Second Plan

If the above plan cannot be worked out immediately then the two General Boards should continue their work as at present, the one located in Nashville, having supervision over education in the South-Central and Southwestern Jurisdictions; the other in Chicago, having supervision of the other four Jurisdictions, until such time as their interests may be unified and the best values of each conserved. Each of the three branches of Methodism has a unified Board of Education. This idea has grown in favor with all denominations. However, among the three Boards of Methodism there are so many points of variance that it will require time, patience and understanding to bring these great interests together. A Board is not a heavy, obdurate, insensate object. It is an organism. It must grow; it must develop; it must gradually find itself in relation to those whom it serves and to the high interests for which it is responsible. Certain values in each of the three Churches must be conserved and plans of other denominations which have proven to be successful should be carefully studied and gradually incorporated in the program of Christian Education in the new Methodist Church. It is not a question of Boards or a Board. It is a question of the highest and best service to the largest number of people.

A Fallacy

It is a fallacy to imagine that Church-related Schools, Colleges and Universities will secure larger funds from outside agencies because they are not closely related to the Church. Within the past few months Emory University of Atlanta has received a large conditional grant from the General Education Board. Immediately following this grant a great Methodist of Atlanta, Dr. Samuel C. Dobbs, made a gift of one million dollars to the University. He did this because

Emory is a Methodist University. Increasingly great Foundations and men of wealth will make their contributions to the Church-related institutions because they are closely connected with the Christian faith. If civilization is to endure we must maintain a dual type of education in America, that supported by the State and that related to the Church. In making his deed of gift to the great University which bears his name, Mr. James B. Duke wrote: "Through the years I have observed that other institutions change but the Church abides. I am, therefore, going to make my future contributions through the Church."

A Unified Church

A new day confronts the Protestant Church. The totalitarian state takes the child literally out of the cradle and begins to train him for State loyalty and subserviency to the militaristic demands of his nation. In these States individual freedom of thought, action and conscience is a thing of the past. Only the Democratic nations stand for a free Church in a free State. In the Church the high purpose must be "to serve" and so long as this is true we need not fear one another in the unfolding plans of a united Church.

Methodism must gird herself for this new day and united as a denomination it must be unified in the major interests for which it is responsible. If unification is a good thing for the great branches of Methodism in America, then we should make a unified approach to all of the major problems which we are called upon to face. Although it has been in operation only eight years, the wisdom of the single Board has been fully demonstrated in the Methodist Episcopal Church, South, and 95% of our leadership believe that this plan offers a solution to many of the problems which now perplex pastors and people. "Prove all things; hold fast to that which is good."

THE CROSS ABOVE SIVA

By R. P. Marshall

Many have asked concerning the significance of the Hindu temple which has been erected on the campus of Florida Southern College as a memorial to Dr. Frederick Bohn Fisher, former Bishop of India. It is in answer to these questions that the following story is written.

The question most frequently asked is, "Why do you have a Hindu temple surmounted by a Christian Cross, and containing an altar with cross and candlesticks on the grounds of a Methodist college"

This question will be answered in the following pages.

After all, what could be more fitting than that the memorial of a man whose life was spent in the attempt to take the best of all religions and crown them with the glory of Christianity—what could be more fitting than that this memorial should be such a combination of Hindu and Christian symbols.

On the side of the temple will be seen, carved in the Indian Sandstone, the Hindu symbol of eternal life. Inside, is the altar with the cross which speaks of man's redemption through Jesus and the candlesticks which symbolize the power of the Spirit of the Living God. Surmounting the whole is the cross of sacrifice, the symbol, not only of the martyrdom of Jesus but of the sacrificial life of his followers.

"The bishop is coming!" The cry was repeated throughout the little Hindu village until all the inhabitants had heard the good news. As if they had waited only for a signal, they began pouring out from their huts, old men and women, the middle-aged and the young all bound for a central point, the village square where the little temple of Siva stood in whitewashed majesty.

When the bishop came into view the crowd began singing in their native tongue a hymn to Christ and the singing, cheering crowd made way for the man of God to come to the open space before the temple.

Thus was the entrance of Bishop Frederick Bohn Fisher to a little Indian village some twelve years ago, as he told it just a few months before his death this Eastertide.

* * *

"I was so surprised that I didn't know what to do," said Dr. Fisher. "I had received a call from the village to come and baptize some new Christians, but I did not know that I was to receive the whole village into the church.

"I dismounted from the cart in front of the temple. The shaven priest, with the emblem of Siva on his forehead, greeted me with outstretched hands. 'I am so glad you have come,' he said. 'My people are anxious for your coming and they are all ready for you to baptize them.'

"'Do you mean to say that the whole village wants to become Christian?' I asked.

"'Yes,' he answered. They are all candidates for baptism and they expect to be baptized.'

"'But do they know the catechism? Can they repeat the creed? And do they understand what it means to be a Christian?'

"'Yes,' said the priest, smiling at the crowd which smiled back joyfully. 'They are ready. Shall we test them?'

"I gave assent and there was a murmur of excitement among the crowd. Small children in the front row began moving their lips as if repeating a well-learned lesson. I noticed an old grandfather who sat near the front. He, too, was mumbling his lesson. Evidently they had been studying diligently.

"But I was completely surprised when I began to ask the questions. 'How many Gods are there?'

"'There is but one God,' came the answer from five hundred throats in unison.

"I was startled at the sudden roar from the hitherto silent crowd, but when I came to the next question the response was the same. On down the line I went. Finally, I asked if anyone could repeat the 23rd Psalm. Never shall I forget the beauty of that chant as five hundred men, women, and children repeated in unison the Shepherd Psalm.

"'The Lord is my Shepherd, I shall not want. . . .'

"Then they read to me from memory the Beatitudes, the Lord's Prayer, and the Fourteenth Chapter of John. Tears ran down my cheeks as I listened.

"At last I turned to the priest. 'They are ready,' I said. 'But, tell me, who taught them this?'

"The priest of Siva smiled as he doffed his yellow robe which was the sign of his rank and calling. He knelt before me as a humble outcaste would have knelt. I taught them,' he said, 'And I want to be baptized with them.'

"All day long I baptized there, until my arm was tired and I had to lean against the temple wall to stand. And as I baptized them they chanted softly a new song and I thought of the words of the Book, 'I will put a new song on their lips . . . and sorrow and sighing shall flee away.'

"I had heard them singing long months before, when I had first visited the village. Such singing. The wail of lost souls condemned to endless torture could not have been more hopeless. I had heard the chant of the lowest of the outcastes, the street sweepers, painfully creeping along the filthy streets, brushing with a wisp of straw the dung that was used for fuel. They had moaned as they swept,

"'There is no hope, there is no hope. Not even in another life may there be a chance for such as I. There is no hope, there is no hope in this life.'

"It was an eerie sound that chilled my blood as I listened. Could these people ever come up out of the depths to which their religion had consigned them. Could Christianity, even with its message of love, lift them out of this slough of despond so that they could really sing a song of joy?

"I confess that my faith was weak as I preached Christ to them.

"That had been long months ago, but now I was seeing the fruits of our labors. Here in this ancient village, without a missionary or a preacher to stay with them, they had taken the words that I had spoken and the books that I had left among them and, with the help of the priest of Siva, had learned enough of the Christian religion to be received as probationers in the church. Had they really learned Christ? That was my first question. It would be comparatively easy to learns the words which they had recited, but it would be a different matter to real-

(Continued on page 16)

HOW A FAMILY OF FIVE CAN LIVE ON AN ANNUAL INCOME OF $780.00 OR LESS

By Joe Cook, Columbus, Miss.
(Won Third Prize in Advocate Contest)

Dear Dr. Duren: Inclosed is manuscript on the subject of the proposed essay. It consists mostly of figures and estimates concerning things with which I am in daily contact.

You will note it contains no estimates on auto, liquor, cigarettes, or excessive amusements.

No family of five which follows these estimates approximately will lack shelter, food, clothing, heat, water, or any other necessity of life.

The present high cost of college courses makes it impossible for a man with $780 income to send his children through college. So, have not considered college education.

I wish our endowed church colleges would decide to let students have the benefit of their endowments. Our State colleges constantly demand larger appropriations and at the same time raise the cost to students of the State.

I have ignored the proposed Child Labor Law. In my judgment, it would make loafers—expensive things—of our children under nineteen years of age, and fix them for life to hate work. That would be bad for future citizens of both church and state.

Much depends on where the man is located and the ages of his children. In the following, it is assumed that his children are all of school age, but below college age.

If the man is located in rural Lowndes county, Mississippi, he needs a home of 80 acres of land, having on it necessary buildings and fences. He also needs a team, cows, poultry, wagon and the other necesssary farm implements. All these things are valued as follows:

Home, $2000; Team, etc., $600—Capital Investment, $2600.

Living Expenses—Cash Items

Interest on capital, $156; clothing, $125; church contributions, $25; daily paper and church paper, $7; school books, $15; eighteen 24 pound sacks of flour, $14; one hundred pounds of sugar, $6; coffee, salt, pepper, etc., $6; TVA power, $18; amusements, $10—Total cash items, $382.

Non-Cash Items

Fifteen cords wood, $30; meat and lard, 360 pounds, $36; butter, 100 pounds, and milk, $50; poultry products, $25; fruit and vegetables, $50; molasses, 25 gallons, $10; water, $5; 12 bushels meal, $8; stock feed and pasturage, $150; miscellaneous, $34—Total non-cash items, $398.

Brought forward—Total cash items, $382, plus total non-cash items, $398, amounts to $780, total living expenses.

Income from Labor of Family

Non-cash items listed in living expenses, $389; lint cotton sold, $300; surplusages sold, $82—Total income, $780.

No note is made of the cotton seed. They are included in the stock feed item and in the cost of marketing the lint cotton.

In Mississippi, the home, the stock, and the farm implements are all exempt from taxation, and children are transported free to and from a free 8-months 12-grade school.

If the man lives in town, the interest on capital and the cost of some other items—for instance, water—will be more, but the stock-feed item ($150) can be applied on items that cost more in town. So, taking these things and other things into consideration, the cost of living will be about the same in town as it is in the country.

In making all the estimates, it has been assumed that the rural man owes the full value of his home and equipment, and that the urban man owes the full value of his home which will about balance the home and equipment of the rural man.

Through governmental agencies almost every family could have a home on credit with low interest.

If the rural man or the urban man really owns his home, he is out of the $780 class. All estimates are based on prevailing prices in Lowndes county, Mississippi.

METHODISM'S WORKING FORCES

A Statistical Study of the New Church

By Thomas P. Potter

With the coming union of the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches, it is well to take inventory of the forces of the new Methodist Church and the investments that will be available in this group for bringing the kingdom of God to men.

This study is not made for the purpose of giving emphasis to the size of the new church, but that we may measure our responsibilities to the world in the joining of forces. With the elimination of overlapping agencies, a greater and more effective working force of the church should be the result.

Since the methods of reporting differ in the three churches—not all reporting on the same items—this study is not complete in all details. However, it gives a challenge to the new church for a consecration that will build upon the foundations laid by our fathers, a structure that will worthily represent the Kingdom of God among men.

First in importance, of course, in the resources of the new church, is the personal power as represented in the ministry and membership of the church. In the United States, as of December 31, 1937, there were fifty effective and retired bishops, 24,900 ministers, members of conferences, 13,100 local preachers and 900 deaconesses.

The work was carried on in nearly 700 districts, with 43,100 preaching places, grouped in 22,100 pastoral charges served by 17,800 members of conferences and 4,300 supply pastors. Those who served in special appointments numbered 1,250; 450 attended school and 60 were on leave of absence for travel and study.

During 1937, 120,000 children and 110,000 adults were baptized, 250,000 were received on confession of faith, and there were 7,386,000 full members. In the young people's societies there were 800,000 members and the 40,000 Sunday schools reported 550,000 officers and teachers and 5,600,000 members.

Churches numbered 42,700, parsonages 20,700, and these, with other properties used by the local congregations, had a reported value of $725,000,000. This sum was invested in 43,000 communities for carrying on the work of the Kingdom.

During 1937, for ministerial support, for buildings and current expenses, a total of $63,878,000 was paid, or $8.65 per member. For church benevolences a total of $11,324,000 was paid, or $1.53 per member. Total cash payments amounted to $72,202,000, or $10.18 per member.

In addition to the work of the pastoral charges, under the auspices of the Methodist Church, there will be 140 schools and colleges with 6,000 professors, 105,000 students, and property and endowments valued at $308,000,000.

Eighty-two hospitals are under the auspices of the new church, with 5,300 nurses and nurses in training, caring for 263,000 patients during 1937, with property and endowment valued at $73,250,000. There are 133 homes with 10,500 inmates, and 225 superannuate homes with a total value of $30,150,000. Forty-six deaconess homes are valued at $3,430,000.

The Woman's Home Missionary Society owns property valued at $9,390.000 and supports 600 workers. Good Will Industries number 50, and are valued at $3,000,000. The Publishing Interests represent an investment of nearly $10,000,000. This shows an investment in coordinating agencies of $437,220,000, making a total investment in the United States of over $1,162,220,000.

The new church will have work in thirty foreign countries, besides aiding the work in the autonomous Methodist churches of Brazil, Japan, Korea and Mexico.

In these thirty countries there are 2,500 ministers, 3,900 local preachers, and 1,400 deaconesses. Thirteen bishops, together with supervision by bishops resident in the United States, have oversight of the work in 2,760 charges in 193 districts, served by 1,625 members of Conference and 1,135 supply pastors. Two hundred men were in special appoint-

ments, sixty were in school, and forty on leave of absence.

During the year 19,400 children and 12,900 adults were baptized, 12,750 were received on profession of faith, and 355,300 full members were reported. There were 63,700 members of young people's societies and 16,400 officers and teachers and 315,900 were enrolled in 6,360 Sunday schools.

In Africa 27,800 members were reported, 67,800 in China, 87,000 in Europe, 97,500 in India, 62,100 in Malaya and the Philippines and 13,100 in Latin-America, besides 5,500 in China and Japan that are counted in American Conferences.

The 2,835 churches, 2,060 parsonages and other local properties had a value of $29,865,000.

There was contributed by the charges $900,000 for ministerial support, $1,221,000 for local expenses, and $31,600 for benevolences, a total of $2,152,600 or $6.06 per member.

Under the parent Boards of Foreign Missions and the women's work there are 1,275 missionaries not including the wives of missionaries, 2,100 native members of conferences, 16,500 other native workers in the mission fields.

Ninety-five hospitals, 65 homes, 42 deaconess homes, and 2,700 schools of various grades with 180,000 students are under Methodist supervision. In addition to the churches and parsonages there was reported a property valuation of $30,027,000, making a reported investment of $59,892,000 in the foreign field.

In the world-wide work of the Methodist Church, based on the reports for 1937, there were sixty-five effective and retired bishops, 27,400 members of Conference, 17,000 local preachers, 2,300 deaconesses.

The work of the church was carried on in 900 districts with 24,860 charges served by 19,425 members of Conference and 5,435 supply pastors. Men numbering 1,450, served in special appointments, 510 were in school and 100 on leave for study and travel.

During 1937, 139,400 children and 122,900 adults were baptized, 262,750 were received on profession of faith and there were 7,741,300 members and 400,000 preparatory members on roll. There were 863,700 members of young people's societies in the world church and 566,400 officers and teachers and 5,915,900 members enrolled in 46,360 Sunday schools.

The 45,533 churches and 22,760 parsonages, with other properties used by the local churches, had a reported valuation of $754,885,000.

The charges contributed $36,285,000 for ministerial support, $29,714,000 for buildings and current expenses and $11,355,600 for benevolences. This is a total of $77,354,600 or $10 per member. Special gifts for college and hospital buildings and endowments are not included in this total, among which there were three gifts in 1937 for hospital buildings totalling $9,500,000.

As a part of its work in building the Kingdom, the Methodist Churches had 2,890 schools and colleges with 285,000 students, 177 hospitals, 133 old people's and children's homes, 225 homes for superannuates, 88 deaconess homes, 50 Goodwill Industries, and their publishing interests. The total reported value of these properties is $467,247,000, making the estimated investments the sum of $1,222,112,000 for the work of the Kingdom.

If, according to the words in Deuteronomy, "one chase a thousand and two shall put ten thousand to flight," then our 27,400 members of Conference, 17,000 local preachers, enforced by a property investment of almost one and a quarter billion dollars, and a budget of $77,000,000, should be "steadfast and unmovable," and "abounding in the work of the Lord." With nearly six million enrolled in our Sunday schools and seven and three-quarter million members, and with the Spirit of God directing the energies of the new church, we shall be able to go forward to be a very vital power in redeeming the world.

It is not by numbers and values that we shall win; but if these numbers and values are dominated and controlled by the Spirit of God, nothing shall be able to keep us from fulfilling Christ's great commission.

FLASHES FROM THE CONGO MISSION

The new leper colony in the Congo Mission, begun about a year ago under the direction of Dr. W. B. Lewis, now takes care of more than 200 leper patients. The people are beginning now to feel at home and are taking a real interest in the colony. The new colony is located near Tunda station.

* * *

The original leper colony of the Congo Mission, located near Minga station, has about 300 leper inmates. Dr. W. S. Hughlett is physician in charge of medical work at Minga and has oversight of the work of the Minga leper colony.

* * *

Dr. C. P. M. Sheffey, medical missionary at Wembo Nyama station, is anxious to open a school for the training of more native hospital helpers—called 'aide-infirmiers'—and is awaiting permission from the government authorities to begin this work. There is great need for additional trained native hospital helpers.

* * *

It is expected that the State authorities will shortly grant permission to Dr. C. P. M. Sheffey of Wembo Nyama hospital, to open three new dispensaries at outvillages in the Wembo Nyama district of the Congo Mission.

The total enrollment in the Bible School at Wembo Nyama station is 57. Fifteen new students were enrolled at the opening of the fall term. A great many more applied but they could not meet the educational requirements for entrance and were referred to the station schools to complete their educational training.

* * *

Dr. W. B. Lewis, in charge of medical work at Tunda station, now conducts rural dispensaries in three outvillages of the Tunda district. More than 1300 people were treated in these dispensaries during the third quarter of the past year.

* * *

Three district evangelistic meetings were held in the Tunda district during the third quarter of the year. Many teachers and evangelists re-consecrated themselves to the work. Some had been on the point of giving up the work and going away to work for some merchants but changed their plans after the meetings were held.

* * *

At Tunda station the four remaining houses of the Girls' Home have been recently completed.

WORLD'S FAIR VISITORS

Visitors to New York's World Fair this summer will find right in Times Square, the Union Methodist Church, 229 West 48th Street, New York City, ready to assist them in many ways. An extensive guide service is planned for the visitors. All of our guides we know personally over a period of time and we can vouch for their trustworthiness. The charge for this service will be moderate. Upon request a guide will meet a party at the railroad or bus terminal and take the same to a hotel or a rooming house.

Union Methodist Church, just off Broadway, in the center of the housing for World's Fair visitors, will help people get located in a hotel, rooming house or a church club residence. The church has its own cafeteria to serve World Fair visitors and will give information about restaurants and cafeterias. Sight-seeing trips to historical sites, museums, radio broadcasting programs, ocean liners and Methodist Church centers are being arranged. Your mail may be sent in care of the church. Parcels may be checked. You may arrange to meet your friends at Union Church. Telephone service will be available day and night.

If you wish to park your automobile on the outskirts of New York, that can be provided at the Young People's Residence, which is operated by our Church. It is also possible for trailers to be accommodated. For further information write Rev. C. Everett Wagner, Union Methodist Church, 229 West 48th Street, New York City.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 16

By Dr. J. R. Countiss

PLANTING THE GOSPEL IN NEW FIELDS

Golden Text.—As a wise masterbuilder, I have laid the foundation and another buildeth thereon.—1 Cor. 3:10.

Acts 14 (Acts 14: 1-7, 19-23 printed)
American Standard Version

Acts 14:1 And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed. 2 But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. 3 Long time therefore they tarried there speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands. 4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles. 5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, 6 they became aware of it, and fled into the cities of Lycaonia, Lystra and and the Derbe, and the region round about: 7 and there they preached the gospel.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. 20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. 23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

The Christian faith is a missionary faith, and the depth and genuineness of one's experience may be measured by his zeal to share it with others. The gospel is good news, and every normal man desires to repeat good news. Even when circumstances forbid the telling, or render it inadvisable, the story of good news comes welling up in the bosom as if the very heart would burst unless it is shared. How much more is this true when the good news is that men are not orphans and castaways, but that God is our Father and that he has invited every prodigal to leave the hogpens of starvation and exile for that house where there "is bread enough and to spare." The very meanest of "elder brothers" could hardly suppress news like that. All the early Christians were missionaries in the sense that each one rejoiced to share his happy experience with those who had not heard of the Christ. Very soon certain brethren were freed from all other responsibilities and set apart solely to work of spreading the good news. So did Paul and Barnabas receive their commission.

With fine discernment they went first to the synagogues and preached to the Jews and to the God-fearing Gentiles who had been won over to the worship of Jehovah, though perhaps not to keeping the formalities of the ceremonial law. These would have a background of preparation for the Christain message through their acquaintance with the law and the prophets. Their success aroused opposition. Success always does. Unbelieving Jews sought cooperation from pagan Gentiles in their persecution of the missionaries, both because there was strength in numbers and because the natives had a political influence useful in suppressing the preachers.

With courage and persistence Paul and Barnabas preached the Word, and divine approval attended their teaching. Muttering opposition rose to the stage of mob violence, and common sense bade the preachers withdraw, not in retreat, but in advance to the new field of Lystra. There even larger and more marvelous success attended their ministry, and pagan priests proffered them worship as gods, a worship rejected with horror. But their enemies were closing in, as emissaries came down from Iconium and Antioch and persuaded the fickle multitude not to worship but to kill. Paul, as the more aggressive of the two, was stoned, dragged without the city walls and left for dead. Reviving, he returned to the city, comforted the disciples, then pressed on to new ground in Derbe, preaching not merely in the city, but making his rounds through the surrounding country, informally but enthusiastically going everywhere preaching the Word, planting the Gospel across the province of Galatia.

With true Christian courage and statesmanship the two intrepid missionaries turned back to visit the scenes of their labors that they might confirm their converts, comfort the disciples, organize the churches, ordain leaders or preachers, and establish the faith so that no opposition could root it out, in all things with prayer and fasting commending the brethren to God in tender affection. Perhaps no Christian minister ever equalled Paul in maintaining a balance between evangelization and organization, though John Wesley pressed hard in his footprints. Much of good has been lost because converts have not been instructed in the gospel and trained in Christian activity. On the other hand there have been those who spent all their energies upon institutions, setting up machinery, perfecting organizations, apparently forgetful that nothing is of value except as it ministers to the saving of the lost—not even the Sabbath or the Church.

Women Welcome This Question

"We find the name of our product insures us a cordial welcome from almost all women who have used it."

So declares one of the Reporters who asked 2011 users in 20 cities the question: "Were you helped by CARDUI?" And discovered that 93 per cent—1880 out of 2011—said they were definitely benefitted!

Users everywhere are glad to tell how CARDUI has made them want and enjoy food; how, with its help, they gained strength, energy; were thus relieved of the symptoms of "functional dysmenorrhea" due to malnutrition. Many also say that CARDUI in larger doses helps "at the time" to soothe the pain.

BABY CHICKS

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WOMEN WHO SUFFER



Birmingham, Ala.—Mrs. Daisy Walker, 105 N. 39th St., says: "I used to suffer from irregularity, was awfully nervous, and had cramps and pains and headaches associated with functional disturbances. Dr. Pierce's Favorite Prescription helped to relieve me of this condition. My appetite improved, I gained strength and felt just fine." Buy it from your druggist today.

The Christian Fireside

THINK IT OVER

It is amazing how many sermons and books on evangelism totally ignore penitence, repentance and pardon for past sins. If the preachers and writers will substitute, in their thinking, pardon for reformation, they will be Pauline instead of fakes.

* * *

A great deal is said and written about Pentecost by people who haven't the remotest understanding of what the Pentecost occasion meant.

* * *

Preaching is getting better, but we pray and hope that during this Southwide revival it may vastly improve yet.

—Baptist Standard.

SAYS UNCLE EPHRAIM

Most people want free speech depending on who's speaking. Now you take Mirandy. She talks free and enjoys it. At least she seems to. I never did see her show signs of pain when her talking apparatus was in high gear and running smooth. But let her come home from an afternoon at the Ladies' Aid and she's generally disgusted with some sister who has out-talked her about a recent operation or about a gossipy morsel how her brother's wife's sister's husband treats her brother's wife's sister.

Then take our preacher. He certainly enjoys free speech. In fact it's so free it's a disadvantage. Just take a look at the collection plate some Sunday morning if you don't think it's free.

It seems to me free speech is something like this free air at filling stations. You know those free air machines can blow things high, wide and handsome if they take a notion to explode and all the air turns loose at once in every direction. And free speech has to be used right or it will explode too. It can blow things up as easy as not, sometimes blowing a whole nation into war, and other times blowing up somebody's good reputation, and I don't know which is the worst.

—The Religious Telescope.

THE GENTLEMAN

Tsu-Kung asked about the true gentleman. The Master said: He does not preach what he practices until he has practiced what he preaches.

* * *

The Master said: Where gentlemen set their hearts upon moral force, the commoners set theirs upon the soil.

* * *

The Master said: A gentleman takes as much trouble to discover what is right as lesser men take to discover what will pay.

* * *

The Master said: A gentleman covets the reputation of being slow in word but prompt in deed.

* * *

The Master said: The gentleman who takes the right as his material to work upon and ritual as his guide in putting what is right into practice, who is modest in setting out his projects and faithful in carrying them to their conclusion, he indeed is a true gentleman.

* * *

The Master said: A gentleman is distressed by his own lack of capacity; he is never distressed at the failure of others to recognize his merits.

* * *

The Master said: The demands that a gentleman makes are upon himself; those that a small man makes are upon others.

* * *

The Master said: A gentleman does not accept men because of what they say, nor reject sayings because the speaker is what he is.

The Master said: The gentleman can influence those who are above him; the small man can only influence those who are below him.

—Confucius.

YOUR ACCOUNT IN THE BANK OF HEAVEN

"Lay up for yourselves treasures in heaven."—Matthew 6:20.

Altogether too many people are satisfied with transactions that go no farther than Main Street. Deposits and withdrawals are made with gusto in the "National." A checking account, plus a savings account, is a human achievement that elevates life, and at once becomes the ne plus ultra of human goals. However, a hopeful outlook on life, as well as happiness, is not purchased with Main Street transactions, if these transactions are purely cash register. One can find peace only when life as a whole is considered. The hereafter must be taken into account. To look solely upon material possessions, especially grievous injustices in distribution, blights life, but the justice and fairness of the Heavenly Father brings hope and peace. The bank failures of recent years have once again emphasized the futility of man-made vaults, but Heaven has never failed. Deposits made by Enoch, Abraham, Moses and David, still yield humanity unfailing dividends. And what must the satisfaction be in the land of the sky! The bank of Heaven has been established for those who desire to make the most of life. No robberies occur. It is safe. Every deposit pays amazing dividends.

Deposits here meet present demands. The most tragic, the most pitiable, ghastly failure in life is the failure of trusted collateral upon which happiness depends, when that collateral proves worthless. But the Christian meets no such disappointment. "God shall supply all your needs according to his riches in glory." The bank is never closed. Your checks are always honored. It is the only safe place for life's treasures.

Deposits are permanent, accumulative. They are savings "against that day" to come. You do not even have to keep books. Every good deed, every noble act, every Christ-like kindness, is a credit to your account. At your Church, in the company of Christians, open your account now.

—Dr. Glenn G. Martin.

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body waste. Adv.

EYE COMFORT



Relieve irritation due to overuse, exposure to Dust, Glare

JOHN R. DICKEY'S OLD RELIABLE EYE WASH

refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.

DICKEY DRUG COMPANY, BRISTOL, VA.

CHILDREN CONSTIPATED?

Give them relief this simple, pleasant way!

Next time your youngsters need a laxative, do as millions of modern mothers do . . . give them Ex-Lax!

Ex-Lax is effective, yet *gentle*. It gets results easily—without strain or discomfort. What's more, Ex-Lax is easy to take—it tastes just like delicious chocolate.

Ex-Lax is America's largest-selling laxative—it's as good for grown-ups as it is for children. 10¢ and 25¢ boxes at your druggist's.

BEWARE OF IMITATIONS! REFUSE SUBSTITUTES!

There is *only one* genuine Ex-Lax! Look for the letters "E-X-L-A-X" which are stamped on each separate tablet. To be sure of getting the *best* results, insist upon the *original* Ex-Lax!



Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Dates for District Meetings

Aberdeen District, Houston, April 12, 1939.

Columbus District, Starkville, April 11, 1939.

Corinth District, New Albany, April 13, 1939.

Greenville District, Merigold, April 20, 1939.

Greenwood District, Greenwood, April 19, 1939.

Sardis-Grenada District, Charleston, April 18, 1939.

Program for District Meeting

"You are God's field to be planted, God's house to be built." I Cor. 3:19.

9:30—Worship; 9:45—Organization; 9:50—Report of District Secretary; 10:00—Needs of District Parsonage; 10:05—Finances; 10:15—Supplies; 10:20—Baby Specials; 10:30—Literature and Publicity; 10:40—Mission and Bible Study; 10:50—Woman's Place in the New Church (Status of Women); 11:00—Increase in Membership, Including Young Women; 11:10—The Church and Scarritt College; 11:20—Announcements; 11:25—Council Message; 12:00—Lunch; 1:00—Hymn; 1:05—Building the World Christian Community (C. S. R.); 1:25—The Church and the Rural Community; 1:35—Missionary Units for Children; 1:45—Problem in Efficiency Aim; 2:30—Spiritual Life; Benediction.

Zone Program—Second Quarter

Theme—"Building the World Christian Community."

1. Worship—"Service Attitudes." (Pages 10, 20, 30, 43 of Council Bulletin.
2. Roll Call.
3. Education and Promotional Legislation. (Conference Sessions Committee Report).
4. Message of the Annual Conference at Senatobia.
5. Women in the New Methodist Church. (Page 2 of Council Bulletin; President and Vice-President's messages on pages 6 and 7 of Council Bulletin.)
6 Benediction.

Zone Meeting at Spring Hill

The first zone meeting of 1939 was held at Spring Hill on March 2. A large number was in attendance. Our District Secretary, Mrs. Carlton, and Mrs. Z. B. Whizenant were with us.

The meeting was conducted by the newly appointed chairman, Mrs. J. R. Wingo, of Iuka, Route one. The hymn "All Hail The Power of Jesus' Name," opened the meeting. The morning devotional was conducted by Mrs. Walter Biggs. As her subject she choose "Stewardship of Life." The roll was called and seven societies were represented by those present. Each gave a report of the first quarter's work.

Belmont reported one new member and the birth of a new baby girl to their pastor and wife, Bro. and Mrs. Hinson. The society gave the baby a life membership. Golden Society reported having placed three heaters in Sunday school rooms. Harmony Society reported $80.00 in the bank. Iuka Society showed the largest membership in zone one with thirty-five members. Burnsville reported they had quilted seventeen quilts, and the president of the society had given an electric heater for one of their Sunday school rooms.

The afternoon devotional was conducted by Mrs. Gladys Davis and Mrs. J. R. Creal. "The Challenge of the Missionary Society" was the subject. It was presented as follows: "The Challenge to Officers," by Mrs. D. D. Johnson, Belmont; "The Challenge to Members," by Mrs. Frank Collins, Burnsville; "The Challenge to Young Women," by Bro. L. P. Jumper, Iuka. Also Scarritt College and our World Community was discussed by Mrs. W. H. Mounger. Mrs. Dean from Harmony, gave secretary reports, and explained the filling out of the blanks. Mrs. Carlton explained "Baby Specials." Mrs. J. R. Creal gave a report on mission and Bible study.

Our zone chairman, Mrs. J. R. Wingo, was appointed to attend the annual meeting of the conference at Senatobia, Mississippi, on April 4th and 6th.

Mrs. Lester Skinner told us about her friend going to China and the many difficulties she encountered on her way there.

A most cordial invitation was given by the Iuka Society for the second zone meeting to be held there. This invitation was graciously accepted and deeply appreciated. The meeting closed with the singing of the hymn "Blest Be The Tie." The benediction was by Bro. L. P. Jumper.

MRS. O. R. NIXON,
Secretary.

Burnsville, Miss.

Pope Auxiliary Reports

The Pope Auxiliary is glad to make a report on the work done by the Superintendent of Christian Social Relations, Mrs. Maggie Logue. With the assistance of the president, Mrs. L. F. Hentz, Mrs. Logue held a series of six weekly health classes for Colored cooks and nurse maids, this quarter. From seventeen to twenty-three were present at the classes. They were all interested and eager to take advantage of this opportunity to improve their health and thus increase their efficiency as wage earners.

The first half of the course consisted of lessons on nursing, disinfection, care of and prevention of contagious diseases, care of tuberculosis patients in the home, together with various other subjects that are worthwhile for household workers to know. The second half of the course which included lessons on venereal diseases was concluded with a lecture by Mrs. Woods, Health Officer of Batesville.

MRS. L. F. HENTZ,
President.

Notes From Calhoun City W. M. S.

Early in the new year we attended our Zone meeting at Houston and received so much inspiration from the fine program of the day that we came back filled with zeal and good intentions to make this the best year in Calhoun City Woman's Missionary Society. And we are striving toward that end!

A pleasant and profitable social meeting was held February 22nd in the home of Mrs. Ted Majors, with Mrs. H. H. Harper as co-hostess. The program was well presented on the topic. "Widening the Horizons of the Home." There were nineteen present.

We are just completing a study on "Prayer," and have received much help and strength from the wonderful examples from Bible characters.

The society has purchased new living room furniture for the parsonage. At present we are sponsoring the purchase of a piano for the little people's department of the Sunday school. We have support of the Orphanage. Fifty cents from the Business Women's Circle also has been pledged. This is an active, enthusiastic group of workers too.

Last year we turned in 1600 Octagon coupons. Very good, we thought, but we hope to do even better this year.

Twenty-four pledges have been signed this year. Average attendance is around fifteen. Interest seems stronger and we are employing all of our influence toward increasing this interest and enlarging our membership. We hope to grow into the biggest, best and most effective missionary society in North Mississippi.

MRS. H. H. HARPER,
Chairman Pub. and Literature.

Corinth Auxiliary

Our auxiliary is doing an unusual amount of work just now. We are well

organized with six circles, or Working and Study Groups. We are increasing our subscription to the "World Outlook," and are meeting every obligation. We have splendid interest in our Spiritual Life Group. We have two Life Members from the Adult Department and five from the Baby Division this quarter.

MRS. M. T. LOCKMON,
Supt. of Literature and Pub.

In Memoriam

REV. CORNELIUS CAPUS GRIFFIN

Rev. Cornelius Capus Griffin was born August 22, 1851, at Tuscaloosa, Ala., where he lived for twenty years. At the time he should have been in school preparing himself for his chosen work he was passing through that awful patricidal-fratricidal war which history designates as "Civil" and the still more terrible time of Reconstruction, hence his limitations from an educational standpoint.

In 1871 he moved to Scott County, Mississippi, where he met, sought and won the heart and hand of Miss Elizabeth McKay. They were married on March 31st four years later and their union was blessed with seven children, six of whom are still living. He lived to see twenty-four grandchildren and sixteen great grandchildren come into his family.

Four or five years after his marriage Brother Griffin was licensed to preach, I suppose, from High Hill M. E. Church, South, for both he and Miss McKay were members of this old church when they were married. Anyway, it was to this same old church, which was so dear to his heart, that he returned a few months ago to preach his last sermon.

As a supply he pastored the following circuits: Clarksburg, Wilkinson County, Estabutchie and Raleigh. Then a very unusual thing happened; his third son, Hugh H. Griffin, presented himself to the Mississippi Conference for membership, with his father standing by his side. Thus father and son were admitted on trial together, the father being fifty-six years of age and the son twenty. Ever after this, these two soldiers of the Cross fought for their Lord shoulder to shoulder. After serving Shiloh and Carthage charges, Bro. Griffin transferred to what is now the North Arkansas Conference and served Higdon-Shirley, Pangburn, Kensett and Scranton charges. But he had become weary and home-sick now and hence back home he came in 1921 to serve Leaksville and Clyde charges. Then because of his wife's ill health and his own advanced age he decided to rest.

After his superannuation he moved with the wife of his youth to Crystal Springs, Mississippi, and began the job of nursing her back to health. How well he succeeded you may guess as she is now with her daughter in Birmingham, Ala. Crystal Springs, a favorite spot for many preachers who are tired, honored, and loved, now cherishes the memory of this godly man who remained there until 2:00 a. m., January 31, 1939. That morning the Bishop of his Soul stood up and read out: "A Corner Lot in Heaven, C. C. Griffin," and as this old saint had always done when his earthly bishop read him out to a new appointment, he went away rejoicing.

If ever a man made a success of life this one surely did. Happily he accepted every charge given him and served it as best he could. Today he is mourned by many friends on every one he served. He succeeded with his children, for they would gladden the heart of any proud father. His oldest son, W. C. Griffin, is a successful merchant at Terry, Miss.; another, F. M. Griffin, is a trusted and honored member of the police force at Whistler, Ala.; and his youngest, Hugh H. Griffin, is pastor of our great First Church in Hot Springs, Ark. His oldest daughter, Mrs. H. C. Haynes, is the wife of a planter near Summit, Miss., the town where I was licensed to preach; another, Mrs. G. F. Douglas, is the wife of a fine Christian surgeon and physician in Birmingham, Ala.; while his baby girl, Sadie G. Griffin, has held a responsible position for twenty years with the Presbyterian Board of Foreign Missions in New York City. The other daughter outran him to heaven years ago. So far as his married life is concerned, it has never been my privilege to witness a more beautiful love than existed between him and his wife. For nearly sixty-four years they walked life's pathway together until they had virtually become each other's shadow, neither being happy away from the other. They actually came to favor each other physically, mentally, emotionally and spiritually, and when he left her she felt truly, "We were married just sixty-four short years ago, and it seems as if it were but yesterday, but you have been gone twenty-four hours now and it seems like an eternity."

When I most needed the strong arm and godly influence of a father to guide me aright I was left an orphan. This great uncle of mine never could know how well he filled this need in my life even though I did my best to tell him often. When he stood in the pulpit of that little country church to preach he thrilled me as no other man ever did, while out of it he was like a father to me. As he preached I often sat in front of him listening intently and watching his every move. When he "got off well," he had the habit of patting one foot and of making most of his gestures with his long right arm. To me it seemed that the light of heaven enveloped him and the map of that Celestial City was all over his face while the directions thereto were in his heart and head. When he reached one of his great climaxes I would rejoice and say to myself, "And boy, that is my Uncle Neal preaching that way!" If he so thrilled me I am sure he greatly influenced other boys and girls too so far as that goes, for good.

On February 2nd, at about five o'clock, p. m., his pastor, Rev. J. W. Leggett, Jr., Dr. J. A. Smith, pastor of First Church, Birmingham, and the writer conducted his funeral in the home of his daughter, Mrs. Douglas, and then he was gently, tenderly laid to rest in the beautiful cemetery of that city, in the state of his nativity, there to await the voice of his Master calling him to arise.

For several summers now it has been my custom to visit Uncle Neal and in his company to renew my own strength, courage and faith. It does not seem right for me to think of him as dead and I will not bring myself to the point of doing it. But with James Whitcomb Riley I say:

IF YOU FEEL SUNK
Read this and cheer up

Are you so blue that life is no longer worth living? Do you cry easily? Do you feel low, mean, depressed—just absolutely SUNK?

Then here's good news for you in case you need a good general tonic—Just take famous Lydia E. Pinkham's Vegetable Compound. Let its wholesome herbs and roots help Nature build up more physical resistance and tone up your system, so that it can more easily throw off the "blues" and give more energy to enjoy life.

MILLIONS of women have depended upon this Compound and have passed the word along to friends and neighbors, and to their children.

For free trial bottle tear this out and send with name and address to Lydia E. Pinkham Medicine Co., 985 Cleveland St., Lynn, Mass.

Why not take Pinkham's Compound and go "smiling thru"?

Lydia E. Pinkham's
VEGETABLE COMPOUND

Gray's Ointment
USED SINCE 1820 FOR----
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

HEADACHE

The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.
All drug stores.
10c-30c-60c

CAPUDINE

I cannot say, and I will not say
That he is dead. He is just away.

With a cherry smile and a wave of the hand
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be since he lingers there.

W. H. SAXON.

THE CROSS ABOVE SIVA

(Continued from page 9)

ly accept Christ as their Saviour.

"I could ask the question no longer now. The song had answered it for me, for they were singing:

'Jesus has taken our burdens away;
He has lifted us up from the mire of sin and superstition;
He has given us hope where we had no hope.
Glory be to Jesus, our Saviour.'

"That is not their exact words, but that is the idea. It was a joyful song, and coming from these outcaste villagers it was a miraculous song.

"When the baptizing was finished, I was so tired that I would have liked to rest. But there was more to be done and I must do it.

"So it was that, about sundown, I climbed up a rickety 20-foot ladder to the top of the little Hindu temple. While my knees trembled beneath me and the ladder swayed dangerously, I followed the directions of the priest whom I had just baptized.

" 'Knock off the emblem of Siva, Sahib,' shouted the priest from below, 'and put the Cross of Christ in its place. Then the world will know that we are Christians!'

"I knocked off the image of Siva as he had told me, and when the carved figure flew through the air the people set up a mighty shout. But when I set the cross in its place they sang, softly at first, then jubilantly, their song of deliverance,

'Jesus has taken our burdens. . .'"

This was the story told me by Frederick Bohn Fisher some months ago. I listened and asked permission to tell it.

"But there is more," he said. "I carried a temple like that home with me when I left India. I wanted to have something to remind me of that little Christian village. I found one like it in Benares, the sacred city, and bought it. If that sounds incredible, remember that a Hindu temple is not a large affair. It is small—just big enough for one worshiper at a time—and the cost of a temple is not too great. Anyway, I bought one and had it transported down the Ganges to my home in Calcutta. There it was dismantled and made ready for shipment to America. With the help of the natives, Mrs. Fisher and I numbered each piece according to a diagram so that it might be put together again, and then it was loaded on a ship bound for America.

"After a journey of more than thirteen thousand miles, the temple arrived at my home in Hingham, Massachusetts, just outside of Boston. I had resigned my position as bishop and expected to make my home there and to erect the temple in my garden. But my plans were changed and I went to be pastor of the church at Ann Arbor, Michigan. Following this, I came to Central Church, Detroit, and I had not time to do anything with the temple. They told me that it would be unwise to rebuild it in the cold North, as it could not stand the freezing temperature without crumbling to bits.

"During all these years it has lain packed away under a shed in my garden at Hingham, but now since I have seen your beautiful campus at Florida Southern College, it is so much like India that I have decided that this is the place for the temple, and I have told Dr. Spivey, the president of the college, that I will erect the temple here.

"I think that I shall come down here when I retire, and I can spend the evening of my life in the shadow of this little temple that symbolizes one of the greatest experiences of my ministry."

* * *

Dr. Fisher left Detroit that night and I never saw him again. In less than one month he was dead. The same day that saw the beginning of the long journey of the temple from Hingham, Massachusetts, to Lakeland, Florida, saw also the last journey of Frederick Bohn Fisher. He died on Good Friday, but the temple which is more than anything else a memorial to him and to the things which he believed, stands today on the campus of the college which he admired and where he had planned to make his home.

Men and women are coming from all over the country to see the temple which has been erected in memory of Dr Fisher. They have asked, "Why should a Hindu temple stand on the grounds of a Christian college?" but the answer is very simple. It is no longer a Hindu temple. Like the little temple which was its counterpart in India, it has been converted. The emblem of Siva no longer surmounts the tower; in its place the Cross of Jesus Christ stands as a symbol of the sacrifice without which there can be no redemption. And, inside the temple, in the place of the fearsome idol, there is a little altar and a cross, which was given by an old schoolmate of Dr. Fisher, and flanking the cross are the three-pronged candlesticks, which symbolize the Father, Son, and Holy Spirit.

(Note: We were not able to print this story in the issue which carried the cut of the memorial temple. We gladly give it space now with credit for both the story and the cut to the Florida Christian Advocate and its editor—Editor.)



The
COKESBURY WORSHIP HYMNAL

New Songbook for Every Purpose and Every Age!

Nearly 300 Hymns, 50 Responsive Readings, Ritual for the Communion Service, Order of Worship, Topical Index, Round or Shaped Notes.
PRICES: Roxite Cloth, 40 cents, Durable Manila, 25 cents. Transportation extra. Sample copies, 50 cents and 30 cents, postage paid.

METHODIST PUBLISHING HOUSE
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TELEGRAM

A telegram from Rev. N. J. Golding, presiding elder of the Aberdeen District, notifies us that Bishop Decell has appointed Rev. W. C. Galceran, Sr., to Calhoun City, following the death of the late Rev. T. W. Lewis.

RESOURCEFUL CALIFORNIA

It makes little difference whether the subject be big trees, citrus fruit, the weather, or birds, it seems that California is always well out in front. Many are the stories of her sequoias and sunshine, and now comes the story that the swallows of Capistrano come and go by the calendar and cannot be fooled by a leap-year, and later still we have a flash from Ontario, Cal., which intimates that the cranes might be trained fishermen and delivery boys for the WPA. Who says California isn't a land of whoppers?

It is good to battle, to suffer, to be thrown overboard and left to save ourselves. What we lose in comfort we gain in energy, and energy is the most precious of man's weapons.—Charles Wagner.

Headache, Bad Breath Tell of More to Come

Just as Paul Revere's famous ride warned of the Redcoat's coming, so Nature's messengers—headache, biliousness, bad breath—often warn of faulty elimination. Neglecting these signs may cause a host of constipation discomforts; sour stomach, belching; no appetite or energy; mental dullness.

It's so easy to wake up your lazy insides. Just take spicy, all vegetable BLACK-DRAUGHT. Its unusual help comes from its principal ingredient—an intestinal tonic-laxative which imparts tone to lazy bowel muscles.

Millions of packages used testify to BLACK-DRAUGHT'S merit. Try it.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

The church with the largest membership is not necessarily the church with the most effective religion. An aggressive interest on the part of a comparatively small number may extend the influence of its purposes beyond anything that statistics can show.

—Julius Seelye Bixler.

THE PRAYER-ROOM TODAY

"O Master, let me walk with Thee
In lowly paths of service free;

* * *

In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

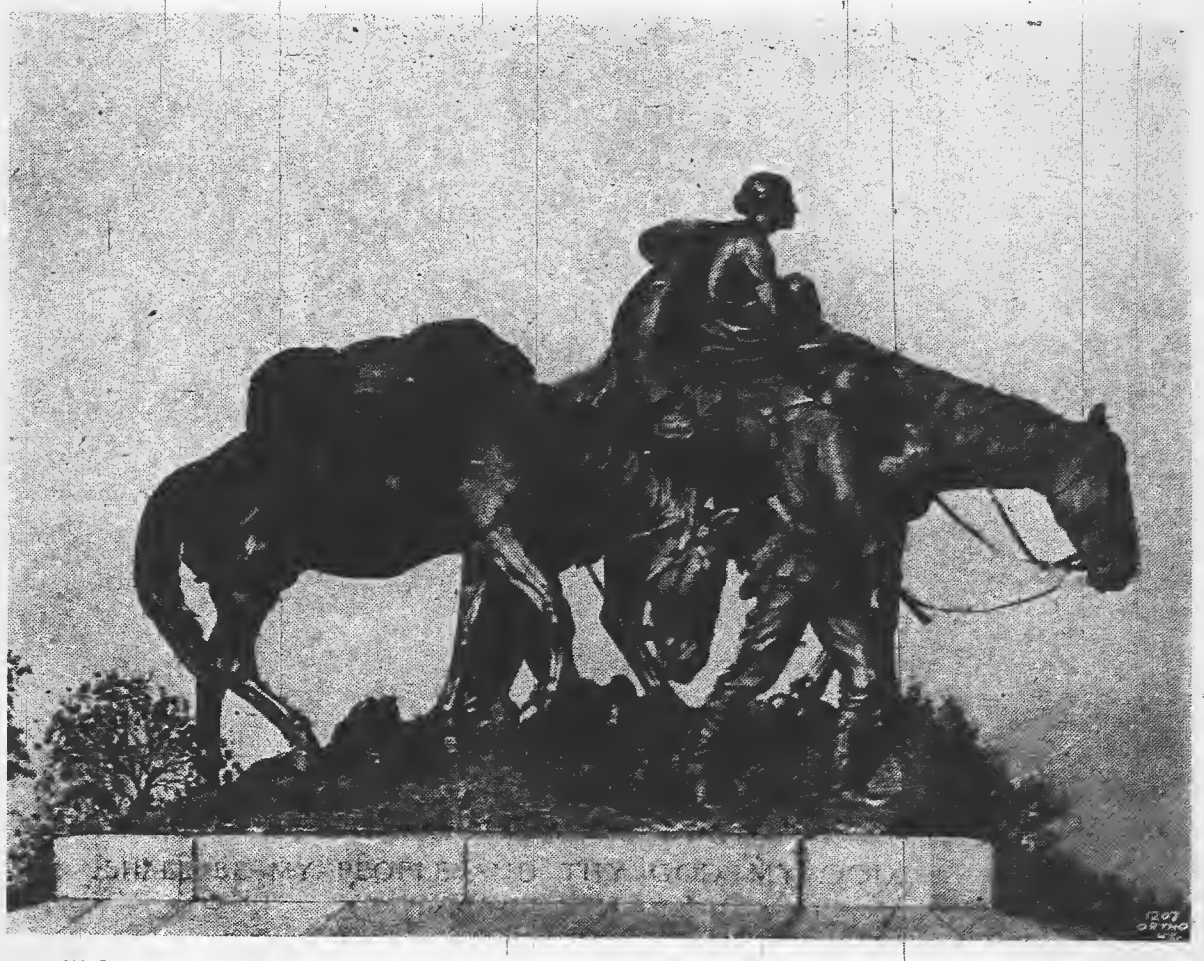
* * *

In peace that only Thou canst give,
With Thee, O Master, let me live." Amen.

Vol. 86. No. 16.

NEW ORLEANS, LA.
THURSDAY, APRIL 20, 1939.

"THE PIONEER MOTHER"



"The Pioneer Mother" statue, by A. Phimister Proctor, located in Penn Valley Park, not far from down-town Kansas City. This sculptural piece depicts the courage of the women who helped to open the West.

Wallet of the Week

THE DETECTION OF CRIME, in recent years, has become a business of great importance and of great scientific exactness. Finger-prints are developed by "dragon's blood," a dusting powder, or, if made on cloth, by the use of iodine vapor. The world has been so charted as to manufactured articles and products that the Federal Bureau of Investigation can trace an article to its source and then trace it back to the point of distribution. One who has a criminal record finds it next to impossible to eliminate evidences of his identity.

* * *

IN THE OUTER HEBRIDES ISLANDS of the North Atlantic, is Boreray, a small island upon whose cliffs gannets have nested for many centuries. The gannet is a large web-footed bird of the pelican type, and it never sets foot on land except upon the cliff where it nests. Stranger still is the fact that it flies far out to sea, from eighty to a hundred miles to fish shoals for the food with which to feed its young. Its knowledge of direction is so unerring that neither wind nor rain can put it off its course—its air-ways are perfectly marked.

* * *

THE SUPREME COURT, through Mr. Justice Brandeis in October, 1938, affirmed the decisions, appealed from various District Courts, to the effect that the commerce clause of the Constitution does not apply to shipments of intoxicating liquors, and that the states are, therefore, free to control liquor shipments from wet into dry territory. The liquor interests held that such regulation upon the part of a state is a "discrimination" under the terms of the Constitution. The Supreme Court says "No." The decision brands the liquor business as a commercial leper and as without rights which the states must recognize.

* * *

THE CALENDAR AND CUSTOMS of Japan exhibit some strange peculiarities for Western minds. New Year, for instance, is everybody's birthday. The Japanese child is counted "one" at its birth and "two" the first New Year, even if that be the next day after its birth. On March the third is the Doll Festival when every girl in Japan stages her doll show. The fifth of May is the Boy's Festival when for every boy, a fish-shaped balloon of paper is run up to the top of a flagpole—a kind of symbolic prayer that the boy may be strong and brave like the carp. Japanese years run in cycles of twelve, each represented by an animal in a fixed series and each animal appearing once in order every twelve years.

SHARK FISHING in New South Wales, Australia, is both a necessity and a profitable industry. It is a necessity by reason of the fact that the "tigers of the sea" are so numerous and so vicious as to make surf-riding and bathing dangerous diversions. It is a profitable industry because the tough hide of the shark is now being widely used in the manufacture of ladies shoes and handbags. A commercial oil is also extracted from the body of the shark. Sharks are captured by being driven into nets by rowboats, an extremely hazardous business.

* * *

EUGENIE de MONTIJO, the last Empress of France, fled to London with her royal husband, Napoleon III, following the disaster of Sedan and the capitulation of Paris in 1870. Napoleon III died a few years after his release from a six-year imprisonment, but his Spanish wife, Eugenie, lived until 1920. Her Imperial son became an officer in the British Army and was killed in the Zulu War. In 1918 when she was very old, she was asked to send a message of congratulation to Clemenceau on the French victory in the World War, but she refused, saying that she had died in 1870.

* * *

ECHOES OF THE PRINTING PRESS in the building of Methodism, were heard in the far away Fiji Islands not long ago. The occasion was the celebration of the centenary of the beginning of John Hunt's missionary labors in the Islands. John Hunt was a Wesleyan missionary who labored for ten years before he found a grave in the Island of Viwa, but his going was delayed until he had made an impress upon the life of the people which remains to this day. Among the objects which shared with Hunt's home the veneration of the missionary pilgrims was the old printing press—the Methodist Press of the South Pacific a hundred years ago.

* * *

SHALL THE POOR TURN FROM OUR CHURCH? is a caption followed by a statement to the effect that fine clothes and luxurious churches are keeping thousands of interested people away from our services. Whatever may be the feelings of the people who compose the churches, the other man has a consciousness to be reckoned with. He instinctively senses an element of condescension in the welcome given him. The result is that poor and plain churches with indifferent preachers are coming to be the reapers in the Lord's vineyard. As never before, Methodism faces the option of spending upon itself or spending upon the harvest field.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

DAN BREARLEY BRUMMITT

The sudden death of Dr. Dan B. Brummitt, of Kansas City, brings to a close a useful life, brings sincere sorrow to a nation-wide circle of friends, and casts a pall of gloom upon the threshold of the gathering of the Methodist hosts in that great Western metropolis.

Dr. Brummitt, who was in his seventy-second year, had worked untiringly for the success of the Uniting Conference and it is probable that his self-giving to that end may have hastened his going. He was born in England, but came to America in 1882. By education and service he belonged to us. Two of his pastorates were in Arkansas, he had a wide acquaintance with the currents of life throughout the nation, and his genius as a writer and newspaper executive was widely recognized and appreciated.

In all sections of the Church there will be sincere mourning for the going of our Methodist comrade. Personally we feel a sense of bereavement, for association with him had been one of our very pleasant anticipations as the time for the Uniting Conference approached. Peace to his ashes, and may his labors and his spirit bear fruit in the future of a reunited Methodism.

THE UNITING CONFERENCE

Our Position

At least one of our friends misunderstood our references last week in the editorial referring to Dr. Quillian's article. Of course we were writing of the whole matter as related to the Uniting Conference. In the main we are in hearty agreement with what we understand to be Dr. Quillian's position, but the language which seems to us to reserve the proceeds from the publication of Church School literature for the uses of the Editorial Department of the Board of Education appears to us to be too sweeping. As we view the situation there is a conjunction of circumstances and in unintentional ways a threat to our superannuate support which should not be overlooked. We are opposed to any crippling of our publishing interests for that reason especially. The $50,000 just appropriated for superannuates of the Methodist Episcopal Church was the first since 1931. It is a mere pittance but, in view of the financial condition of the Book Concern, it is a worthy gesture. We favor the fewest boards with the smallest personnel consistent with effective administration. The Mission and Church Extension interests as outlined in the Committee report, involve an official personnel of more than five hundred, not excepting duplication, and at least thirty of those are executives with major salary requirements. Then think of the vast army of necessary assistants as a supporting organization. Both the alternate proposals show the economies possible with a unified enterprise. We question the wisdom of interlocking boards, we oppose encroachments upon our publishing interests, we would eliminate all unnecessary overhead, and we would reduce our Discipline to the clearest and the most concise terms, and within the smallest compass consistent with making clear our law and our objectives.

Our Final Word

We wrote last week that we had expected to discuss the Permanent Pension Funds in a concluding paper. We do not feel, however, that we can add much to what we have already said on that subject. We shall make instead some general observations on the proposals as a whole as a final installment on this subject.

Our first observation is that in many instances enthusiasm for a cause may have led to a too sweeping designation of funds and a too detailed organization of interests. In some instances we believe that the work will break down under its own weight. We would like to see specific boundaries set for every interest and the plainest and simplest outline of its work. This does not mean that we think that there should be arbitrary and uniform limits for outlining the activities of every cause.

We believe that there has been a sincere effort to do constructive work, but we are impressed that the desire to lug in everything from all the Disciplines has resulted in the presentation of a cumber-

some and an impossible mass of material. We would cut down the material presented by more than half.

For the same reason and with like result, it seems to us that an excessive overhead is being proposed all along the line. In our opinion a schedule of boards, board members, and paid executives appended to every report would help to clarify the thinking of the delegates and might result in a more economical setup without seriously affecting efficiency of operation for the church.

What we have said before, we now repeat: No delegate need expect to do constructive work, who has not studied his prospectus before he reaches Kansas City. The least that he should do is to prepare for his own committee work.

For ourselves, we desire to say that we deplore the fact that some anonymous communications are being sent out making attack upon unnamed members of the Conference. We do not expect to be influenced by our prejudices, if we can help it, and we will certainly refuse to give audience to unfathered attacks. We mean to stand in the open and if we lose, we will try to take it in good part. At Kansas City, we hope to do a creditable and altogether worthy part toward reuniting American Methodism, and to that end we shall try to put every fear behind us and face the problems as they are.

SPECIAL OFFERS ENDED

Some of our friends seem to have overlooked our statement that all special offer campaigns are ended. We now wish to say that we cannot accept such subscriptions except for the part of a year that the remittance may cover. This is final and without exception. Please take notice, and do not force us to decline a subscription.

DR. QUILLIAN REPLIES

After our paper was made up and ready to go to press, we received a reply to our editorials of last week. Since we cannot possibly get the reply in this issue, we are making this acknowledgment. We had already said that our reference was wholly to the Uniting Conference, but Dr. Quillian has a perfect right to be heard and we will publish his article in our next issue. We have no intention of debating the matter, for the Board of Education of the Southern Church is not an issue so far as we are concerned. We are deeply concerned for the Superannuate cause, the Publishing interests, and a setup for the new church which will not handicap its progress. We did not write in order to promote any interest of ours and we do not, therefore, make any reference to letters which have reached our desk.

Editorial Miscellany

By Dr. H. T. Carley

NO CHARGE

When we used to want to go to Yazoo City (sixteen miles from Satartia), we got up at four o'clock in the morning, ate breakfast by lamplight, hitched up the horse and buggy, drove eight miles to Valley, parked the conveyance at the livery stable, bought a ticket and caught the train for the rest of the journey. On the return trip, we left Yazoo City on the train at four o'clock, got off at Valley, and drove back to Satartia, arriving after dark. It was a momentous all-day adventure. Nowadays, we get in a car at the front gate, reach town in twenty or thirty minutes (if we are not in a hurry), and come home when we please.

In those good old days, if we wanted to make a long trip—say, to Memphis, or Chicago, or New York—we talked about it a good while, studied railroad schedules, tried to get some new clothes to dress up in, wondered if we'd have enough money to pay the Pullman fare, take meals in the dining car, and see the sights, and promised to drop a card to the home-folks from some intervening station. Some of the neighbors dropped in to tell us good-bye, and promised to meet us at the station when we got back. It was more than just a trip—it was an event of community interest. Nowadays, if we are going to Chicago, we drive over to Jackson, eat dinner, catch a plane, and eat supper (if they have supper there) in the Big City. When we get home, people don't know we've been away.

There have been changes in other things, too. For breakfast, for example, we used to have steak, rice and gravy, fried potatoes, biscuits, hot cakes and molasses, and coffee—and hope for an early dinner. Nowadays we have a little fruit juice, a piece of toast, and a cup of coffee—unless we are on a diet, and then we cut out the toast and coffee.

But we notice there has been very little change in human nature. People still love and hate, sing and cry, fuss and make up, sin and repent, get religion and backslide, and carry on in other ways as usual.

And, thank God, there has been no change in Jesus Christ—the same yesterday, today, and forever, still able to save to the uttermost all who put their trust in him.

THE ZERO HOUR

By Bishop Arthur J. Moore

During the World War we heard much about "the zero hour." It was the time in the early morning when the soldiers leaped out of their trenches and dashed forward to the attack. As they waited for the zero hour to strike, there was a tenseness and an anxiety, for on the outcome the issues of life or death depended. If there was perfect cooperation on the part of all, victory was assured; if some held back or failed to drive straight to the objective set, disaster was in prospect.

Something like that is the position in which we find ourselves with reference to Methodism in China, which has met with a major physical catastrophe. For more than a month I have travelled across the Church, with three Chinese colleagues, telling our preachers and people what has happened to our Church in China, and pleading for a voluntary offering on April 23rd for the absolutely essential rehabilitation of our destroyed churches, parsonages, hospitals and schools. Through the press I have endeavored to broadcast the facts far and wide. We have done everything we can do unaided. Now we are awaiting the zero hour, when our pastors will tell the story to their people and give them an opportunity of responding as they will.

There is a tenseness in the present moment, akin to that of the soldiers twenty years ago. Our Chinese brethren and our missionaries are looking this way with anxious, but confident hearts. What will the pastors and churches in America do? If all cooperate in presenting the facts and giving their people an opportunity to help, success is certain and our Church in China will live and go forward. If some hold back, forget or neglect our appeal, it will be a dark day for the noble Church we have created through ninety years of unremitting toil and sacrifice.

Our hope lies in universal cooperation. The terrible situation in China cannot be met by a handful of churches. But the action of all the churches will make the task easy.

Well do I know the many demands upon the churches at this particular season. I would not interfere with any activity of any congregation. But there is no project more important to the Kingdom of God as rendering instant aid to our Church in China, which has undergone the most awful suffering and destruction ever visited upon any part of Methodism in any age. These are strong words. But they are true words.

We are not asking the Church to put our missionary work in China back in its pre-war shape immediately. But there are certain things that must be done immediately if Methodism is to live. Property must be protected from further deterioration; preachers must be housed; churches must be made fit for worship, essential equipment for missionaries must be replaced. We beg the Church to trust those of us, bishops, administrators, missionaries and national leaders, and we give our pledge that no dollar will be wasted.

What will you do about so urgent a matter? The Church in China—the Church of Young J. Allen and Laura Haygood and Walter Lambuth—awaits your decision as to its future.

SUNDAY EVENING SERVICE

By Dr. C. K. Vliet

Instead of surrendering to the forces in the world which are endeavoring to close the doors of our churches on Sunday evenings, shall we not accept the challenge and with all our God-given strength, courage and energy declare in no uncertain terms "They shall not pass."

Relinquish the Sunday Evening Service and we shall have surrendered the one outstanding evangelistic service of Methodism. Ask any Methodist congregation to indicate how many were converted in a Sunday Morning Worship Service and then ascertain how many were converted in a Sunday Evening Service. The results of such a test will speak eloquently of the value of and the need for the Sunday Evening Service.

It is to be admitted that conditions are different today from what they were a decade ago. The Church has greater competition than ever before in its history. There are a multitude of attractions away from the Church. Temptations assail youth on all sides to go elsewhere on Sunday evening. But is it ours to fold up our tents and admit defeat? There has been the tendency all along the line when the battle has pressed too hard to yield ground and finally admit defeat. First the class meeting was abandoned. For the last decade or more there have been those saying, "The Prayer Meeting has had its day. It no longer meets a need. Let's give it up." And this has been done in hundreds of churches. Hundreds of other churches still have a service on Wednesday evenings but our fathers would never recognize it as a prayer meeting. Next came a rather insistent demand from the world that the Sunday Evening Service had no place in our modern scheme of church management and relationship and it too should be abandoned. The writer was in a city recently on Sunday night where only three out of twenty churches were open and having services.

It was only a short step from discontinued prayer meetings to the suggested discontinuance of Sunday Evening Services. Yield to this demand and it will be even a shorter step to closing the doors of our churches for Morning Worship. Indeed it has already been suggested that the radio can meet all the needs of our people. With marriage ceremonies performed in the office of the Justice of the Peace—funerals conducted in funeral parlors—what need of the Church at all?

Preachers everywhere ought to be sounding a warning note of these approaching dangers and refuse to yield to the pressure of his Satanic Majesty to abandon any service of the Church.

It is to be frankly admitted that if we are to compete with the forces of the world, we shall have to give more thought, prayer and work, hard work, to the Sunday Evening Service than to the Morning Worship Service. We shall be obliged to use all our ingenuity in making this service attractive and interesting and different. But a warm-hearted Gospel with a human appeal in which the Christ and Him crucified is preached earnestly, will always challenge the attendance and interest of youth and old age alike.

The Commission on Benevolences has just published and has ready for distribution an Evening Worship Service that will command the interest of our people. It is informational as well as inspirational and has an emotional appeal. It is a dramatization of the Benevolences and is called "Love Never Faileth." It can be put on in the small church as well as the large. It is to be hoped that every church in Methodism will sponsor this drama at a Sunday Evening Service. Write to the General Commission on Benevolences, 810 Broadway, Nashville, Tennessee, and a copy of this drama will be sent postpaid, free of charge; and to every church agreeing to put the drama on four additional copies will be sent free.

Keep our churches open Sunday evenings.

ADDITIONAL SUBSCRIPTIONS

MISSISSIPPI

Rev. F. H. McGee, Myrtle	5
Rev. C. A. Parks, Corinth	6
Rev. W. S. Cameron, Barlow	5
Rev. R. T. Hollingsworth, Inverness	12

There are forty-six individual subscriptions not listed above.

Rev. J. B. Cain, Brookhaven District Conference, for Sanitorium, $15.00.

MR. TOM T. PATTY, JR., PASSES

It is with sincere sorrow that we learn of the sudden death of Mr. Tom T. Patty, Jr., of Macon, on Sunday, April 2. The editor had no better friend and he knows of no man who was more staunch in his loyalties than was T. T. Patty. We extend sincere sympathy to his wife and to the members of the family who survive him.

Conference News and Personals

Louisiana Conference

Rev. M. W. Moncrief, of Gibsland, wins us with his very gracious words concerning the pleasure which he finds in the Advocate from week to week. We appreciate his loyalty and we hope that his pleasure may abide.

Rev. Ted Howes, Glenmora, writes that Rev. C. B. White, superintendent of the Orphanage, preached for him at both services on Easter Sunday and that the offering of $100 for the Orphanage was the largest for that church in many years.

Rev. E. W. Day, pastor at Morgan City, writes enthusiastically of his work. He has received an average of one each week since going to the charge, large crowds attend the services, and the finances are reported as in good shape.

Rev. Ellis Smith, pastor at Kaplan, was a caller at the Advocate office a few days ago. He had been in the hospital and we regret to note the impairment of his health. We trust that the prospects may brighten for him in the near future.

In the death of Mr. W. S. Stacy, Rayne Memorial Church, New Orleans loses one of its board members and also one of its oldest members in point of service. Bro. Stacy was a modest and unassuming man, but faithful in his attendance upon meetings and in attending to the work assigned to him.

Dr. Marion S. Monk, pastor at Alexandria, encloses two copies of his church calendar which indicate his interest in the church paper. but no less his interest in the entire program of the church. He had in preparation a large class for church membership to be received at Easter.

Mississippi Conference

Rev. Geo. G. Yeager, pastor at DeSoto, has our thanks for an invitation to visit him and preach for his people, and incidentally, to promote a larger interest in the New Orleans Christian Advocate.

Mrs. A. A. Boulton, of Newton, has our sincere thanks for a good message concerning the paper and what it means to her. We hope that the value of its messages may grow with the years.

Mrs. D. R. Hunt, Rt. 4, Ellisville, encourages us by the word, "The Advocate grows better all the time or else my sense of appreciation does." In any event we are pleased to know of the Advocate's increasing appeal to her.

Rev. Andrew J. Boyles, pastor at Bay St. Louis, reports a good meeting, with nine accessions, and Rev. J. F. Campbell, the presiding elder, doing the preaching. He reports also considerable work on the church building.

Friends of Bishop Hoyt M. Dobbs will be rejoiced to learn of his continued progress. He is now able to walk about the grounds and is showing a decided improvement in every way. Mrs. Dobbs has been spending a few days with the Bishop recently.

Rev. B. H. Williams reports that he has just moved into a brand new parsonage, complete in all its appointments and worth at least $3,500. We congratulate Bro. Williams on the success of his parsonage effort and of his work in all lines as well.

SUNDAY
April 23
•
Voluntary Offering for China
•
Every Methodist Church should share in the Rehabilitation of Methodism in China. The Church always carries on

Bro. J. A. Lindsey writes that at the second quarterly conference for Pelahatchie charge one-half the benevolences had been paid and salaries were paid to date. He says that the people of the charge are very much in love with the pastor, Rev. G. P. McKeown, and his wife.

Our good friend, Bro. W. D. Hawkins, Hawkins Memorial Church, Meridian, adds to the many obligations which we owe him for continued interest and enthusiasm for our cause. We are sorry that we could not have fellowship with him at the District conferences, all of which we had to miss.

Our good friend, Mrs. C. M. Martin, of East End, Meridian, continues her good work locally and for the Advocate as well. In the financial campaign for the church the Cradle Roll was assigned a quota of $25, on which the actual payment was $62.75. This splendid achievement is characteristic of Sister Martin's work through the years.

Rev. O. S. Lewis, pastor at Philadelphia, reports progress in his work, notwithstanding much sickness and sorrow in the weeks preceding Easter. The Easter service was held at nine o'clock in the morning with a capacity attendance, after which Bro. Lewis preached the commencement sermon at Edinburg.

Rev. Percy Vaughan, pastor at Carthage, reports damage to his parsonage by a fire which destroyed the Ford Motor Company. Bro. Vaughan has been ill with influenza and he and his family are living in one room of the house while the repair of the fire damage is going on. He says that the people have been very kind to them, that they will soon be in good shape again, his bills for the month paid, and with a new Easter outfit for the pastor.

North Mississippi Conference

Bro. Elmer Adcock sends a helpful message from Sallis, where he not only reads but appreciates the Advocate.

Bro. T. L. McKibben, whose home is at Belen, expresses an approval of the Advocate which we greatly appreciate. It always helps us to feel that the paper is making sincere friends among its readers.

Rev. H. L. Beasley, of Sardis circuit, and Miss Louise Smith, of Caledonia, were married on April 2. The Advocate extends congratulations and best wishes for a happy matrimonial and ministerial career.

Rev. F. H. McGee is delighted with the people of Myrtle charge. Everything is progressing in a satisfactory manner and Bro. McGee is not forgetful of the interests and place of the paper as an institution of the church.

Rev. C. A. Parks, recently assigned to First Church, Corinth, reports a splendid Easter program, including good music, good preaching, a christening service, and seven additions to the church on profession of faith, with others by certificate.

Rev. J. W. Gibson, pastor of Louisville circuit, reports a good reception at the hands of his people and a good outlook for a successful year. Bro. Gibson had been in the evangelistic work for a time, but re-entered the pastorate at the last session of the Conference.

Mrs. G. W. Thomas, Rt. 1, Blue Mountain, discovers our weakness by a good word concerning the paper and its editor. It is always a pleasure to serve friends and to feel that we are making a real contribution to their religious experience.

Rev. A. J. Henry, pastor at Guntown, who has been sick a great deal since the last session of the Conference, reports that he is gaining in strength and is now able to carry a part of his work. We hope that the coming of spring may bring complete restoration of his health.

Mrs. T. W. Lewis, of Calhoun City, writes that she is moving to Memphis and that her address will be 70 North Waldran Avenue. Sister Lewis will continue to have a place of affection in our hearts both on her own account and for the sake of her late husband who endeared himself to all.

Rev. C. A. Northington reports two good meetings at Verona and Plantersville, in which he had the assistance of Rev. S. M. Butts, Conference evangelist of Mathiston. Thirty-one persons were received into the church. Special emphasis was placed on the Youth Crusade. Bro. Northington speaks in high praise of Bro. Butts as an evangelist, and as a leader of the young people.

General

Friends of Mr. G. W. Rowbotham, Atlanta, Ga., will be sorry to learn of the sudden death of his wife in that city. Bro. Rowbotham and his family were once residents of New Orleans and members of Rayne Memorial Church, and we understand that Bro. Rowbotham was in New Orleans at the time of his wife's unexpected passing.

Dr. Dumas Malone, of Harvard University, is spending a time in the city as a representative of Harvard and in visiting his mother, Mrs. J. W. Malone. Dr. Malone is a son of the late Rev. J. W. Malone, once a member of the North Mississippi Conference, and for a long time engaged in educational work at Grenada, Mississippi, and Cleveland, Tennessee.

ATTENTION PASTORS

The Executive Committee of the Board of Missions of the Louisiana Conference has purchased a tent to be used in evangelistic services. The tent will seat about five hundred people, and will be under the direction of Rev. W. C. Scott of Monroe, Louisiana. Brother Scott is the Conference Chairman of Evangelism. Write to him for engagements. The tent will be available after the 10th of May.

On purchasing the tent, the Executive Committee of the Board of Missions thought it well to ask each pastor who uses it to pay the sum of twelve dollars to the Board's treasurer, Mr. S. H. Meyer, for each meeting. The freight or truck charge from the last place used to you is also paid by your church. Then, you agree to store the tent, putting it up when the canvas is thoroughly dry, until the next pastor calls for it.

I was requested by the presiding elder, Dr. E. C. Gunn, of the New Orleans District, to give this notice and information after he had consulted all of the other elders about the purchase of the tent, in which all of the elders concurred.

J. G. SNELLING.

A RADIO FAMILY ALTAR

The old fashioned prayer meeting has been given a modern setting by the members of the Lafayette church. A radio program, known as the "Church Family Altar," has been originated and presented each week by a group of dramatists and the church choir. The continuous series of broadcasts at the regular prayer meeting hour presents scenes in the life of a modern family which uses the "family altar" period for facing up to problems that arise in the lives of the members of the family. Scores of members and non-members have reported by mail and by telephone their regular participation. Through the courtesy of the Evangeline Hotel, station KVOL, the series will continue on each Wednesday until June. The pastor, Rev. A. L. Gilmore, who directs the project, states that it has been a great stimulant for the congregation.

READER.

THE EVENING PROGRAMS FOR THE UNITING CONFERENCE

Tuesday, April 25, 8 P. M.—Reception under the direction of the local committees in Kansas City.

Wednesday, April 26, 8 P. M.—The opening night. The President of the United States or his representative.

Thursday, April 27, 8 P. M.—The president of the Federal Council of the Churches of Christ in America, Dr. George A. Buttrick.

Friday, April 28, 8 P. M.—Foreign Missions Night, with addresses by Dr. John R. Mott and Bishop Arthur J. Moore.

Saturday, April 29, 8 P. M.—Youth Night, with the address by Dr. Harold Case.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET . . N O. LA

Sunday, April 30, 8 P. M.—Worship service, the preacher being Dr. J. N. R. Score, of the First Methodist Church at Fort Worth, Tex.

Monday, May 1, 8 P. M.—British Night, with addresses by the Rev. Robert Bond and the Hon. Isaac Foot.

Tuesday, May 2, 8 P. M.—Pageant presented by the Publishing Agents.

Wednesday, May 3, 8 P. M.—The program arranged by the Departments of the Local Church of the Boards of Education.

Thursday, May 4, 8 P. M.—Home Missions Night, with addresses by Dr. J. W. Hawley, Bishop A. Frank Smith, and Bishop E. G. Richardson.

Friday, May 5, 8 P. M.—Laymen's Night, with addresses by Hon. Alf. Landon, and Gov Hoey, of North Carolina.

Saturday, May 6, 8 P. M.—Oratorio, **The Messiah**, presented by local groups in Kansas City under the direction of Powell Weaver.

Sunday, May 7, 8 P. M.—Worship service, the preacher being Dr. Ernest F. Tittle, of the First Methodist Church, Evanston, Ill.

Monday, May 8, 8 P. M.—Addresses by Dr. Albert W. Palmer and Ralph W. Sockman.

Tuesday, May 9, 8 P. M.—The Ecumenical Church, with addresses by Bishop Parsons, of California, and Prof. E. E. Aubrey, of the University of Chicago.

Wednesday, May 10, 8 P. M.—Education Night, under the Departments of Schools and Colleges, with addresses by Dean Lynn Harold Hough and Dr. Umphrey Lee.

Thursday, May 11, 8 P. M.—Women's Night, with address by Dr. Georgia Harkness.

Friday, May 12, 8 P. M.—The Declaration of Union Service.

Saturday, May 13, 8 P. M.—The Negro in Methodism, with addresses by President Matthew S. Davage and President Henry N. Snyder.



Sunday, May 14, 8 P. M.—Worship service, the preacher being Dr. J. C. Broomfield, of Fairmount, West Virginia.

COMMUNION SERVICE: At Uniting Conference

The opening communion service of the Uniting Conference will be held at 8:30 A. M., Wednesday, April 26, at Grace and Holy Trinity Episcopal Cathedral, just a block from the Municipal Auditorium, where Conference sessions will be held. Several of the bishops will preside at the service, which will be for delegates only. Following the communion, the delegates, led by the bishops, will march to the Auditorium for the opening Conference session at ten o'clock.

DIRECTIONS: To Conference Delegates

"Delegates to the Uniting Conference should plan to arrive in Kansas City, Tuesday, April 25," Leslie Lyons, Kansas City representative on the Commission on Entertainment, has announced. "Each delegate must register and get his badge and his seat allotment. Each one should do this on Tuesday so as to be ready for the opening communion service at 8:30 o'clock Wednesday morning. The opening Conference session will follow the communion service at once. Although registration facilities will be available on Wednesday, April 26, delegates will not have time to register and also participate in the opening services of the Conference."

REVIVAL AT SHUBUTA

Dear Dr. Duren: Will you allow me space to say a few words about our revival just closed. We began our meeting April 2, and closed Easter Sunday. Rev. J. O. Hanes, General Evangelist, Birmingham, Ala., did the preaching and did it well. He preached the old and tried gospel: conviction for sin; repentance toward God; salvation through the blood of the crucified and risen Lord; regeneration by the power of the Holy Ghost; and the witness of the Spirit. He warned of the everlasting hell and invited men and women, through Christ, to the eternal heaven. Five were received on profssion of faith and one by certificate. The church was revived and we feel that the whole town was blessed. The attendance was good and we closed with a high tide of spiritual fervor.

T. R. HOLT,
Pastor.

Never be afraid of the trials and testings through which your life must pass. They are the teachers of those deeper lessons which men can only learn by suffering and conquering.—F. B. Meyer.

PHILADELPHIA METHODIST CHURCH HISTORY

Compiled by Rev. C. E. Downer

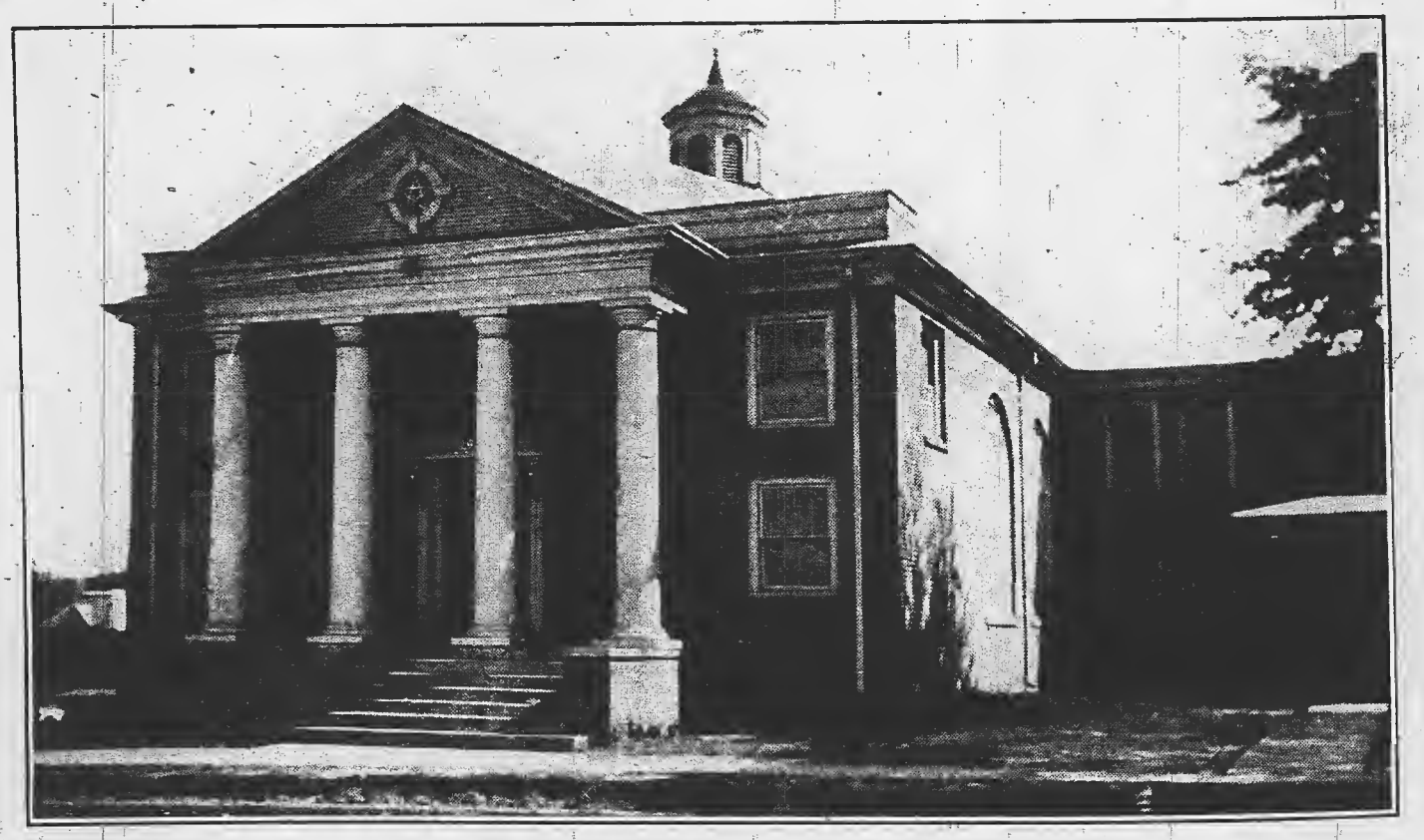
In 1837 the small town of Camden was moved and the new town was named Philadelphia. Soon after the establishment of the town, a lot was secured and a Methodist church and Masonic Lodge building was erected on the corner lot, where a filling station now stands. The church occupied the first floor and the lodge the upper floor.

In this tiny building began the church work in a small, thriving community. During those early years, with no railroads, lights, or any modern conveniences, our ministers came, served and went their ways. The Methodist circuit rider was a real pioneer preacher in the days before 1872.

Some of the preachers who served this church were: Revs. John Vance, J. M. Pugh, Isaac Enloe, R. A. Sibley, Ramsey and Kenneth Jones, who was a half brother to the present presiding elder of the Meridian District, Rev. W. B. Jones.

Others who served most acceptably in this field were: Revs. Williams, Robertson, Cammack, Brogan, Healey and Irvin Miller, a local preacher, living in Walnut Grove. Rev. Parson Seal, another local preacher, deserves special mention, also Rev. Jake Long, whose life was spent in Philadelphia, and who served this church during 1890-92. From 1893-96, Rev. J. H. Foreman was pastor; 1897-98, Daniel Scarbrough; 1899-1900, P. H. House; 1901, W. H. Saunders, with Norman Guice as associate pastor; 1902-03, L. E. Alford. During Rev. L. E. Alford's pastorate, the old church and Masonic building was moved away and a new frame church building erected on lot now occupied by the present building. Years 1904-05, Rev. T. B. Cottrell was pastor; 1906-07, T. J. O'Niel, and during his pastorate the Woman's Auxiliary was organized, with Mrs. J. V. Welsh as president. Revs. W. L. Hightower, 1908-09; N. B. Harmon, 1910; M. M. Black, 1911; J. J. Golden, 1912; W. J. Ferguson, 1913-14, during whose pastorate the church burned. Rev. J. G. Galloway was appointed for 1915-16, and under his supervision a new frame building was constructed with the auditorium and pastor's study just as it is today. Rev. C. M. Crosley was assigned for 1917-18-19; J. A. Smith and B. L. Sutherland, 1920, who both transferred to the Pacific Coast; J. S. Purcell, 1921-22; L. E. Alford, 1923; J. M. Corley, 1924; J. E. Gray, 1925; W. H. Saunders, 1926-27-28; A M. Broadfoot, 1929; W. B. Jones, 1930-31-32; L. L. Roberts, 1933-34-35; C. C. Clark, 1936-37; and O. S. Lewis, 1938-39.

As there was not sufficient room for the church school, the Quarterly Confer-



PHILADELPHIA METHODIST CHURCH

once held January 8, 1923, while Rev. L. E. Alford was pastor, elected the following building committee to construct an annex: R. C. Peebles, J. V. Welsh, A. Deweese, R. W. Estes, J. H. Hester; Mesdames J. F. McCauley, Dave Donald, Ellie Lee Brantley and Rev. L. E. Alford, who was elected chairman, R. C. Peebles, secretary, and J. V. Welsh, treasurer. This committee divided into sub-committees and work was begun, though it progressed slowly during the winter months.

Monday morning, April 2, about 3 a. m., Brother Alford awakened with the impression as if someone had spoken to him, to ask Dr. Mars to install a pipe organ in the church in memory of his wife. Dr. Mars was impressed by the suggestion, but took some time to meditate over the matter. On Saturday, April 14, he told Brother Alford what he would do. At a meeting of the board of stewards, trustees and building committee, his proposition was announced, which was to install the organ in his wife's memory, provided the membership would complete the church school rooms and make a brick veneer building of both new and old parts of the church. The decision to accept his offer was unanimous, and the remodeling was a cooperative enterprise.

The church was dedicated by Bishop Kilgo.

Rev. and Mrs. L. E. Alford's silver wedding anniversary was celebrated in the church.

The first organist was Miss Jessie Gul-



REV. O. S. LEWIS, Pastor

ly, who was Mrs. Fred Hays at her death.

Mrs Ruth Dobbs Ajax, present organist, who has been so faithful for a long period of years, is assisted by her daughter, Mrs. D. P. Jordan.

Bishops who have visited the church are: Galloway, Kilgo, Ainsworth, Candler and Dobbs.

Some of the evangelists who have conducted meetings in the church and have rendered great service are: W. M. Sullivan, Dan Kelly, W. B. Hogg, Miller, Gus Harmon, Bromley, Norsworthy, Dawson, D. C. Hull, Clifford, C. W. Crisler, Rolf Hunt, Norman Guice, and others. Howard S. Williams held part of a great meeting during the pastorate of W. H. Saunders, who served Philadelphia church twice, as did Rev. L. E. Alford also.

One of the first church school superintendents was Uncle Tommie Jayroe, a lovable Christian character. Other early superintendents were Bob Barrier, A. J. Yates and Mrs. J. V. Welsh; those of recent years have been: Carley Peebles and Mack Loften, the present superintendent.

The oldest stewards in point of service are A. J. Yates and G. W. Mars.

The present membership totals 695, with a church school enrollment of 361, besides Home Department. Each department is well organized and doing efficient work.

Rev. and Mrs. O. S. Lewis, who are untiring in their efforts to promote the whole church program, have endeared themselves into the hearts and lives of the people of Philadelphia, where they are laboring in the second year of their leadership.

The Board of Stewards adopted the Unified Budget Plan this year and is meeting every obligation each month. L. G. Atkinson is the chairman and M. P. Hobby is secretary-treasurer. A fine spirit of cooperation prevails.

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CAPITOL STREET CHURCH

Revival services were held during Holy Week at the Capitol Street Methodist Church, of Jackson. Dr. W. L. Duren preached twice daily to large and appreciative congregations. He challenged the Church to deeper loyalty and larger service. Sixty-seven persons united with the Church during Holy Week and others will follow.

Rev. O. H. Scott, pastor of the Gibson Memorial Church, of Vicksburg, led the congregational singing in his very capable manner.

We are grateful to Dr. Duren and Brother Scott for their most helpful service in leading the revival meeting at Capitol Street Church. We are also happy to report that Capitol Street Church has completed the payment of the Benevolences in full.

B. M. HUNT.

EASTER SERVICE AT LENA, MISSISSIPPI

The congregation of the First Methodist Church, of Lena, enjoyed a most beautiful and impressive service on Easter Sunday morning. The choir seemed to be at its best—in fact the singing, praying and preaching were above par. Rev. George W. Nutt, a retired Baptist minister, offered the opening prayer. Mrs. Vernon Nutt sang a solo very beautifully while accompanied on the piano by Miss Nell Davis. The Rev. David McCall Ulmer, pastor of the church, read for his lesson the 24th. chapter of the Gospel according to St. Luke. The hearers were lifted a little nearer heaven by the singing of a quartet composed of Houston Price, L. A. Zachry, Harlie Wood and David Ulmer when they sang the "Old Rugged Cross." The message in song was continued, to the delight of all present, when another quartet, composed of Misses Frances Hilda Brooks, Bertha May Wood, L. A. Zachry and Harlie Wood, sang that grand old song, "He Arose." These quartets, solos, prayer, and regular choir singing prepared the large audience for the great spiritual sermon that followed by the pastor, who took for his text just four words: "He Is Not Here." Brother Ulmer, it seemed, had never preached with such liberty, freedom, zeal and earnestness as he did on this occasion. He winged his way into great flights of oratory as he carried his listeners on imaginary trips to Arlington Cemetery, Westminster Abbey and other places where illustrious dead are sleeping. These shrines were mentioned to show that we visit the cities of the dead, and pay homage to their memories, and worship those whom we love, and those who distinguished themselves in action, for the betterment of mankind. After depicting these places in all their historic beauty and national sacredness, he invited us to continue our imaginary journey with him to the tomb of Jesus, and to watch and listen to the women as they approached the place where He was laid after the crucifixion, and to hear the words spoken by the Angel to the women "He is not here." And then in a reverent and subdued voice, Bro. Ulmer told how Jesus had won the victory over death and the grave and had ascended into heaven and had taken His place at the right hand of the Father.

He told of how His resurrection made the first Easter morn possible, and how His resurrection had made every Easter possible, and also how His resurrection had made the Christian life possible. And then with a higher and more sacred degree of earnestness, Brother Ulmer pleaded with the members of the congregation to follow closer and closer to Christ and re-consecrate their lives to the living Jesus—stressing the fact all along that Jesus did not expect His followers to die for Him but to live for Him and witness for Him.

CLAUDE C. WINDHAM.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

Seashore Methodist Assembly Grounds, Biloxi, Miss., June 19-24, 1939

Dean: Rev. Otto Porter, Vicksburg, Mississippi; Educational Director: Rev. I. H. Sells, 304 Millsaps Building, Jackson, Mississippi.

Courses and Instructors

Ritual and Congregational Worship—Dr. Nolan B. Harmon, Jr.; Program and Administration of Circuits—Rev. J. Q. Schisler; The Minister and Personality Problems — Dr. Jno. Wesley Prince; Christ and the World Community—Mrs. W. B. Landrum; Music and Hymn Appreciation—Dr. Fagan Thompson; Children's Division of the Church—Mrs. J. C. Burrow.

Classes will begin Monday afternoon at 2:30 and close at 11 o'clock Saturday morning.

Registration and Ground Fee: 1 week $1.00, less than 1 week 50 cents. Registration will begin Monday morning at 10 o'clock.

Platform Speaker—Dr. Edwin Lewis, Drew Theological Seminary, Madison, New Jersey.

Room and Board, Keller Lodge: Write Mrs. J. Wilson Buckley, Seashore Methodist Assembly Grounds, Biloxi, Mississippi.

Cottages and Apartments: Write Mrs. J. A. Bishop, Seashore Methodist Assembly Grounds, Biloxi, Mississippi.

For further information write Rev. I. H. Sells, Box 2355, West Jackson, Miss.

THE VALUE OF A TRAINING SCHOOL IN THE LOCAL CHURCH

Are there any values to be received from a Christian Workers' Training School? Should each local church insist on having one of these schools during the year? Would the necessary time and effort on the part of the pastor be well spent? An affirmative answer to these questions will depend on two or three fundamental things: Since the curriculum is said to be 90 per cent teacher, much depends on the one who teaches. By far the larger part of the remaining ten per cent of the curriculum is to be found in the attitude of the students who take the course. I have seen a poor teacher succeed in doing a great work because he had the hearty support and co-operation of the pastor and of those who took the course. They were so eager to learn that they made progress in spite of the feeble efforts of the teacher. When people have an eager desire to learn it is not difficult to lead them into the discovery of new truths that will help them to grow. A third fundamental is the selection of the course that is needed in a particular situation.

Fortunately for the pastor, the General Board of Christian Education has taken in hand the task of selecting and training qualified teachers. When the General Board recommends a teacher it is pretty certain that he has the necessary qualifications. Mistakes may be made, but not often. Those who are close to the situation know that we can rest assured that more than ordinary care is taken by the Board before recommending anyone to teach.

Then in the matter of courses, the Board has taken great care through its training division in developing the courses that are needed. And it has given attention to the outlines of these several courses to see that they include what they should. It is not a difficult matter to select from the courses recommended that one needed in the local church.

After the Board has done the above mentioned things in selecting the teachers and the courses, the only things that are necessary for the local church to supply before receiving the benefits desired are: attendance, a willingness to work, and a desire to learn.

Recently Rev. I. H. Sells, Conference Executive Secretary, taught a course on Christian Education in the Local Church here at Scooba. Among the benefits received might be listed the following: 1. A better understanding of the program of the church. One lady said, "I know now why I am on the Local Church Board of Christian Education." 2. Along with a better understanding of the program there was also a heightened appreciation of the church especially with reference to its educational task. 3. There was a quickened sense of need for growth in the Christian life and for better preparation for service in the church. 4. Those in the class were led to discover ways in which they could make their church more effective in the life of the community.

It is the conviction of this writer that the benefits received from this school were greater than the results of many so-called revivals he has seen. Indeed, this was a revival; not an emotional revival primarily; but a revival that has resulted in growth, and will continue to bear fruit for years to come.

MURRAY COX,
Pastor at Scooba.

FROM M. T. PEW

Dear Mr. Editor: Last Sunday I found myself in a church where I am almost sure I am going to get to stay. There is no doubt that the preacher hates me and the few faithful members of his congregation that were present appeared to truly loathe my presence. It was the way the preacher acted and what he said that makes me sure that he is going to have to keep putting up with my presence. When he came into the pulpit and saw so many of my family present his face flushed and his eyes flashed and I felt sure that he was thinking more of all those who were not present than he was of feeding the souls of those who were there. When he prayed he was careful to remind the Lord of his promise to be in the midst, even when only two or three are gathered together. It seemed to me that he was much more conscious of "Human absence" than of "Divine presence." I am still pondering the question, will the Lord honor a church with several hundred members and only a few dozen of them ever attend its services of worship? Anyway, when the preacher arose to make the seemingly endless announcements, he began to severely upbraid those who were not present. He never said one word of encouragement for those who honor his ministry every Sunday with their presence, and who are forced to hear time after time this bitter tirade against those who are not present. He need not be surprised that one by one my numbers increase. I am wondering if this pastor has ever made any organized and concerted effort to win those absent to the church, rather than "fuss" at them over the faithful heads of those who come to church. Until he does I am sure that I will always have a place in his church.

M. T. PEW.

THE PASTOR HIS OWN EVANGELIST

Mr. Editor, if you please sir, I would like to speak a piece on the negative side of this topic, although there is much that might be said in its favor.

But in my judgment, there are many preachers who are denying themselves the fellowship that an assistant would bring them and at the same time are doing themselves a physical injustice.

Will you bear this observation? A few years ago I was riding on the train with a brother who told me that he had just closed a three weeks revival meeting in his own church, doing all the preaching himself. He related to me how he had saved his membership expense by being his own evangelist. A week later he was taken sick, the extra task of preaching being too much for him—and was not able to preach any more for more than a year. It is very obvious that his gain was more than lost.

Again, when a pastor is doing his own preaching in a revival, he is withholding a job from some one who needs the work and the remuneration which it brings.

Oh, yes, some one says "I had a great meeting" and that is quite so. But who knows? It might have been even better with the help of some good pastor who is deeply yearning for an opportunity to do revival preaching. It's a glorious opportunity to preach the gospel of Christ. The very thought of it is sufficient to keep the heart singing all the day long.

Blessed is he who gives another man a chance.

R. T. HOLLINGSWORTH.

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THE MISSISSIPPI CONFERENCE AT WHITE'S CAMPGROUND

November 14-15, 1814

Some questions having arisen in regard to the change in the Historical Table of our Journal as to the place where the 1814 session of the Annual Conference was held, it seems fair to give more facts than the limited space of the Journal would allow.

For many years it has been accepted as a fact that the session in 1814 met at the home of John Ford on Pearl River. This belief was based on a resolution to meet there, passed in 1813, by the statement in "Methodism in Mississippi," by John G. Jones, that the session was held in the Ford home, and by a strong tradition in the Ford family.

A careful reading, however, of the diary of William Winans, who was secretary in 1814, convinces all of us that the session was not held at the Ford home. Under date of November 14, 1814, he writes in his diary:

"We went to Sis. White's and went into Conference."

On the following day he wrote again:

"Tuesday, 15th. We met again in Conference and about twelve concluded our business, having received on trial two preachers and located one. I received my station with two others (Bros. James and Ledbetter), on Wilkinson Ct."

In a letter to B. M. Drake, written July 6, 1833, he says:

"In 1814, not expecting a bishop nor consequently a legal conference, we sent representatives to the Tenn. Conference and a part of our business was transacted there. Nevertheless, we held a Conference, similar to that of last year, at Mrs. White's."

The first of these statements was written the night the Conference was in session, the second less than twenty years later, both by the secretary of the Conference. The statement in Jones' "Methodism in Mississippi," was written sixty years later.

Sincerely,

J. B. CAIN.

THE UNITING CONFERENCE

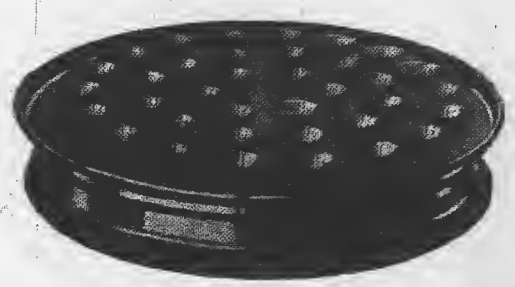
By Bishop James Cannon, Jr.

I think the United Methodist Church should have as few Boards as possible. No Board should be created which is not absolutely necessary for greater efficiency in carrying out the program of the Church.

For example, I believe there should be only one Board of Missions, with a Department of Foreign Missions, a Department of Home Missions and Church Extension, a Department of Hospitals and Homes, a Department of Education, Promotion and Evangelism, and that there should be an equal number of men and women secretaries in each Department. In other words, I believe that the plan which has been followed by the Method-

(Continued on page 13)

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CHURCH SCHOOL LESSON APRIL 23, 1939

By Dr. J. R. Countiss

PRACTICING CHRISTIAN FREEDOM

Acts 15:1-35; Gal. 2: 1-10

Golden Text.—A man is not justified by the works of the law, but by the faith of Jesus Christ.—Gal. 2:16.

King James Version

Acts 15:23b The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well. Fare ye well.

Gal. 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preached among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

Happily, it is impossible that all men should think alike. There will always be conservatives and liberals, even among Christians. Therein lies both safety and progress. The first Christians had been trained in the Jewish law before they became Christians, and some of them thought that was the only way of salvation. They were not only jealous for the "faith of the fathers," but were minded to secure conformity by compulsion if necessary. When they heard that certain Gentiles at Antioch had become Christians without first complying with the ceremonial laws of Moses, they sent emissaries to exact obedience by claiming authority from the apostles at Jerusalem. This intolerant conservatism brought a protest and Paul and Barnabas were commissioned to learn the true attitude of the apostles and bring word to the infant churches among the Gentiles, a far better method than accepting hearsay evidence or prejudiced reports.

When good men meet and discuss their problems face to face there may perhaps be found ground for agreement, and surely ground for mutual respect and confidence. In such a council the conservative can hardly maintain scorn for the new nor the liberal contempt for the old. When Peter, Paul, and Barnabas had reported their work among Gentiles and had told how the Spirit of God descended upon them, none felt that the good work should be forbidden. Under the leadership of James, the brother of Jesus, a courteous and conciliatory letter was sent, complimenting the heroic service and sacrifice of Paul and Barnabas —the message being delivered through Judas and Silas as independent ambassadors whose own words might give further light and larger comfort. The entire proceeding was in Christian dignity and brotherly love, and the kingdom of God was served thereby.

The instructions sent were not such as would be suited to our own times, but were more important and fundamental than we might suppose. Many pagan shrines were temples of licentiousness and centers of lust, and the new converts needed to be warned against the sexual immorality so universally prevalent among their former friends and associates. A like warning against plays, pictures, books and dancehalls is needed today. They are evils on which none can so much as look and come away with clean minds. The other matters against which they were cautioned were prudential rather than moral. To partake of blood or of the flesh of strangled animals would give offense to the Jewish brethren, while eating flesh that had been placed before an idol in worship would seem to weaker folk to be a recognition of the idol itself. In either case no harm could come from abstinence—and much good might result.

This was not the first time Paul and Barnabas had consulted the Jerusalem brethren. In Paul's early ministry, his teachings had been called in question and the two had gone privately to James and Peter and John and conferred about the work among the Gentiles. The very evident blessing of God upon their labors forbade human disapproval, so the two faithful laborers from the frontiers were given the right hand of Christian fellowship and directed to carry on their work among the Gentiles, while the others labored chiefly among the Jews.

Religion can thrive only in an atmosphere of freedom. God himself does not coerce men. Intolerance is a strange weed to be growing in a twentieth century civilization, but it is here, lush and rank in every great field of thought and endeavor, and many there be who will regret the day they sought to suppress freedom of thought and speech by force and violence. How dare we claim for ourselves that which we deny to our brethren?

2011 Women Check This Query

Every day brings more figures to confirm what the Touring Reporters discovered in the first few weeks of their famous Query among women. Now 2011 users in 20 cities have answered their question: "Were you helped by CARDUI?" Of these 2011 women, 1880 said "Yes"—that's 93 per cent said they were benefitted!

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REV. J. W. BOOTH ILL

Rev. J. W. Booth, pastor at Algiers, underwent a very serious operation for an intestinal obstruction on Friday of last week. At first the surgeons offered little encouragement, on Saturday and Sunday he was apparently gaining, but the outcome is still undetermined.

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THE UNITING CONFERENCE

(Continued from page 11)

ist Episcopal Church, South, for many years of one Board, with such Departments as I have indicated, has worked so well that it is the best plan which has been proposed for adoption by the Uniting Conference.

The Woman's Council of the Methodist Episcopal Church, South, has carried on a great work of development among the women of the Church, has formulated its educational plans, has worked out a tentative budget of its appropriations for Home and Foreign work, has prepared its missionaries and deaconesses, and has brought its plans up to the General Board for consideration and final approval. It is true that there have been very few changes by the General Board in the recommendations by the Woman's Council, but the action of the General Board has not been simply a rubber stamp approval. The women and the men have sat and worked together on the various Committees of the General Board, with the men and women Secretaries present together at the Committee meetings, and the reports have come into the General Board, after thorough discussion and agreement.

The one General Board, with all Departments fully represented at the Annual Meetings, has considered the great missionary work of the Church as one whole unified enterprise, and a spirit of unity in all the missionary work of the Methodist Episcopal Church, South, has been developed and has grown steadily year by year. I believe that such a Board with Departmental divisions, with a unified approach to the Local Church, is better than several separate Boards each working out its own program entirely apart, and feeling the necessity of presenting it to the Local Church. The Woman's Missionary Council has done such an admirable piece of work in the Methodist Episcopal Church, South, that it does seem difficult to formulate a better program.

I have not been able to reach a conclusion as to the necessity or the value of Jurisdictional Boards. I can see advantages and disadavantges. Should the Local Church be tied to the General Boards, or to the Jurisdictional Boards, or to both, through the Annual Conference Boards?

When shall the first General Conference be held? Personally, I think not earlier than 1941, and probably preferably in 1942. It is of great importance that as much time as possible shall be given for the carrying out of present plans and programs of the Uniting Churches, and for the adjustment of matters which are likely to cause friction if there is too great haste. It will, it seems to me, be quite helpful for the General Boards of the three Churches to carry on the work as at present until 1941, or perhaps better, until 1942.

Finally, I do not personally like the term District Elder. I prefer the term District Superintendent.

REVIVAL IN BROOKHAVEN, MISSISSIPPI

The Brookhaven Methodist church has just experienced a most glorious revival under the leadership of evangelist Bro. N. Johnson and singer Harry Armstrong both of San Antonio, Texas. Bro. Johnson has until recently been the pastor of the First Methodist Church, Jacksonville, and Harry Armstrong the Minister of Music in the Travis Park Church in San Antonio. Bro. Armstrong spent two weeks with me in Meridian some five years ago when he was Minister of Music at First Church, Birmingham. Bro. Armstrong is known throughout the church because of his long association with Bishop Arthur Moore and his editorship of the popular little song book "Spiritual Life Songs." I doubt if Bro. Armstrong has a superior in our church as a leader of songs and in his work with children and youth.

We had never before heard Bro. Johnson but he had been highly recommended to us by Harry Denman, and Bishops Smith, Moore and Sebeeman. We really found that Bro. Johnson's work far surpassed our expectancy. As a preacher and an interpreter of the old doctrines of the gospels in a persuasive way, we have never heard a better. He drew our people not to himself but to God. The visible results have been fifteen additions to the church and more than fifty definite reconsecrations and reclamations. The whole tone of our spiritual life has been raised. There was real question in

Are You Weak?



Meridian, Miss. — Mrs. D. H. Orr, 312 21st Ave., says: "Dr. Pierce's Golden Medical Discovery surely is good medicine; it increases the appetite and thus gives one strength and helps tone up the body just wonderfully. We have used it in the family as a tonic on different occasions, with excellent benefit." Buy it in liquid or tablets at your drug store today.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The twenty-ninth session of the Louisiana Conference Woman's Missionary Society was held in the city of Lake Charles, April 11th-13th. Everything that could possibly be done for the comfort and the happiness of its guests had been carefully arranged by the local auxiliary. True Southern hospitality was in abundance.

The opening session was on Tuesday afternoon, at which time the message of the president, Mrs. George Sexton, Jr., was heard. She said in part: "In choosing the theme 'The Lighted World' for our program this year, we were not unmindful of world conditions, yet we dare to speak of a 'Lighted world.' There is a song of India which runs:

'From darkness lead me to light,
From ignorance lead me to reality,
From death, lead me to immortality.'

"This is the theme of our missionary work. For the light which came from Calvary still 'shineth in darkness.' Vision and power and faith belong to those who labor for the Kingdom.

"One great evidence of that light today is the developing world church. As we concentrate on fundamental principles, denominational differences break down. The struggle is too fierce today for division and competition among believers. And now Methodists are leading out with the union of their three great branches. The new Methodist Church, with approximately eight million members, constituting the largest Protestant body in the world, may have been raised up for this hour.

"Delegates to the Uniting Conference face heavy responsibilities and will need your earnest prayers. Regardless of their labor, true union will come only through the efforts of the people called Methodists. Let us remember with Mrs. Perry, that old loyalties are not dissolved in a moment, but higher loyalties can be formed as we come into wider relationships and broader spheres of service.

"The new day in the church and in missions draws an issue. Are we Christian? Are we willing to burn ourselves out in order to spread the Light? Bishop Flint says: 'Civilization today is paging Christianity, calling Methodsm.' Can we answer **'here'**"

"Conference proceedings to be continued."

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. —Adv.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The 28th annual session of the Woman's Missionary Society, of the Mississippi Conference, met in First Church, Laurel, April 4-6, with the president, Mrs. Paul Arrington, of Petal, presiding.

The largest attendance in years was registered and the women of the hostess city, through Mrs. G. B. Jackson, made their welcome most cordial.

The conference theme was: "Christianity In Action." The hymn: "Jesus Calls Us."

Jesus calls us:

As "Women in Kingdom Building," to share His life-giving gospel with women in all parts of the world, and as we enter the larger responsibility of the united church, with its four million women, to come with faith, hope and trust, seeing the work of the church as a world enterprise.—Mrs Paul Arrington.

To make of our spiritual life groups the leaven which will raise the "Spiritual Foundations" of the entire church, we cannot go forward until we go deeper.—Mrs. W. F. Mahaffey.

To a "Practicing Christianity" through our community houses, which meet the needs of the people in industrial sections of our cities.—Misses Arnold, Kuntz and Cunningham, Mrs Brothers.

As women of the church, to meet the problems of "Youth and the Changing Order," by abstaining from those things which will be stumbling-blocks (bridge parties, gambling, cocktail hours, immodest dress, obscene literature, indecent movies, etc.), and in their place lead the way with wholesome recreation.—Miss Grace Leigh Scott.

From the selfishness and narrowness of our lives, to become aware of the need for "Christianity In Action;" to see how the "other half" of our people live; to know something of their problems; to learn to understand and love them; to give, not only our money, but of ourselves, that they may have a more abundant life.—Miss Thelma Stevens.

To bring the babies, the children, the young women, when we are "Training For Action." To make the coming generation more missionary-minded than we are.—Mrs J. D. Slay. To teach our children friendship for children around the world, thus building for peace.—Mrs. J. C. Burrow. To lead our young women in the right direction and enlist their youthful personality for His service.—Mrs. D. A. McIntosh, Jr.

To vital Christian living as "A Basic Preparation Necessary for Christian Action," realizing that until we, within the church, live more consistently, we will not be able to improve conditions present in our world.—Rev. I. H. Sells.

As workers in His Kingdom, to become more efficient by "Using Our Tools" (church school literature, church papers and magazines, etc.)—Mrs. C. C. Clark.

In a world gone mad, to an understanding of all people everywhere, to beware of hate, and to stand firm upon the principles of Christianity even in face of persecution.—Miss Constance Rumbaugh.

To more diligence in discovering the needs in the world, for "Study Motivates Action," and when we know we care, when we care we share.—Mrs. E. V. Perry.

To open our eyes, minds and hearts and see "What I, Mrs. Housewife, Can Do About Christian Social Relations" Right at My Door—our homes, communities, counties, state and nation.—Mrs. Stanley Wilson.

To "Our Responsibility for Interracial Cooperation" through a sense of justice for all people and the fact that He knows no difference in race, creed or color.—Mrs. L. W. Alford.

As "Women Winning Others Definitely for Christ" to first be sure that we, ourselves, are Christian.—Rev. J. L. Neill.

To ask ourselves the question: is "Christianity Meeting Social Needs" when, in a land of plenty, thousands of people are living in direst poverty.—Mr. S. Truman Lewis.

As women of the church, to answer the call for leadership when "Youth Is Ready" to march, to be responsible for the direction in which youth marches.—Miss Irma Chambers.

Miss Bettie Ridgeway, fraternal delegate from the Methodist Protestant Church, said "Our Hope As We Face Union" is for the revival, revitalizing, and improvement in every way of the rural church.

Mrs. W. M. Colman said, "Meeting Our Rural Needs," will mean a trained leadership for rural churches.

Representing the Federation of Negro Women's Clubs, Mrs. J. E. Johnson presented the need for an industrial training school for delinquent negro boys, and asked the cooperation of the missionary women.

Mrs. R. E. Rollings conducted the impressive pledge hour, when the districts were given an opportunity to help light the world with their money, which sends missionaries where the women cannot go.

The beautiful candle-light memorial service was conducted by Mrs. W. F. Mahaffey.

Through "Wayside Tales of Christianity" the secretaries of the six districts told of the progress of the work in the conference during 1938.

Life Memberships were presented to Miss Thelma Stevens, the Council guest; to Mrs. D. A. McIntosh, Jr., Dr. and Mrs. H. M Bullock, and Mrs. J. H. Penix.

The 1940 meeting will be in Brookhaven.

The conference felt keenly the absence of Mrs. D. L. St. John, conference secretary, and Mrs. E. E. McKeithen, superintendent of supplies, who were unable to attend because of illness.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Are your plans completed for the Spring Mission Study Book? Even so, you will probably find Mrs. Wroten's plans interesting and helpful. She certainly knows what she hopes to accomplish from the study done. Do you just "take a look?"

"In each of the six circles we now have a Mission and Bible Study leader who carries on the work or assumes the responsibility for it. I have formed a Study Council, composed of each Circle Chairman, their Study Leaders, the President of our Missionary Society, the Chairman of the World Outlook promotion committee, and myself. We meet each time before we begin a course of study, sit around a round table for discussion, having a regular program outlined to follow. We are all supposed to read the books before this meeting and tell how we plan to teach the course, discuss the merits of the book, outline some goals we are striving for other than those set for us by Council. We are in the study now of "Stewardship of All of Life," by Lovejoy. We ordered six extra books, one being given to each Circle to pass around in the church membership, thus enabling those who are not enrolled in the Missionary Society to be helped by the studies we are having. I asked the leaders to carry out this plan with all our Mission and Bible books this year. Each Circle is trying to get the most reading credits to its name, and I plan to entertain the one which wins in the contest. A subscription to the World Outlook counts five extra points."

Certain goals, aside from Council goals, adopted for the year are:

1. Spread missionary news by circulating Mission Study books to all Methodist women.

2. Encourage the giving of the Bible as gifts. Keep a record of the number given.

3. Encourage the reading of the Bible among our women and children. Emphasize the memorizing of Bible verses.

4. Install in our children the deeper meaning of prayer in their daily lives.

From Mrs. Wroten also comes this excerpt from a letter written by Rev. R. T. Henry, presiding elder of the Soochow District in China.

"The thing that encourages most is the response to the Gospel. Many are turning. Congregations are the best that we have ever had. Our young people are interested and taking an active part. Both Mrs. Henry and Miss Mathilde Killingsworth are being kept very busy in their program for women. Miss Killingsworth is our new worker here, having just finished two years language study. Her spirit is fine and she is careful in her work with the Chinese. She has been able to make unusual progress with them."

Houston Society Is Host to Missionary Zone Meeting

The initial Zone meeting of the Methodist Missionary Societies was held Monday afternoon at the Methodist Church with a large attendance.

Mrs. Hardin, of Calhoun City, Zone Chairman, presided, with Mrs. J. R. Priest as leader.

Following the opening song, "He leadeth Me," the Rev. W. J. Dawson brought the devotional message, the theme being "Stewardship."

"A Challenge to the Missionary Societies," given by Mrs. Turner Ray, was concluded with a round table discussion, at the close of which Mrs. Hardin presented ideals she had visioned for the new year.

In response the society chairman gave a resume of the past year's work and also the goals for 1939.

Those present were: Mrs. W. E. Wall, Woodland; Mrs. Hollingsworth, Calhoun City; Mrs. [illegible]; Houston; [illegible]

During the business meeting the secretaries voted to pay the expenses of the Zone Chairman to the Woman's Conference at Senatobia the 4th and 5th of April.

Derma's invitation for the next Zone meeting was accepted for the first Monday in May.

The program was concluded with a song and prayer.

In Memoriam

MRS. ADA RAY SANDERS

Mrs. Ada Ray Sanders, wife of Medie J. Sanders, age 68, died at her home Wednesday, April 5, in the Pine Flat community. She joined the Pine Flat Methodist Church at the age of 14, lived as a faithful member and Christian. She leaves five daughters, Mrs. Claude Ruffs, Oxford, Mrs. Lena Power, Chicago; Mrs. Elon McCain, Oxford; Miss Lucile Sanders, Ripley; Miss Dulon Sanders, Paris; six sons, Genius Sanders, Oxford, Cordis, Carlton, Ellis, and Golie, of Paris, and Elton, Superintendent of Schools at Crowder, also her husband. All are faithful members of the church, several being officials in Pine Flat church.

Her home was always open to her pastors. She will be greatly missed.

Funeral services were conducted by Rev. Jim McKibben, a life-long friend, and her pastor, Rev. J. L. Nabors, Jr., at Pine Flat, Friday, April 7, burial in local cemetery. A great host of relatives and friends paid their last respects to this good woman.

J. L. NABORS, JR.,
Pastor.

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Get relief this simple, pleasant way!

Not always, but often, those dull, nagging headaches are caused by constipation. When that's your trouble, you want relief—quickly—*surely!*

The next time you have a headache, due to constipation, try Ex-Lax! It's the simple, effective, modern way to take a laxative. Ex-Lax tastes like delicious chocolate. It gets results easily—without strain or discomfort.

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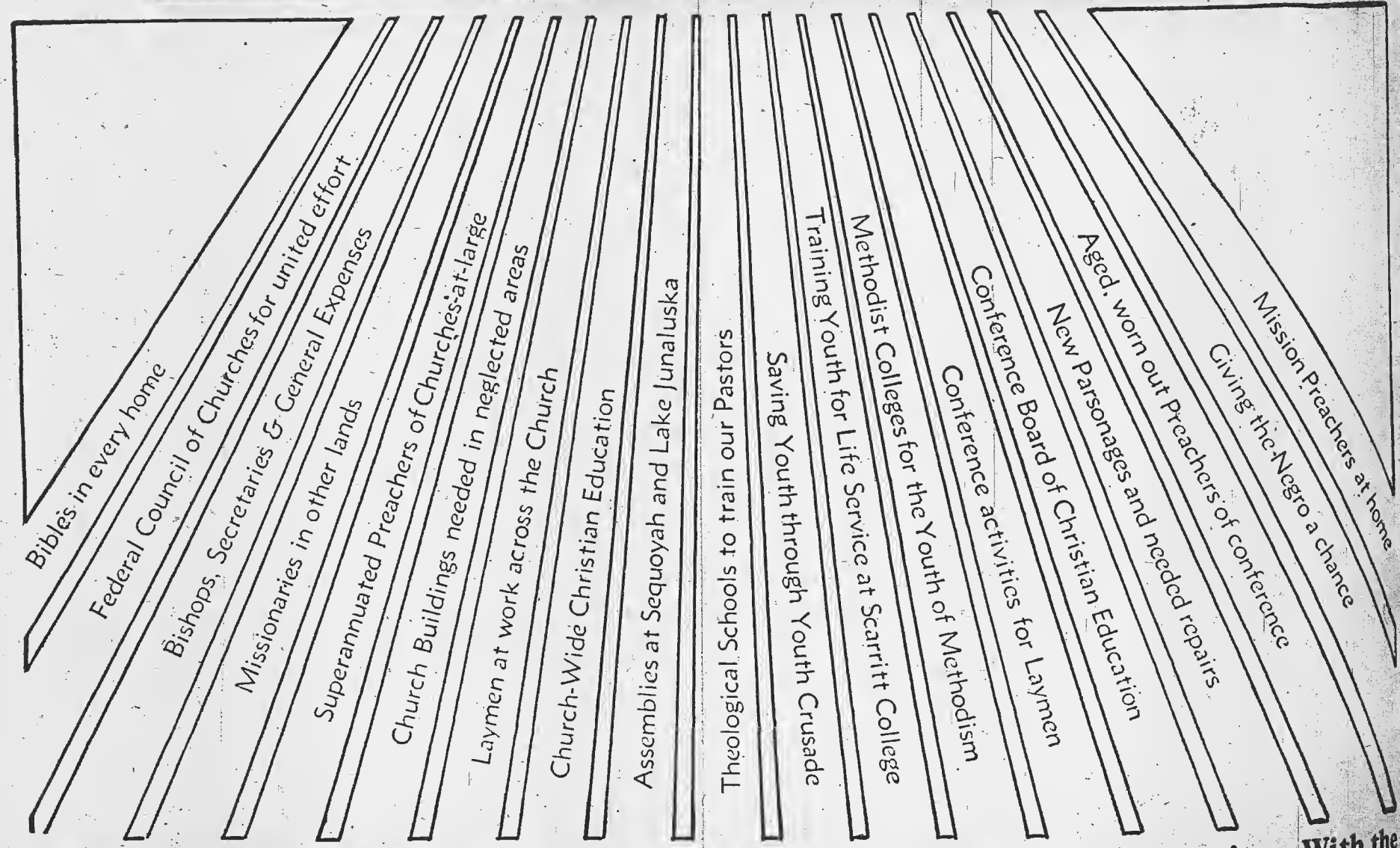


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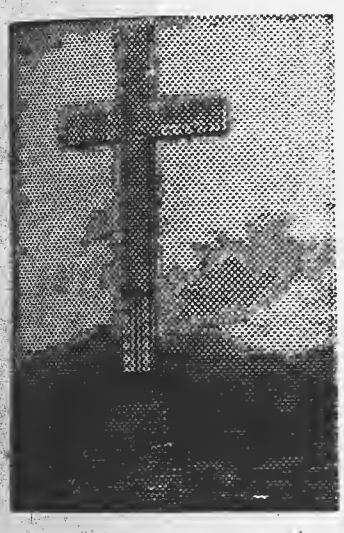
The Christ Stands at Every Crossroad of Life Saying, "Go Down Every Road of Human Need and Preach My Gospel."





The Benevolent Dollar is Methodism's attempt to meet the needs of humanity. With the Benevolent Dollar you travel with the Christ down nineteen avenues of human need. To meet these needs adequately requires Every Dollar of the Benevolent Askings. How far will YOU travel with the Christ down these roads meeting the needs and hungers of humanity?

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

A man who bows down to nothing can never bear the burden of himself. God is not a luxury; He is a necessity. When man loses faith in God he worships humanity; when faith in humanity fails, he worships science, as so many are trying to do today. When faith in science fails man worships himself, and at the altar of his own idolatry he receives a benediction of vanity.

—Federal Council Bulletin.

THE PRAYER-ROOM TODAY

Lord, as the years pass let the romance of our first love deepen into friendship with Thee, and grant that our faces may grow kindlier and more radiant, even though it be with the western sun. Amen.

Christian Education Number

Vol. III. No. 17.

NEW ORLEANS, LA.
THURSDAY, APRIL 27, 1939.

CITY HALL, KANSAS CITY



City Hall, one of the finest municipal office buildings in the country, was opened in the fall of 1937. The police building next to it (not shown here) was opened a year later. The two buildings together cost six million dollars.

Wallet of the Week

A SCOURGE OF TUBERCULOSIS in Wales led to an investigation by a committee of the British Government, as to the cause. The report of the committee brought serious indictment against local Welsh officials whom it charged with deliberately ignoring the repeated warnings and recommendations of the medical officers of health concerning the wretched housing conditions, poor sanitation and other things which have made it possible for the "white plague" to reap a fearful harvest in small-town and rural Wales.

* * *

ANOTHER OF KING SOLOMON'S PORTS has been discovered by archaeologists who are making excavations at the northern end of the Gulf of Aquabah, which is the eastern arm of the Red Sea. It was probably the site of Ezion-Geber, a flourishing fishing, trade and manufacturing center of King Solomon's day. There King Solomon, tradition says, with the aid of Hiram, King of Tyre, built a fleet of ships. Among the industries of the place, were shipbuilding and the manufacture of copper implements. Another confirmation of the Biblical record.

* * *

SPEED AS NATURAL PROTECTION for animals of the wilderness was interestingly discussed in an article carried by **Our Dumb Animals** recently. The writer gives the estimated speed per hour of the deer as twenty-five miles and that of the gray wolf, its enemy, as twenty-two miles. In the same manner the jack rabbit holds a slight margin over the red fox whose twenty-six mile speed is just two miles better than that of its enemy, the coyote, which in its turn holds a very slight edge over that of the powerful gray wolf.

* * *

THE USE OF METHODIST HYMNS studied in connection with the services of an outstanding congregation over a period of three years revealed a rather limited range. Of the five hundred and fifty-four hymns in the collection, two hundred and twenty-three were not used a single time, ninety-two were used only once, seventy-five were used twice, and fifty were used three times. Of those used more than once a year, forty-seven were used four times, thirty-two five times, nineteen six times, six seven times, two eight, two nine, three ten, two thirteen, and only one was used as many as fourteen times.

THE STATUS OF ALCOHOL after four years of repeal, according to a statement credited to the New **York Times,** is that in many sections of the country, dry sentiment is catching up with the pre-prohibition lineup. It is alleged that out of seven thousand local option fights, five thousand of them have resulted in dry victories; in the Ohio elections of last November the count was thirteen to one against liquor; and repeal has lost one thousand voting units in Pennsylvania in the last two years.

* * *

COKE MEMORIAL CHURCH in Kingston, Jamaica, is a worthy tribute to Dr. Thomas Coke who, in 1789, was just beginning the missionary labors which were to end with his death on the bosom of the Indian Ocean, May 3, 1814. At the time of his death, he was seventy-six years old, but was leading a band of missionaries to India in obedience to the trumpet call of God. It was in Kingston that the "Father of Methodist Missions" laid the corner-stone of the enterprise which was destined to be his chief distinction in Methodist history. The church, a centenary memorial, is a worthy tribute to his great soul.

* * *

THE NOMINATION OF NATIONAL LEADERS POLL of press correspondents reveals some queer combinations. The fifty-three correspondents testified that in the Senate the most influential member was lowest in intelligence of the top ten, the most industrious leader was the least influential, and the man of highest integrity had a wont-work complex. In the House, the top man in intelligence is least influential and the man of greatest influence was rated low in integrity. Popularity is at least a curious combination.

* * *

AMERICAN WHISKEY-MAKERS are said to manufacture two hundred and eighty million gallons of whiskey with a present consumption capacity of seventy million gallons annually. In order to dispose of the two hundred and ten million gallon surplus, the companies spend millions of dollars each year in an enticing type of advertising which aims to make drinking appear smart, popular and harmless. The Distilled Spirits Institute in Washington is financed by the liquor interests. In 1938 the business contributed three hundred and twenty-three thousand, four hundred and forty dollars for the support of the Institute activities.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

IS IT TRUE?

We ran across two statements recently which rather startled us. Here is the first one:

"How tragic it is that the clergy, who for centuries represented the most enlightened segment of the population throughout Christendom, have fallen so far toward the rear in the leadership of mankind! Those who are influential in shaping public opinion are journalists and scientists, writers and teachers. Only in the rarest instances is a minister conspicuous for knowledge of current affairs or for courage."

We do not know when we saw a statement which stunned us more than did this. It is a statement from one who is himself an able and a conservative minister—a man whose culture and information entitle his words to serious consideration. We would probably not agree to all the implications of these words, but we do not find it easy to say that his statement of fact is not true.

The second statement is: "If the church is to escape relegation to a faded place in the catalogue of exhausted influences, its leaders must tighten the bearings in the ecclesiastical machinery." The particular end which the writer had in view probably led him to express himself in this manner, but we certainly cannot agree that such a remedy would be sufficient for the recovery of the lost influence and leadership on the part of the church. Surely a tightening of the bearings of our ecclesiastical machinery might do some good, but it seems to us that we are too much inclined to use a monkey wrench when we should be seeking to develop the creative forces in the life of the church. An ecclesiastical clinic or repair shop is doubtless useful within certain limits, but a clinic without the elemental furnishing must inevitably result in religious quackery and prove a liability to the church in the end. We had as well face the issue without side-stepping, or temporizing. Manipulation may get a certain type of results; it cannot produce life, nor can it sustain activity after life is extinct.

THE CHURCH PRESS

From the beginning, we have opposed a syndicated Jurisdictional press for the Methodist Church. We told the Committee so in its meeting at Nashville, and every experience since has deepened our feeling that it would be an act of unwidsom bordering upon folly. We know that some of the leaders of the Northern Church do not approve of it, and we know the feeling in the South on that subject. We are familiar with the loudly heralded claim that the syndicated press has two hundred thousand subscribers, and that the subsidy limit is $25,000, but we know also some things which offset that flattering exhibit. At a recent meeting of the editors, action was taken to try to force over their scheme and to make the publication of the political and social propaganda from Washington a permanent and a mandatory feature of the new press. We know that will not appeal to the Methodists of the South, but it will aggravate a feeling which is already fixed in many minds. Again, the scheme as submitted by the Committee proposes to give the Board of Publication the right to discontinue any Jurisdictional edition which does not pay. For our part, we deny the right of the Church to do any such thing, or to commit such authority to a board, pay or no pay. We are opposed to the whole scheme as a process of Jurisdictional segregation, as an effort to force upon the South an impossible press, and as tending to a machine-made church through stereotyped propaganda.

DR. MacCALLUM RETIRES

The valedictory of Dr. John A. MacCallum, for the past year editor of the Presbyterian Tribune, contains a paragraph which we regard as being a literary gem and a worthy appraisal of editorial action and responsibility. The paragraph reads:

"Probably most of us take ourselves too seriously for in the final sum of things what we said will matter less than we now think. The white radiance of truth is always stained and refracted as it passes through our finite minds. An essential element in

any utterance is its capacity to stimulate thought rather than to elicit agreement. No man, however wise, is one hundred per cent right. Neither is any group of men. But even though this were possible, it would be a mistake to lay much stress upon it. The truth that is important is not the truth to which we subscribe but that which we assimilate and receive within the blood stream of our thought."

These are the words of a man whose Scotch forebears "fought at Dunbar and Culloden," and whose Calvinistic prototypes "fought for freedom at Bunker Hill and Valley Forge." They are also the words of a man whose devotion to truth as he sees it does not reflect his conceits, but rather embodies his heroic allegiance to a personal ideal. What a splendid thing it is to retain the integrity of one's convictions in the face of serious opposition and personal disappointment! Dr. MacCallum made no claim of inerrancy for his opinions and his "fade-out" was without a show of militancy or bitterness toward those who blocked his course.

One did not have to agree with his pronounced views on the international situation in order to appreciate the soul of the man. In the controversy which ends his editorial career, we feel that Presbyterian thinking has lost a worthy and a courageous leader—a man whose editorial touch, though short-lived, will be a lingering benediction on the life of his Church.

OUR OWN RESPONSIBILITY

We have said that we would not reply to Dr. Quillian's article which appears on page five of this issue. We will say, however, that we consulted no one when we wrote our editorials, and we say again that they related wholly to the Uniting Conference. We have had many letters and they represent a cross section of the Church from top to bottom, but we only are responsible for what we have said. We believe sincerely that too large authority is being sought by certain interests. Those interests are altogether worthy, but a fair measure of liberty and initiative must remain with the Church or its future will be imperiled. Since we wrote the editorials involved, a paper of amendments to Section D, the Editorial Division, has come into our possession. It deals with some of the very items which we had in mind and it reflects the very type of criticism which we made. We "stand by our guns."

Editorial Miscellany

By Dr. H. T. Carley

LOAFING IN A LOBBY

A hotel lobby is a nice place to spend a half-hour or so. In the winter it is warm, and in the summer it is cool. The big, leather-upholstered chairs are just about the last word in luxurious comfort. Minor conveniences, such as ash trays and the like, are at hand. A newsstand, a barber shop, a drugstore, and a restaurant are strategically placed to catch the eye—and the shekles—of the sojourner. If you are a registered guest of the hotel, you sit there with an air of proprietorship; if you are merely a visitor, you maintain an air of expectancy, glancing at the clock frequently and watching the elevators as if you were there to meet an important engagement. (This is just an innocent byplay to lessen the suspicion that you are only a lobby-lounger.)

A hotel lobby is a fine place to watch people and study human nature. A railroad station used to be the best place for such interesting diversions; but busses, private automobiles, airplanes, and the highly developed art of hitch-hiking have made heavy inroads on the station crowd. On occasions, a considerable group of non-pay passengers may be encountered in the suburban railroad yards. But the hotel lobby still draws the folks.

A lobby is an especially interesting place if a big convention is in session in the hotel. People of all kinds are sitting around, or constantly coming and going. To some observers, the most interesting of these is the self-important man. He is easily spotted—as he wants to be. If he is sitting, he has a preoccupied air as if engaged in profound meditation, the effect of which is heightened by occasional glances at a document he holds in his hands; if he is afoot, he walks briskly across the lobby as if the solution of some critical problem depends upon his getting where he is going in a hurry. He is likely to be carrying a brief-case, or at least a heavy bundle of papers. He will stop to greet a friend, but with a manner which says, "You can see that I am too busy to stop more than a minute." His smile is not exactly one either of superiority or condescension—just a faint suggestion that you ought to feel honored to be on speaking terms with one of the bigwigs. It is all very diverting.

So you spend a pleasant half-hour in the lobby—and the self-important man has the time of his life.

A really big man doesn't act like one.

DOCTOR DUREN'S "MISINTERPRETATION"

By Wm. F. Quillian

In the New Orleans Christian Advocate of April 13th, my good friend. Dr. W. L. Duren, the able editor, carries an editorial the title of which is "Dr. Quillian's Interpretation."

Dr. Duren, usually very accurate in his statements, is in this editorial in error. My statement to which he takes exception namely, "That the proceeds from the sale of Church School literature should support the Editorial Department of the Board of Education" does not suggest any change in the plan which has been effective throughout the history of the Publishing House. It is simply a statement of the plan that has been followed since we began to publish Church School literature. This plan is in the Prospectus of the Discipline of the Methodist Church and will be approved by the Uniting Conference. Dr. Duren's interpretation of the fact in this case is altogether misleading.

The publication of our Church School literature constitutes 42.2% of the total annual business of the Methodist Publishing House. The profits on this business amount to approximately 60% of the total profits on the business of the Publishing House. Out of the $100,000 appropriated to the superannuate preachers by the Publishing House last year, approximately $60,000 of this amount was made possible for the preachers from the sale of Church School literature.

The expense of the production of this literature was provided out of the proceeds of the sale of the literature. Otherwise it would require an additional assessment or asking from the Church. A part of this necessary expense is an Editorial Department to produce the Church School literature. Dr. Duren is greatly concerned "lest the Editorial Department should encroach upon the mendicant dole of our Superannuates." The fact is that the Editorial Department, in collaboration with the Publishing Agents, is largely responsible for the funds which, under the Sixth Restrictive Rule, now go to the Superannuates.

May I say that the Publishing House does not make an excessive profit on its business. The amount paid to our Superannuate Preachers is make possible by the large volume of business, but more especially by the excellent management of our Publishing Agents. No! The Editorial Department should be supported as a legitimate expense in the publication of the Church School literature, but all the profit from this cooperative enterprise must go to our Superannuates as has been the case since this work was first begun.

Dr. Duren uses rather severe words in his further criticisms of the General Board of Christian Education. He writes as if the General Board has assumed authority and prerogatives beyond those delegated to it by the General Conference of the Church. This is not the case. A careful reading of the Prospectus will show that the plans of three great Churches are being harmonized and alternative statements concerning certain important interests are presented. This is the time for suggestions, for constructive criticism, for the working out of the best possible plan for Christian Education in the new Methodist Church. It is the time for Dr. Duren and others to say what they think should be done. Shall we go back to three competitive Boards? My article is not a propaganda article but is simply an effort to cooperate with others in seeking to clarify our thinking as to the best plan for Christian Education in the new Church.

I cannot close without referring to three or four items mentioned in the two editorials.

1. "The nineteen point program" for education in the Local Church covers the legislation in the Disciplines of the three Methodisms as is plainly stated in a footnote at the bottom of Page 250. These points will be reduced and the number of special days will probably be reduced in the harmonizing of the Disciplines.

2. Our General Board emphasizes only five special days, all of which are to be observed in the Church School. Our legislation clearly states, Section IV. Paragraph 1117 of the Prospectus, "In the program of work herein outlined, it is understood that the pastor is the preacher in charge and is responsible for the total educational program of the Church." He has final and complete authority as to what shall be done in his Church.

3. "We refuse to consider giving the Board of Christian Education the right to dictate to the Church as to its ministry." No doubt Dr. Duren knows that this Board is under specific instructions with reference to the training of the ministry and that a Commission on Courses of Study, composed of four Bishops and five carefully selected ministers, is responsible in large measure for the training of our ministry.

4. With reference to "soliciting funds for institutions," the General Board never undertakes any effort of this kind except upon the invitation of a Conference Board and the institution concerned. The General Board has no authority to change the status or standing of an institution. This is always done by the Annual Conference Board and usually by the Conference itself.

Using Dr. Duren's words may I say, "we do not propose to conceal anything." We are simply carrying out as best we can in the spirit of genuine service the requirements laid upon us by the Church through its legislative body, the General Conference. Any attack upon this Board is an attack upon the Bishops, ministers and laymen from all over the Church who constitute the Board and is a criticism of the General Conference which has set up the Unified Plan and made the Board responsible for the total program of Christian Education throughout the Church. If changes are needed they can and should be made in the Uniting Conference and the first General Conference of American Methodism.

Among many letters and expressions of commendation for my article "Boards and a Board," one has just been received in the morning mail from a leading pastor of the Louisiana Conference. We again express our conviction that the wisdom of the single Board has been fully demonstrated in the Methodist Episcopal Church, South, and that 95% of our leadership believe that this plan offers a solution to many of the problems which now perplex pastors and people.

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SUSTAINING SOIL

By Ralph W. Sockman

The church, adequate for this time, must preserve democracy in a day of dictators. Ethical religion and democracy stand in the relation of soil and vegetation. An effect to sustain democracy on the thin soil of a godless humanism was made once in the French Revolution. That humanistic experiment in France with its Age of Reason resulted in the excesses of a Reign of Terror which prepared the way for a Napoleon. But over on this side of the Atlantic on a soil cultivated by the religious groups which settled our colonies, a revolution with the same ideas as those of France resulted in our Washington and our Constitution.

The ideals of democrary such as liberty, fraternity, equality, can flourish only when sustained by a sense of man's immortal worth.

One of the leading university presidents of the country tells us that last spring he was in the north of Canada when the frost was breaking up and the roads were well-nigh impassable, and he says that at one crossroads he saw this sign: **"Take care which rut you choose; you will be in it for the next twenty-five miles." How one would like to say that to youth! Living ignobly with one's self is an easy thing to start.—Harry Emerson Fosdick.**

Conference News and Personals

Louisiana Conference

We appreciate very sincerely the encouraging note and the fine spirit manifested by Mrs. F. W. Scott, Rt. 3, Grand Cane. We hope that her paper may continue to be a joy and a comfort to her.

Rev. O. L. Tucker writes us that the church at Winnsboro will be dedicated at the morning service, April 30. Former pastors are cordially invited to be present. The editor of this paper appreciates his inclusion in the list of invited guests.

Rev. A. D. George, Jonesboro, received a class of ten into his church on Easter, following a period of instruction and a series of Holy Week services. Bro. George feels that the services did much to deepen the spiritual life of his church.

Rev. M. S. Robertson reports that the indications are good at St. Francisville and that he is well pleased with the progress being made. At the second quarterly conference the pastor's salary was raised to $1,200.

Dr. W. C. Mays, a dentist from Epps, is for a second time within recent weeks a patient in Charity Hospital, New Orleans. We regret to learn that he is reported to be seriously ill and we hope that he may have a better turn in a little while.

Rev. J. C. Price, pastor at Pleasant Hill, reports that his work is moving forward in a satisfactory way. Bro. Price is one of our faithful and loyal pastors, a man who is true to the fundamental teachings of the Christian faith.

Rev. B. C. Taylor reports that the work at Homer is progressing in a fine way and that he received thirty-two members on Easter Sunday, twenty-four of them on profession of faith. He is planning a meeting to begin May 28 with Dr. F. M. Freeman as visiting preacher.

The New Orleans District Conference will be held at Covington, May 25, a one-day session. Dr. W. G. Cram, General Secretary of the Board of Missions, who is to preach the commencement sermon at MacDonnell School, Houma, has accepted an invitation to be present for the conference.

Rev. Robert A. Cross, once a member of the Louisiana Conference, now living at 3596 Faxon Avenue, Memphis, places us in his debt by a generous word concerning the Advocate and its continuance. Bro. Cross and his wife belong to Highland Heights Church and are among the active workers of the congregation.

Mr. and Mrs. B. T. Gallaher, of Trout, celebrate their thirty-fourth wedding anniversary by sending the Advocate to five of their friends. Mrs. Gallaher indicates that the gift expresses also their appreciation of our "Louisiana Methodist paper." We thank them for this fine gesture of loyalty and Christian interest.

Rev. J. W. Booth, pastor of our church in Algiers, New Orleans, has apparently made some gain during the past week. but he is still quite ill at the Baptist Hospital. He was given a blood transfusion last week and will probably have to undergo a second operation as soon as he can be built up for it.

Mississippi Conference

Methodism at Kingston and West End, Laurel, is prospering greatly under the leadership of Rev. T. C. Cooper and Rev. Mark F. Lytle, according to information reaching the Advocate office.

Rev. Algie S. Oliver, pastor at Pearl River, McComb, reports that he is slowly recuperating from a case of influenza. Bro. Oliver is one of our most faithful pastors and we trust that he may soon be fully recovered.

North Mississippi Conference

Rev. E. C. Sullivan, a superannuate of the North Mississippi Conference. is in the Booneville Hospital following an operation. He is reported to be recovering in a satisfactory manner.

Rev. E. H. Cunningham reports the reception of thirty-three members on Palm Sunday, baptism of a number of infants, and the reception of a number of members into his church on Easter Sunday.

Rev. L. C. Lawhon, pastor at Carrollton, a painstaking pastor and one of the best friends the Advocate has anywhere, is again giving good account of his stewardship in all departments of the church program.

Rev. Tinsley B. Thrower, recently appointed to Grenada, reports good progress in his work, the sympathetic loyalty of all his people, full representation of his charge at the district conference, although the meeting place was seventy-five miles away, and many activities in other parts of his work.

Rev. W. L. Robinson, Booneville, writes that Dr. Henry M. Bullock, Millsaps College, delivered the commencement sermon for the high school at that place and that his message was appropriate and well received. Prof. A. F. Fugitt is superintendent of the Booneville schools and is a Methodist layman.

Mrs. L. E. Barrentine, Little Rock, Arkansas, says that she has been a reader of the Advocate all her life and that her father was a subscriber at the time of her birth. She is not immediately connected with our territory any longer, but the Advocate tie abides and she is also a personal friend of the editor and his family.

Rev. W. J. Cunningham, who is serving his first year at Sardis, reported to the district conference his benevolences, including the apportionment for the Uniting Conference, paid in full. He has received thirty-seven new members into the church since the Annual Conference, and is carrying forward an effective program in all departments of the church work.

Dr. E. Nash Broyles, formerly of the North Mississippi Conference, but now stationed at Rome, Georgia, reports good progress in his new field where he is happy but misses the fellowship of his old friends. On an apportionment of $2.250 for Wesleyan College his church raised approximately $2,400, in face of the fact that his church has a direct and local interest in Shorter, Berry, and Darlington Schools. Dr. Broyles says that after reading the Advocate each week he feels that he has had a pleasant and profitable visit with his good friends.

RUSTON DISTRICT CONFERENCE

Dear Doctor Duren: You may announce Ruston District Conference for Springhill, Tuesday, May 16. One day session. It is desired that all Quarterly Conference records be in first-class condition.

D. B. RAULINS, P. E.

NOTICE TO PASTORS OF NORTH MISSISSIPPI CONFERENCE

The special 3% offering for superannuates was to be sent to me by Easter. However, a great many churches have not sent in their assessments, and in order to give everyone an opportunity to meet their assessments the Board of Finance will wait until May 1, 1939, to make distribution, and we urge every pastor to see that their offering is sent to the Treasurer by May 1, 1939.

M. F. PIERCE,
Treasurer, Board of Finance, North Miss. Conference.
Greenwood, Miss.

LAUREL METHODISM PROSPERS

Dear Dr. Duren: I feel that I owe it to my people to report through the columns of the Advocate some of the things that are taking place.

After returning from Conference we were confronted with our annual retirement of Bonds and interest on our educational annex. This was done on time. Then we set ourselves to the task of redecorating the auditorium. This was completed. We then bought new hymnals for our church. Then on Easter Sunday we raised our Benevolences for the year and received twenty-three members into the church on profession of faith and one by certificate. We baptized eight infants also at the morning service. We had the largest congregation that the church has known for years.

A fine spirit prevails throughout the church and every department of the church moves forward.

M. L. McCORMICK.

AN IMPORTANT APPEAL

My Dear Dr. Duren: Several years ago the Board of Missions in the Mississippi Conference had to take the support of Rev. W. M. Williams, chaplain at the Sanatorium, out of our regular budget, and raise the necessary funds through special offerings.

Rev. O. S. Lewis, Secretary of the Board, and Mr. G. W. Mars, long time lay member of the Board, went to the session of the North Mississippi Conference last fall and after the presentation of this worthy claim the Conference voted unanimously to join with us in taking offerings throughout their bounds this year for Bro. Williams' salary.

For the past fifteen years the Mississippi Conference has carried the entire support of Bro. Williams and we appreciate very much the promise of help from our brethren of the North Mississippi Conference.

We are in dire need of funds right now and I am giving below a quotation from a personal letter I've just gotten from Dr. R. S. Savage, one of my stewards, who has for the past two months been a patient in the Sanatorium. Dr. Savage writes as follows: "I would like to add that Bro. Williams is that ray of sunshine which is so essential in a institution like this. I look forward to his visits and enjoy them more than I can express. Bro. Williams is always cheerful and transmits that feeling to all the patients. I sincerely trust that the offerings for him this year will be far better than in the past. May God bless him and his work."

I also have the following statement from Bishop Dobbs:

"To the Methodists of Mississippi:

"I am frequently asked by noble men and women where they can apply part of their money to some deserving cause not listed in the Benevolences. I am always careful not to make a hasty recommendation.

"The work which is being done at Sanatorium, Mississippi, by Rev. W. M. Williams, chaplain, is one of the causes to which I refer such anxious friends. He visits and knows by name the hundred patients every week. As Dr. Boswell and his staff minister to the bodies of men and women, Bro. Williams gives a ministry to their minds and hearts. He is wise, tactful and efficient. He has the love and confidence of all in the institution.

"The ministry to the sick is a ministry which yields, perhaps the largest harvest among all our ministries. Bro. Williams is supported by the voluntary contributions from the people of Mississippi. It should be a much more generous support than it really is.

"A contribution to be applied on his salary is a contribution which will serve and bless a great colony of unfortunate men and women in their efforts to regain their health.

"I commend his work to the people of Mississippi because I have knowledge at first hand of that which is being done at Sanatorium.

"Yours faithfully,

"HOYT M. DOBBS."

We hope that every Methodist pastor in the state will take an offering for this cause just as soon as possible and send it direct to Rev. Roy Lane, Treasurer of the Mississippi Conference Board of Missions, Magee, Mississippi.

J. L. NEILL,
Chairman Miss. Conf.
Board of Missions.

EASTER AT ROYCE

"And God hath both raised up the Lord, and will also raise up us by his own power." (1 Cor. 6:14)

So great is our joy and happiness that we must share with all the gladness that came to us at Easter. Our greatest source of rejoicing was to feel the risen Lord in our midst and to have the assurance that he is at work with us. With this assurance, we have been strengthened and encouraged to believe that a glorious life is dawning for our church.

Our hearts were gladdened by the joyful tidings from our young people. Henceforth our house of worship is to be regarded with due reverence. After entering there will be no further conversing with one another, and each one is going to kneel for a moment in prayer before being seated. This touch of added sweetness to our services will be uplifting and will lead our church into a higher plane of worship. May God's blessing abide with them.

Another source of blessing we are soon to have a recreational building for our young people, a long-time prayer of our pastor's heart fulfilled. Its coming to pass is almost too wonderful for the material is being so graciously donated without the usual struggles that arise from such undertakings. God's glory is truly upon us. May we strive more earnestly that we may be worthy of His grace.

Holy Week services, conducted by our pastor, Rev. Chas. W. Lahey, were well attended. We spent this consecrated week remembering all that our blessed Lord suffered for our sake. Sacred memories were vividly recalled through tender and precious messages that deepened our understanding and sense of responsibility to God and to our church. God suffered our Savour to live and die as he did that his divine plan might be fulfilled—when all men would be drawn into a spiritual kinship, a brotherhood of love. This sacred trust confronts us. We cannot let the church surrender for then we shall stand with those who crucified our Lord. Our gratitude moves us to carry on for Him.

To those who assembled during Holy Week: "Behold, how good and how pleasant it is for brethen to dwell together in unity." Ps. 133:1)

To those who were not there—we missed you and urge that you "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. 50:5).

VIVIAN E. TERRELL.

WHEN IN NEW ORLEANS
SHOP AT HOLME'S
New Orleans Oldest and Best Department Store
CANAL STREET N. O. LA.



CONFESSION

By Lucy Agnes Hancock

We give so little, Lord, and yet we take
All that thy gracious love on us bestows;
We give so little, yet all that we have,
We know, from out thy boundless coffer flows.

We are so selfish; we thy sheltered flock
Care not that round us, far outside the fold.
Thy lost sheep wander, and we bar the door
That open stood and leave them in the cold.

Forgive us, Father, that we have not kept
Thy holy precept, "Spend thou and be spent";
That we have held fast that which thou hast given,
Nor followed where our lowly Master went.

—Reprinted from the Church School Magazine by permission of Whitworth & Smith.

HOW DID IT HAPPEN?

By John Q. Schisler

There was an increase of 120,061 in church school enrollment in our Church as reported by our pastors to their Annual Conferences last fall. The next highest denomination from which definite statistics are available is the Methodist Protestant Church, with 26,307, and the Methodist Episcopal Church, with 25,411. In previous years there has been a steady decline in enrollment. This decline was not only stopped in our Church last year, but the increase was phenomenal.

How did it happen? There is no one person or cause responsible for this gratifying result. There are several who had a part in it.

The Aldersgate Commemoration led the way in developing a sense of responsibility for God's children who are outside the pale of the Church's membership and influence. It created something of the old-time Methodist concern for the lost. Our Bishops were interested and gave their enthusiastic support to the effort which was made by the General and Conference Boards of Christian Education to increase church school enrollment.

The Conference Executive Secretaries and their associates in the Conference offices gave energetic and intelligent leadership to the movement in their Conferences. The Conference Organs carried articles, strong editorials, and other materials which got the message to the people.

The campaign was church-wide in nature and thus developed cumulative values and results. The record of one Conference stimulated and strengthened the efforts of workers in another Conference.

Finally, we were able for the first time to get down to the local church itself with the appeal for increased membership and with plans for accomplishing definite results.

Everyone of these forces are at work this year and they have the added inspiration of last year's remarkable success. The Commission on Evangelism is continuing the results of the Aldersgate Commemoration in its church-wide emphasis on evangelism. The Bishops have given their whole-hearted endorsement to this campaign for increased enrollment in 1939. The Executive Secretaries and their associates are cooperating. The Conference Organs are giving invaluable help, as witness this special edition.

The appeal has gone to pastors in the booklet written by our Bishops entitled **Important Kingdom Business,** and to the church school superintendents in booklet 69 B, **How to Get, How to Hold, How to Report New Members,** and to the officers and teachers in the church school in the certificate-poster which has been sent to every church school superintendent. This certificate-poster provides spaces for definite goals in the work and increased membership of the church school.

There is every reason to expect a great increase again in 1939. What will the record of your school be?

THE INCREASE MUST BE MULTIPLIED

By Bishop Arthur J. Moore

John Wesley once described himself as "a man sent from God to persuade men to make Christ the center of their fellowship." It would be hard to find a better description of the task and function of Christian education.

The people of America must squarely face and honestly answer this question: "Do we want America to remain Christian? Do we want it to receive its interpretations of Life, Duty and Justice from the teachings of Christ; or from the pagan materialism of our age?" This is a real and fundamental question. We must combat the secular paganism of our day with positive Christian teaching. We cannot build or maintain a Christian nation with education which is only secular. Christian education must no longer be placed in the category of optional subjects. It is an absolute necessity, if our generation is to avoid the disastrous results of materialism and if America is to remain a righteous and ministering nation.

It is impossible to visualize this result unless our people, young and old, are brought under the influence of Christian teaching.

I believe the large gain of 1938 in church school attendance is a part of the revival for which we have all earnestly prayed. If the revival is to deepen and widen, this increase must be multiplied.

INTELLIGENCE ON FIRE

By Bishop Chas. C. Selecman
Chairman, General Conference Commission on Evangelism

In recent months, being actively engaged in an organized effort to promote the spirit of evangelism in our Methodist Church, I have become more firmly convinced of the vital connection between the educational and evangelistic functions of the Church. It is impossible to carry on successfully in either of these fields without the other. Teaching that stops short of winning disciples is an unfinished process. "Take my yoke upon you" is a necessary prerequisite to "learn of me."

Evangelism has been defined by Lynn Harold Hough as "intelligence on fire."

In the realm of religion, intelligence and fire are joined and we may well say, "Let no man put asunder." Intelligence without fire becomes cold, dead formalism. Can anything be more cold and dead than such a church? No wonder pews are empty and finances behind, and the lonely, languid group sings, "'Hosannas languish on our tongues and our devotion dies."

On the other hand, fire without intelligence in this realm soon assumes the nature of fanaticism. Emotional out-bursts unguided and unrestrained by truth soon bring religion under reproach of the thoughtful public. Noisy demonstrations are a poor substitute for intelligent discipleship.

Jesus was both evangelist and teacher. He preached repentence, faith and love. But He also taught as one having authority. By His parables and precepts He laid the foundation of personal character and proclaimed the Magna Charta of the Kingdom of God.

Christian education and evangelism are not two traffic lanes that run parallel. They must overlap and permeate each other. For this reason my most fervent appeal is joined in this movement for the increase in church school enrollment. This work must go before evangelism and prepare the way of the Lord. It must accompany evangelism and thereby insure intelligent discipleship. It must follow evangelism as a guarantee of permanence, usefulness, growth and saintliness. Young disciples must be introduced to the curriculum of the school of Christ that they may grow by "the sincere milk of the word." By this means we will avoid the continued production of spiritual dwarfs—Orphan Annies who never grow up.

But we must push our campaign for increase. It smites one with sadness and fear to behold so many people, young and old, today untouched by the church or Christian influence.

This year we celebrate Wesley's first field preaching, April 2, 1739. There is yet a call to go into the highways and hedges and bring them to the feast of life.

AN OPEN ROAD TO EVANGELISM

By Bishop Paul B. Kern
President, General Board of Christian Education

In every town and community in the South there are literally hundreds of children, young people and adults, who have either drifted out of the church school or who have actually never been touched by any modern movement of religious education. They are the lost sheep of the churches of the South and they constitute a major claim upon our most intelligent and tireless devotion. Here is a job that lies right at the door of the church and to neglect it is to be indifferent to the Master's concern for the lost.

Mistake it not. Those who are not in the church school are not likely to be saved, for it is the doorway for nine-tenths of our people into the fellowship of Christ. When 78% of all those who unite with the church come through the church school it takes little reasoning power to figure that a failure to reach an outsider for the church school is in the end a failure to reach him for Christ. This, then, becomes a very definite part of our program of evangelism. It may not be commonly regarded as an evangelistic effort, but whoever leads a child to the doorway of the church school introduces him to Jesus Christ and guides him into the final fellowship of his Saviour and Lord.

"Andrew first findeth his own brother." Why should we not accept as our responsibility finding and bringing a new person into the church school? Here is a way of witnessing that is open to all and if pastors, church school superintendents, Adult Bible Class leaders, teachers of classes, and all of us together, will unite in an unresting and aggressive campaign for increasing church school enrollment, we shall have set forward the Kingdom of God in this generation in the most effective way that is now presented to us.

IS IT NOTHING TO YOU?

By Rev. Irl H. Sells
Executive Secretary, Mississippi Conference Board of Christian Education

Is it nothing to you that countless numbers of the youth of our fair state never come under any Christian teaching at all, save the indirect teaching of the Christian influence of those faithful ones with whom they come in contact occasionally on the highway? There was a bona fide increase in church school enrollment in our Conference last year of 3,200. This number could be doubled any year if the churches of our Conference would take this matter of Christian education seriously.

Harold Begbie once said only one out of all whom he had seen converted, who had not had a basis in Christian teaching, remained true to his profession. That many of our youth never had any Christian teaching at all is commonly known by all who are acquainted with the facts. Just a few years ago a teacher in the grammar grades in one of our Consolidated Schools said only four out of forty in her room ever heard the Bible read at all, save in her class room. Is this true as a whole? My experience leads me to believe it to be true. If we are concerned about the welfare of our own, aside from the welfare of all, we must attempt to do something to overcome this inertia.

The church school enrollment campaign of our Church is one step in this direction. We can all have a part in this effort. We can ask our neighbors to attend church school. We can organize home departments where there is no better way to solve this problem. We must do something if we are in earnest about this situation. Will you join us in this behalf? May our increase for this current year be much more than it was during last year! To this end we join you.

HAS YOUR SCHOOL ENLISTED

in the

METHODIST CHURCH SCHOOL MEMBERSHIP CAMPAIGN?

The church schools of our Church increased their enrollment 120,061 in 1938—a phenomenal gain. There are yet tens of thousands of persons in every Southern State who are beyond the range of the Church's influence. Some of them are in your community. Your church must reach them if they are to be saved for the Christian life and Christian service.

Do Not Wait Till Harvest to Start Cultivation

BEGIN NOW!

SOME HELPFUL LEAFLETS

80-B I Would Like to See Someone Get Him In.
800-B The Story of a Red-Haired Boy.
802-B A Banker Appraises the Church School.
803-B The Tender Pilgrims.
91-B Reaching Others—An Appeal to Local Churches.
126-B Reaching and Keeping the Children.
308-B Reaching Young People.
415-B Reaching Adults.

Write your Conference Executive Secretary for these.

EVANGELISM ENVELOPES

The following envelopes containing materials on evangelism in the church school are available—one set free to each church.
Envelope No. I. For Children's Workers.
Envelope No. II. For Young People's Workers.
Envelope No. III. For Adult Workers.
Envelope No. IV. For General Workers.

Write the Department of the Local Church for these.

SET A GOAL FOR INCREASE IN YOUR CHURCH SCHOOL

Report Your Goal Promptly to Your Conference Executive Secretary

The Department of the Local Church, 810 Broadway, Nashville, Tenn.

General Board of Christian Education, M. E. Church, South

WHO LIVES?

By Estelle Cline Hausey

Barabbas, the murderer, or Jesus release?
Asked weak Pilate, wont to please.
"Jesus release?" their cruel Nay! Nay!"
"Murderers all!" We vehemently say.
Yet which do we loose in our life today
For one we let live and one we slay.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in the Prentiss church Tuesday morning, April 11th, 9 o'clock, with Rev. R. H. Clegg, presiding elder, in the chair. Brother Clegg had a printed program for the Conference which greatly facilitated the work of the Conference and enabled us to finish the work in one day. Adjournment was set for 5 o'clock p. m., but we finished an hour ahead of time and no cause of the church was neglected. The cause of Education, Orphan's Home, New Orleans Christian Advocate, Memorial Mercy Home, Sanatorium, Evangelism and Millsaps College were represented by the following respective speakers: Rev. I. H. Sells, Fred. J. McDonald, Rev. L. L. Roberts, Mrs. E. E. McKeithen, Rev. W. M. Williams, Rev. J. W. Leggett and Dr. M. L. Smith.

A free will offering was taken for the purpose of placing the New Orleans Christian Advocate at the Magee Sanatorium.

Dr. M. L. Smith, President of Millsaps College, preached the Conference sermon and it was a wonderful message, striking a responsive cord in the heart of everyone present. He has completely won his way into the hearts of the Methodists of Mississippi.

Mr. Curtis Youngblood, of Wesson, was re-elected for the 13th consecutive year as District Lay Leader. The two associate Lay Leaders were also re-elected. They are A. E. Loftin, of Carson, and E. S. Bowlus, of Brookhaven.

The program of Lay Activities was in charge of A. E. Loftin, as Curtis Youngblood was kept at home ill with flu.

One young man was licensed to preach, Nathan Andrew Dickson, of the Prentiss charge.

The pastor-host, Rev. L. L. Roberts, and his good people, entertained the Conference in a very fine way in their recently remodeled church and their new educational building.

The Conference will meet next year with the Pearl River Avenue Church at McComb.

H. L. DANIELS,
Secretary.

A BLESSED EASTER SERVICE

Some ten years ago I read of a man offering a beautiful lily free Easter Sunday to each pastor of the city to give to those who had been converted among his people since the preceding Easter—a lily to each convert of all the churches. He emphasized the fact that they must have been converted—born of the Spirit. When the man would put to each pastor the question: "Are you sure they have been converted—born from above?" none of the pastors could be so sure except the pastor of a small mission church whose congregation was poor—so poor that their house of worship was an old re-modeled skating rink. But when the above question was put to this pastor he answered quickly in the affirmative and gave the number that had been converted since last Easter—fourteen. Just one other church among the many large one's of the city reported any known conversions and this one reported just one. All the churches had had many accessions on profession of faith, but only fifteen definite conversions were reported, and fourteen from the small, poor church.

I have missed only one Easter since then in giving lilies to those who have been converted or baptized with the Spirit since the preceding Easter, and then I was unable to get the lilies.

Easter this year was blessed! Strong men, young people, and children came forward for their lilies and every one gave a clear testimony to a definite experience wrought in their hearts by the Holy Spirit. The Power of the Highest brooded over the congregation and tears of joy came to many eyes as each one would come with glowing testimony, get their lily, and most of them expressed their desire "to live a life as pure as the lily." Surely none who were present can ever forget the gracious, high, spiritual moment! Twenty-five to thirty lilies were given away at both services, as some couldn't be present at the morning service who were on hand in the evening.

Glendale is still struggling with an impossible church debt, but God is keeping the spiritual tide high, we are meeting the current financial obligations through tithes and offerings, the parsonage debt is gradually being "whittled" down, and we have paid in the last three years the amount the bond holders asked on the church debt. As a church, we are obeying Mal. 3:10 and we are confidently expecting God to save us financially! Brethren pray for us!

On "Expectation's Corner."

J. A. WELLS.

BIRTHDAY CELEBRATION

At the home of Mrs. D. L. Halford, in Franklin County, near Meadville, Miss., two hundred or more friends gathered on April 2nd, in honor of Mrs. Halford's celebrating her 65th birthday. The occasion marked the 41st year of their married life. Their family of seven children were all present save one. The event brought together so many that had not seen one another for a quarter of a century. Fine music, short speeches and a bountiful dinner was enjoyed by everyone. Mrs. Halford has many fine qualities which make for her warm and lasting friends among those who meet her. Mr. Halford has been an effective song leader in the church for many years. They hold membership at Mt. Olive Methodist Church. Out in the country are often found personalities of such sterling worth both in moral and righteousness, if only known, would adorn any society. Everyone enjoyed the day and only wish for them many more years to live and bless the world. The contribution of such as these good people make to the home, the church and the school has always and will ever be beyond the computation of man.

A FRIEND.

April 6th, 1939.

BROADCASTS FROM THE UNITING CONFERENCE

The Committee on Press and Radio Contacts for the Uniting Conference has arranged for three special broadcasts over the networks of the National Broadcasting Company from Kansas City.

On Thursday, April 27th, at 6:05 p. m., Eastern Standard Time, over the NBC-Blue Network.

Thursday, May 4th, at 6:00 p. m., Eastern Day-Light Saving Time, over the NBC-Red Network.

Tuesday, May 9th, at 6:05 p. m., Eastern Day-Light Standard Time, over the Blue Network.

These broadcasts will be by Dr. Walter Van Kirk, the religious news commentator of the National Broadcasting Company. Interviews will be arranged with outstanding delegates and the plans, purposes and actions of the Conference will be explained.

There will be several broadcasts over the local Kansas City stations, in addition to the above. Further announcements will be made from time to time.

ELMER T. CLARK,
Chairman of the Committee.

WORLD MISSIONS AT THE UNITING CONFERENCE

The Uniting Conference of Methodism, which will convene in Kansas City on April 26th, has designated the evening of April 28th as a great occasion for the presentation of THE WORLD MISSION OF THE CHRISTIAN CHURCH.

Bishop Francis J. McConnell, President of the Board of Foreign Missions of the Methodist Episcopal Church, will preside The missionaries and foreign delegates of the three branches of Methodism will appear on the platform and be presented to the Conference.

The addresses will be delivered by Dr. John R. Mott, President of the International Missionary Council, who is a delegate to the Uniting Conference from the Methodist Episcopal Church, and Bishop Arthur J. Moore, President of the Board

of Missions of the Southern Church and Bishop in charge of our Oriental, European and African fields.

The music will be an interesting and unique feature of this great service. It will be under the direction of Mr. James B. Houghton, and two soloists will be featured, one Japanese and one Chinese. Madam Yoshika Saito, of Tokyo, who is known as the Japanese Jenny Lind, will sing a group of Christian songs. The other singer is Mr. J. K. Li, the son of a Confucian scholar who was converted to Christianity while translating the Bible and is now a Methodist preacher in China. Mr. Li has had a brilliant career as a musician in Peping, and is now connected with the Juilliard School of Music in New York.

The evening of April 28th will therefore be one of the highest points of the Uniting Conference. All persons who are planning to visit the Conference should not fail to reach Kansas City by the evening of the 28th so as to be able to attend this great service.

DEVELOPMENT AS GOAL FOR COOPERATIVE AGENCIES IN SOCIAL SERVICE IN MERIDIAN, MISSISSIPPI, W. C. T. U.

As a result of the Symposium on Character-Building, conducted at Central Methodist Church, Meridian, on April 12th, by representative men and women from the various churches and other organizations, led by Mrs. W. D. Cook, of the Woman's Christian Temperance Union, and after most helpful suggestions offered by Miss Grace Leigh Scott, National W. C. T. U. representative, and very spirited talks by the representatives of the Ministerial Association of Meridian, bearing on the needs of the hour, with reference to character-building, etc., plans were formulated for the organization of a Central Council, coordinating the works of all the churches and all other character-building agencies of the city. Resolution was passed for the organization of a city-wide W. C. T. U. Council, sponsored by the pastors—looking toward putting into operation the program which is outlined below:

1. Council to consist of a President, Secretary, Treasurer, and a Vice-President from each church of the city, together with representatives from all other character-building organizations of the city.

2. Coordinate the endeavors of agencies concerned in the following objectives: Peace-promotion; Mental, Spiritual and Physical Education; Character-Building and Citizenship.

3. Sponsor Juvenile Protection Legislation.

4. Cooperate with the Character-Developing Activities—by promoting projects such as: (a) Sponsoring Community Parents' Conferences—on character education, etc.; (b) Sponsoring High-School-Student-Conferences, city-wide, to grapple with specific community character problems (Y. T. C. cooperating and heading same); (c) Sponsoring studies on "What Is Meant By Character, Character-Building in the Home"; (d) Sponsoring Community vacation activities.

Motion made and carried that the W. C. T. U. Council, as outlined, endorse the endeavors of the Meridian Ministerial Association—thus making our city a better place in which to live, protect the youth, and bring more people into the Kingdom of God's work.

Rev. F. M. Dick, pastor of the Federated Presbyterian Church, and President of the Meridian Ministerial Association, was asked to meet with a committee from the Woman's Christian Temperance Association—composed of Mrs. W. D. Cook, Mrs. L. M. Woolworth, and Miss Lilybeck Philips, to formulate further plans for the completion of such an organization, as outlined. Said committee to call next meeting of these agencies.

MRS. J. M. COMBS,
Kell's Union W. C. T. U. Reporter.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

It is stated that one of the significant changes recommended for the conferences of the United Church is that no minister can be granted an honorable location until he arranges his debts to the Publishing House, if there be such. The question that arises here is: Why should this change be limited to the Publishing House? In my opinion this requirement should be extended so as to include any and all debts. If I had the writing of a paragraph in the Discipline of the New Church on, The Duties of the Presiding Elders, I would most certainly write among such duties the specific requirement that each presiding elder ascertain whether any preacher in his district had refused, neglected, failed to pay his debts, or had not made some satisfactory settlement with his creditors; and, if such a preacher should be found, it would then become the duty of the presiding elder to hold up his character when his name was called at the following Annual Conference. Furthermore, so far from limiting this matter to "an honorable location," an honorable superannuation should be refused to any preacher who had left behind him a trail of unpaid debts during his ministerial career.

* * *

Another change recommended for the conferences of the United Church is that superannuate preachers be required to report the number and circumstances of their families. If the support of the superannuate and his family is to be given by the actual need of himself and family, I suppose no fault can be found with such a change; but, if the superannuate is to be paid upon the basis of his years of service, as the law of the church is at present administered, I challenge the right of an Annual Conference to make any such requirement. Furthermore, I seriously question the fundamental moral and constitutional right of any body of men, composing the Uniting Conference or the General Conference, to enact a law involving such a requirement, thereby subjecting superannuates to a humiliation of that sort. It is enough that they and their families have to eke out a pitiful, miserable existence upon meager stipends. YEARS of SERVICE—that is the present law, and as long as it remains the law, that is all that needs to be known by those who are responsible for the equitable distribution of superannuate funds.

* * *

In the March issue of the Adult Student, Roy L. Smith, commenting upon the Sunday school lesson for March 19, says: "A religion that is based on an actual, personal experience of God cannot be lost." I have always believed that one of the distinctive doctrines of the Methodist Church is the possibility of apostacy, and for years I have preached it, and still believe and preach it; but now here comes Roy L. Smith who tells the world that I and the Methodist Church are both mistaken, that "a religion based on an actual, personal experience cannot be lost." Since he rejects what I have always regarded as a distinctive doctrine of my church, as well as what I believe the Bible to teach, have I not the right to enquire, Who is Roy L. Smith, and what is he? Is he a Calvinist? If he is, as apparently indicated by his surprising statement, how does it come about that he has been employed to write for a Methodist Sunday school periodical? I think these are pertinent enquiries and that I have a right to ask them. If one cannot lose a religion based on a personal experience of God, it follows that when he enters into that experience he loses his free agency, which is an essential part of his manhood—and must a man lose a part of his manhood to become a Christian? Who says so?

* * *

Our church schools and colleges have what they have been pleased to call "religious emphasis week." Why not discard this high-sounding phrase and adopt the nomenclature of the church. Revival is the term generally used by the church. These colleges belong to the church and why should they not use the language of the church? Is the word revival taboo with our colleges? It seems to me that since the church has designated the present quadrennium for special efforts to promote a church-wide revival now is a very appropriate time for the colleges to

(Continued on page 16)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 30

By Dr. J. R. Countiss

GUIDANCE IN CHRISTIAN ADVENTURE

Golden Text.—After he had seen the vision, immediately we endeavoured to go into Macedonia.—Acts 16:10.

Acts 15:36—17:15
King James Version

Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath, we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

One might suppose that Paul and Barnabas would never again wish to see the places of their persecution nor expose themselves to the venom of their persecutors, but again and again they return at the risk of life and liberty. From the beginning they had been moved by no temporary purpose or mercenary goal. Christian interest is abiding and unselfish. The fountains of Christian love are fed from the never-failing streams of the love of the Father himself. No more may a minister or a missionary forget a convert than a mother her helpless babe. The more elderly disciples are "brothers beloved," while the younger are "sons in the gospel," as were Timothy and Titus. The true missionary often cuts his furlough at both ends, starting late and returning early that every possible moment may be spent with those to whose salvation his life has been dedicated. For him the "foreign land" has become the homeland. Like Ruth he exclaims with unquenchable devotion: "There will I die, and there will I be buried." Paul and Barnabas hurried back to every city in which they had preached the word to see how their converts fared.

Moreover, they felt that they had new gifts to impart, further instruction to deliver. They had been themselves heartened and encouraged by the endorsement of the Jerusalem authorities, and they carried the decrees of the mother church to the infant churches they had established on their former journey. Paul was an independent pioneer and avoided building on the foundation of another, but he did not proclaim a new gospel nor preach another Christ. He stood firmly for his own rights as an apostle, but he gave all deference to those who had been personally associated with Jesus, and maintained a vital connection between the old churches and the new. Only by this method can the continuity and purity of the gospel be preserved. The church abides and deserves honor as the bride of Christ and the mother of the saints.

Paul planned and prayed, talked and listened, used his reason and his religion, regarded both desire and duty. Such a man may always depend on the guidance of God. Asia was to him a most promising and appealing field, but when he submitted his desires to God in prayer, he was directed on another path. A wise man will survey the field, consider the factors, and make his plans. A devout man will then wait in reverence before God that he may be cleansed from selfish and unworthy motives and act in accordance with the Father's will. Only the foolish man will fail to use the endowments given him or to trust the God who gave them. Right use of reason honors God. Genuine faith is the most rational activity of man. God guides those who keep their eyes open and speaks to the listening heart.

Paul soon discovered that while desire inclined to Asia, duty called to Europe. Duty won, he immediately set sail with a straight course to answer the Macedonian cry and minister to the call for help. Human need and the divine call are inseparable correlatives. One is never found without the other. If every Christian will respond to the call of need, every human want can be met, even as Paul met the need at Macedonia. Having arrived in the city, he sought out those who worshipped and preached Christ to them, finding at least one with an open heart—Lydia, the dealer in purple, a woman of means and of such character that she became a leader in the infant church. In every spot of earth there are those whose hearts are hungry for the gospel, and no faithful preacher labors in vain.

Find Mothers and Daughters Agree

After interviewing 2011 women in 20 different cities, the "Touring Reporters" prove age has little to do with the answers to their now famous question: "Were you helped by CARDUI?" Young and old, users say "Yes" to the question **—93 per cent of them!** Exactly 1880 of the first 2011 users queried declared they were benefited by CARDUI.

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The Christian Fireside

GEMS

Pearls need no artificial setting. Diamonds demand it. The ruby is more resplendent in artificial light. In ordinary daylight emeralds often look dull and unpoetic. Pearls are shown in rooms with large, lofty windows. Their worth and beauty is best seen in the light of open day. All they require is clear light and an opportunity to reveal their charmeant for the monastic cell or the hermit's cave. The Kingdom of Heaven is a religion of the open air. It was never meant for the monastic cell or the hermit's cave. The Kingdom of Heaven is a living power. It can live in the open and welcomes honest investigation. It needs no darkened room and defies the dug-out. To welcome it is to secure life's noblest adornment. Christianity has produced more saints than any other religion. Saints were not anaemic folk who lived in sheltered harbours where life's storm could not assail. We too often think of them in terms of passivity. They shone by the brightness of the light within. Like the pearl they have been most attractive against a dark background. In sorrow and disappointment, in loss and pain, the virtues of the Kingdom of Heaven shine out. Faith, hope, love—these are distinctively Christian virtues. They are hall-marks of the Kingdom. They need no advertisement. They shine by their own light.

—The Christian World.

"MONEY ORDER MESSIAHS"

It seems that every Tom, Dick, and Harry, who can pick out the Bible on a shelf of miscellaneous books, equipping himself with a dozen verses of scripture committed to memory, can start another religious sect. A minister, who lacked sufficient education to hold a church in one of the greater denominations, recently asked me to cooperate with him in starting a new sect of just "real" Christians. Some weeks after, another earnest man discussed before me the possibility of starting a college, manned by "real" Christian teachers.

This is an age of "money order messiahs." It is an age of big, wide-open, and empty promises. And everywhere people, honest, sincere, and well-meaning, are being hoodwinked into a religious following. Some voice needs to be raised against the stampede into slapstick carnival worship. The stampede leads into a valueless multiplication of religious minority groups. Here we have a sharp picture of God and the suckers or the lunatic fringe in religion.

Now, in all fairness, we must admit that these "border" religious sects have their strengths. First, persons are reached who are missed by all other religious appeals. And then the minority religious group is small enough to make almost every individual a "big frog in a little puddle." Second, here there is no anxious concern over sartorial splendor or strict physical cleanliness. At least no meticulous check is made on one's fussiness with externals. Third, in a certain limited sense, there is a naturalness about the welcome into the group that is most engaging. It is personal and usually sincere. These three characteristics are sound. Yet as Shakespeare once cautioned, one must avoid being won by "honest trifles, to be betrayed in deepest consequence."

So now we turn with deep concern to scrutinize the weakness and perils of the "border" sects. In a recent novel, Willa Cather speaks of the "sounds" coming from carpentry tools at work on a Nebraska home-made caket. She says that these sounds "were such cheerful noises, seeming to promise new things for living people: it was a pity that those freshly planed pine boards were to be put underground so soon." How many of the sounds of the multiplying minority religious sects are such cheerful noises. "seeming" to promise new things to distressed "living people,"—but never delivering the goods!

—Frederich A. Shippey, in Presbyterian Tribune.

METHODIST LEADERS OF THE PAST

CHARLES BETTS GALLOWAY, 1849-1909

A Mississippian by birth, training and ministry, he had been pastor and editor of The New Orleans Christian Advocate when, in 1886, in his thirty-seventh year, he was elected bishop. A Christian gentleman of rare nobility and purity of spirit, and an orator whose eloquence was irresistible, he was known and loved throughout the Methodist world.

JOHN CHRISTIAN KEENER, 1819-1906

A native of Baltimore and graduate of Wesleyan, he [illegible] labor and affection a son of [illegible] Orleans he built Carondelet Church, and after the Civil War, negotiated the return of the Southern churches to their owners. Elected bishop, he projected the Mexico Mission. He was possessed of the missionary zeal of Asbury, the legal mind of McKendree, and the sturdy conservatism of Joshua Soule. "The new birth," he declared in his valedictory, "is the keynote of the Wesleyan doctrine." Massive in frame, of majestic personality, positive in every attitude, a commander in bearing, he was courageous to a fault. He was relentless in his attacks upon speculative critics.

GEORGE SAMUEL SEXTON, 1865-1937

A man of rugged individuality, resourceful, aggressive, and a great pastor, he did a superb work for the Board of Church Extension and for the erection of the representative church at the national capital. He was a chaplain in the Spanish-American War, and in the World War helped to bolster the morale of labor camps. He was an able president of Centenary College. Without academic prestige, he rendered unusual service as minister, general executive, patriotic citizen, and college president.

Lack of wealth is easily repaired, but poverty of the soul is irreparable.

—Montaigne.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

At the twenty-ninth session of the Louisiana Conference held recently in Lake Charles, there were two distinguished guests. They were Mrs. B. W. Lipscomb, formerly the educational promotional secretary of the Woman's Missionary Council, and Dr. Grace Sloan Overton, of the Social Service Committee of the Federal Council of Churches.

How we wish every missionary woman in Louisiana might have heard their messages.

Dr. Overton, a member of the Methodist Episcopal Church, used for her subject "Women of the New Methodism." After naming five emancipations of women she said: "What will be our management of these emancipations?" Then she told of her dream for the womanhood of the New Church. She hoped there would be a number of changes. First that we might pass from motherhood to parenthood—stop glorifying motherhood and dignify parenthood. Next to pass from protected womanhood into co-partnership—let man and woman, side by side, grapple with world problems and church problems. Let them sit down and counsel together, taking their places with humility and consecration.

She said women of the New Church must be governmentally-minded. Governments are increasingly and alarmingly growing pagan. When religion goes, democracy goes; when democracy goes, religion is likely to go. Christianity must influence governments, put Christian principles into government. The New Church, with eight million peoples working for Christian governments, it will have to come.

As Methodists, she said, let us pass from piousity to righteousness. Too long we have emphasized the minor sins and lost sight of the cardinal sins. We must fight avarice, greed, war and injustice.

As Methodists, she said in closing, we must rediscover conversions and redemptive love. We must have more revivals.

She stated, "sitting with youth on many university campuses, I find they don't scorn this, but are ready for it. There has been too much emphasis on mechanics and not enough on Christian experience. Redemptive love is our only excuse for living."

(Next week excerpts from Mrs. Lipscomb's messages.)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Officers for the Woman's Missionary Society of the North Mississippi Conference for the years 1939-1940:

Presdent, Mrs. W. H. Ratliff, Sherard, Miss.; Vice-President, Mrs. Dan Comfort, Durant, Miss.; Conference Secretary, Mrs. R. P. Neblett, Water Valley, Miss.; Recording Secretary, Mrs. N. N. Maxey, Crawford, Miss.; Treasurer, Mrs. D. H. Hall, New Albany, Miss.; Children's Work, Mrs. Woodson, Olive Branch, Miss.; Mission and Bible Study, Mrs. E. M. Sharp, Olive Branch, Miss.; Literature and Publicity, Mrs. James F. Wilburn, Pickens, Miss.; Supplies, Mrs. A. W. Stokes, Grenada, Miss.; Christian Social Relations, Miss Louise Law, Greenville, Miss.; Young Women's Circles, Mrs. Clyde Maxwell, Pickens, Miss.; Baby Specials, Mrs. Wisenant, New Albany, Miss.; Aberdeen District, Mrs. J. G. Carpenter, Water Valley, Miss.; Columbus District, Mrs. C. T. Humphrey, Columbus, Miss.; Corinth District, Mrs. L. K. Carlton, New Albany, Miss.; Greenville District, Mrs. Henry Williams, Friars Point, Miss.; Greenwood District, Mrs. A. Y. Sturdivant, Minter City, Miss.; Sardis-Grenada District, Mrs. Damon Page, Sledge, Miss.; Scarritt Representative, Mrs. Jeff Cunningham, Ripley, Miss.; Status of Women, Miss Marjorie Haggart, Cleveland, Miss.; Spiritual Life Group, Mrs. G. A. Brown, Route 1, Greenwood, Miss.; Life Membership, Mrs. R. A. Tucker, Aberdeen, Miss.; World Outlook, Mrs. C. A. Pilkinton, Artesia, Miss.; Rural Worker, Miss Marjorie Haggart, Cleveland, Miss.; Miss Carrie Brown, Isola, Miss.; Calendar Clerk, Mrs. H. L. Talbert, Clarksdale, Miss.

Report of the Itta Bena Methodist Missionary Society for the First Quarter:

An impressive installation service was conducted by our pastor at the first meeting of the year.

The pledge service was conducted by our Spiritual Life Group Chairman.

A pin and Life Membership was presented to Mrs. C. C. Moore, one of our most loyal members.

A miscellaneous shower was tendered to some of our members who had lost their home by fire.

A World Outlook program was given by our Outlook Superintendent.

Stewardship has been presented.

A Kitchen Shower was given for the church kitchen.

The World Day of Prayer was observed in our church with Mrs. Joe Pugh in charge of the program.

A box has been sent to the Wesley House.

Our Bible Study leader has finished the book, "The Way of the Witnesses," and has given one lesson from "The Radiant Heart."

The Mission Study leader has completed the study of the Mission book, "The Church Takes Root in India."

We have finished paying for the furniture in the parsonage.

The Christian Social Relations chairman has collected and distributed magazines.

The Spiritual Life Groups meet every Tuesday morning and the chairman has organized a book circle for those who cannot attend the meetings.

The Baby Special Superintendent has distributed mite boxes.

The Superintendent of Children's Work has been active.

We have elected a delegate to attend the Woman's Missionary Conference to be held in Senatobia.

We have cooperated with the other church societies in helping to pay a nurse for a sick family.

The Sunshine Chairman has been active in looking after the sick.

The Business Women's Circle is very active and is doing good work.

MRS. J. E. CONE,
Supt. of Publicity.

All of us are working for the government. The trick is to get paid for it.
—Road Builders News.

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The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.
All drug stores.
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In Memoriam

RESOLUTIONS OF RESPECT

Whereas, in the death of Mr. J. Price Myers, a member of the Pelahatchie Methodist Church, and of the Board of Stewards, we have suffered a distinct loss;

Whereas, his absence from church services and from the meetings of this official body of this church will be keenly felt;

And whereas, this church and his community have lost a valued member;

Therefore be it resolved, that the Quarterly Conference in session this ninth day of April, 1939, in the city of Brandon, Mississippi, does hereby extend deepest sympathy to his family;

And be it further resolved, that a copy of this resolution be sent to his family, to the New Orleans Christian Advocate, the Brandon News, and that it be made a part of the records of this Quarterly Conference.

Quarterly Conference of Brandon-Pelahatchie Charge Methodist Church, Geo. P. McKeowen, Pastor, J. A. Lindsey, Secretary.

MRS. G. W. MONCRIEF

Mrs. G. W. Moncrief was born in Alabama, March 25, 1850. She died February 11, 1939, at Longstreet, Louisiana. She was the wife of a local preacher, who supplied several churches in De Soto parish. Ten children, eight of whom are living, were born to her. Of these one is Bro. M. W. Moncrief, local deacon, of Gibsland. Mrs. Moncrief had been a reader of "The Advocate" for over fifty years.

A devout Christian woman, a beloved mother to her children, a friend, an inspiration to all her pastors, and a blessing to her community, Longstreet church and many others mourn her passing.

MRS. OLLIE CAVIN

On April 5th, at her home in Wilkinson County, Miss., Mrs. Cavin passed away to be with her Lord and the loved ones gone on before. The home, the church and the community will greatly miss her. A fine Christian woman has been called to her reward, leaving many sad on earth but rejoicing the host on the other shore.

She leaves a husband, Lee Cavin, and nine children to mourn her departure. Her membership was at Mars Hill Methodist church. Always faithful, she was devoted to her work in the church. The funeral services were conducted at the church, attended by a large concourse of friends and loved ones; it will remain in the minds of her children the kind expressions of so many of her useful and devoted life. She lived well for 59 years, making a great contribution to the world, when God saw it proper to call her home. Laid to rest there in the vine clad hills of her native heath, the sacred dust will sleep the silent centuries away when the triumph of God shall sound and call it forth on the resurrection day.

"No time for a last farewell.
No time for the shock of fear,
Scarcely a moment's halt on the shore,
With the guide and the boatman near—
Dear, how surprised you were to go
With little to suffer, little to know.

"Only a moment of dark,
A dream of the fleeting night,
And then the beautiful break of day,
And the quiet peace of light;
And you found yourself where you longed to stand,
In the repose of the fatherland."

D. H. CASSELS.

T. H. GOZA

On the 25th of January, 1939, at Tallulah, Louisiana, our church lost one of its most faithful members in the person of Brother T. H. Goza. He had been a member of the Methodist Church for about fifty years, and a steward in the church for about thirty years.

Brother Goza was born June 4th, 1865, in Carroll county, Miss. He united with the church early in life and to the end was faithful [illegible] moved to Tallulah [illegible] they lost [illegible] church here. He was made a steward and was still a steward at the time of his passing, having served in that capacity from about the time of his arrival in 1920. He was the oldest steward in length of service in the church here.

Brother Goza had strong convictions and high ideals. He was a consecrated man with a great love for his fellowman. He indeed loved his church and was faithful in prayer meeting and the regular services on Sundays. He rarely missed a stewards meeting and with regularity he gave with his prayers and time also his money for the promotion of those things that were so dear to his heart.

We are sure such a noble life lived among us was not in vain, and that his influence will continue throughout the years to bring forth a rich return.

A resolution from the Board of Stewards is herein attached, which we trust will be added to this memoriam.

Resolutions of Respect to the Memory of Mr. T. H. Goza

WHEREAS, God, in His infinite wisdom, saw fit to call from this life to a greater one, the sweet spirit of Brother T. H. Goza; and

WHEREAS, our hearts have been made sad by his going, yet we have the assurance that he has gone to a home eternal in the heavens; therefore be it

RESOLVED, that in the passing of Brother Goza, the Board of Stewards has lost one of its oldest and best beloved members, one who responded gladly to every call made by the church. It may truly be said of him, "He walked with God." His wife and children have lost a faithful husband and father and our community a loyal and upright citizen; be it further

RESOLVED, that a copy of these resolutions be spread upon the minutes of the Board of Stewards, a copy sent to the bereaved family, a copy to the Madison Journal and the New Orleans Christian Advocate for publication.

Respectfully submitted,
REV. D. W. POOLE,
J. W. HUCKABAY,
MRS. EVELYN GRACE.

Originality is simply a pair of fresh eyes.—T. W. Higginson.

HEADACHE, NERVOUS?



New Orleans, La. — Mrs. M. O'Neil, 625 St. Andrews St., says: "I was nervous, weak, and suffered from headaches and pains due to functional disturbances. I never cared to eat, was underweight and my complexion was sallow. After using Dr. Pierce's Favorite Prescription I gradually gained weight and strength and felt as well as ever and had color in my cheeks." Buy from your druggist today.

Headache, Bad Breath May Be Your Warning

The seal's thrilling S. O. S. means "Help is needed now!" And, so do most of those headaches, that biliousness, coated tongue, or bad breath which are often signs of constipation.

To disregard these symptoms may bring on a host of other discomforts from sluggish bowels: sour stomach, belching, loss of appetite. See how much better you feel the day after taking spicy, all vegetable BLACK-DRAUGHT. By simple directions, it acts gently, cleanses promptly, thoroughly.

Its principal ingredient is an intestinal tonic-laxative; imparts tone to lazy muscles. Next time try BLACK-DRAUGHT.



BETTER SOIL--- BIGGER CROPS

IMPROVE soil, speed up seed germination and increase yields with Tennessee Basic Slag. Recommended by agricultural experts and farmers all over the South. Low cost—easy to apply. See your local dealer.

Write for our big FREE BOOK that tells you when, how and where to use Tennessee Basic Slag.

[illegible] Co.

USS

RESOLUTIONS

Whereas, the Grim Reaper has struck down our beloved friend and co-worker, Thomas Triplett Patty;

Whereas, Brother Patty has lived a useful and exemplary life both as a public official wherein he endeared himself to all by efficient service to the citizens of the county and as a private member of society;

Whereas, he served faithfully as a member of the M. E. Church, taking a prominent part in all its activities, especially in the choir and Sunday school;

Whereas, during his entire life his character was consistently upright and his deeds were marked by the Christian spirit;

Whereas, his genial disposition won friends among all who knew him and held them as companions true and tried;

Therefore, be it resolved, by the Methodist Church and Sunday School, that in the passing of Brother Tom Patty, our church and community has sustained an irreparable loss. That our hearts are deeply touched by his removal from us; that his cheerful and winsome spirit will always linger deeply engraven in our hearts;

That we extend to his widow and other loved ones our sincerest sympathy in this hour of bereavement, and pray our Savior to bind up their wounded spirits and encircle them with his loving care;

That we spread a copy of these resolutions on the minutes of the Sunday school; that we give a copy each to the Macon Beacon, the New Orleans Christian Advocate, and to his widow, Mrs. Linda Bush Patty.

Signed: S. P. WALKER,
MRS. A. L. MURPHEY,
MISS ANNIE McCASKILL,
R. E. V. YATES.

POINTED PARAGRAPHS

(Continued from page 11)

drop their fanciful phraseology and start a regular old-time revival.

* * *

The secular press announced the fact that the United States Congress adjourned in deference to the death of Pope Pius XI, and that the President appointed Joseph P. Kennedy to attend the coronation service of his successor. This entire matter was a violation of the Constitution as it relates to religion. The next and natural step will be to appoint an official ambassador to the Vatican which, of course, would be in effect a recognition of the claim of the Roman church, that the Pope is a world ruler or, at least, equally so with other national rulers. The editor of the Nashville Christian Advocate has well said: "If politicians are afraid of the Roman Catholic Church in the United States, with its twenty million members, then they should be put between two fears, and the other fear should be of forty million Protestant Church members." The President and the Congress should be swamped with emphatic protests from the forty million Protestants. An unfortunate and dangerous precedent has been established, and all Christians, regardless of denominational affiliations, who believe in the basic principle of the separaton of the church and state, should let their protesting voices be heard.

REACHING EVERY CHILD

By Mary Skinner

Since Jesus said, "of such is the Kingdom of Heaven," all who are His followers in this day have a commission to help every child enter into his rightful heritage in the family of God. There need be no empty years during childhood; no years of waiting. Religion should have an even start with life. And more than ever before children need to find, during childhood, inner spiritual resources that will enable them "to stand firm" and to face life joyously.

We cannot **give** them satisfying ideas about God, but we can help them know Him, and something is lacking in all of life if one misses child-like faith and trust in God. In fact, ideas about God developed during childhood constitute the foundation upon which one builds during more mature years. Consciousness of God's nearness, His goodness, His love even when we fail Him, His care for all children, His need of us in showing His love to others bring to children (and to adults as well) a sense of security and assurance which makes life truly abundant.

Therefore, reaching every child **while he is a child** becomes an all-consuming type of Christian service. This means taking a message of love and friendliness to the homes where there are very young children long before the child himself can come to the church. Responsibility for very young children is in the hands of nursery workers, but is the concern of pastor, parents and all other adults.

Reaching every child carries us into the by-ways and hedges, into neglected or "selected" areas; it means establishing extension vacation schools, or Sunday afternoon classes, or organizing new Sunday schools. Reaching every child means keeping up with those who are, or ought to be, enrolled in the church school, and keeping up with everything that happens to them. It means joining hands with parents, with public school teachers, and with any other community agency concerned with child life. It means good teaching in the church school, and good use of available time, space and materials.

All who love children and who love the Lord Jesus Christ will be zealous in their behalf. But zeal and enthusiasm are not enough. Enthusiastic, short-sighted service defeats its very purpose; but consecrated, continuous ongoing interest in their behalf will bring results.

The chief result will be religious foundations during childhood upon which maturity in the Christian religon may be built. One cannot get away from early childhood experiences; growing up in the Christian religion gives a security, a richness that lingers to strengthen and bless all of life.

Continuous efforts to reach every child means not only more names on the church roll, but it means a friend for every child in the group of church school officers and teachers. It means an increased number of children coming regularly to the Sunday and week-day sessions and vacation schools set up in the church for no other purpose than to make religion and life synonymous during the years of childhood. It means self-forgetful, joyous service on the part of those who are active in behalf of children.

What we do for them must be done now. Children do not wait.

FIXED TIMES FOR PRAYER

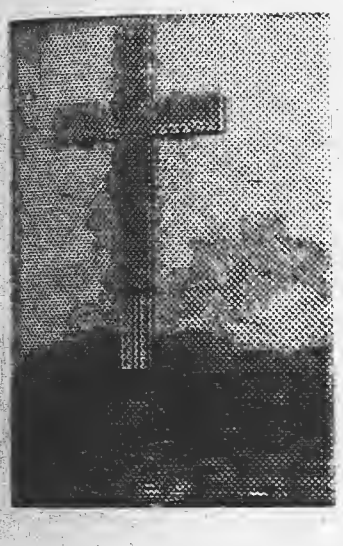
Considering then, calmly, the fact that religion is the first end of existence, and the chief import of your life-charge itself, give yourself to it in set times of thought and spritual endeavor. No matter what your present feeling may be or how great your want of feeling, no matter how indifferent you may be or how dark as regards all Christian subjects, set your times of prayer, not for a mere experiment, but as a fixed appointment, never to be discounted. Go to it in the cold to get heat. Go to it in the dark to wait and watch for the light. Go to it without inclination, pleading the promise of God's Spirit to give you inclination. All this is in rational conviction that as religion is your practical concern, God will be waiting on His part to open the gate for you; to greet, accept and bid you everlasting welcome.

—Horace Bushnell.

BUILDING A LIFE

If it is true that a building is made more attractive by beauty, surely it is equally true that life should be beautiful. Here indeed is the opportunity for the rarest beauty, the investiture of one's character with that rich assemblage of qualties which, in embryonic form, are the inheritance of every normal man. Nor is this ideal easy of realization. No architect would dream of trying to build even a modest house without plans. The true artist gives his best thought to every commission with which he is entrusted. But back of that thought lie also the years of discipline in which he was mastering his technique. So also it should be in the building of a life.—J. A. MacCallum.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

If the generation to which we must now speak has lost its traditional religious knowledge it is the more imperative that the Gospel shall be expressed in their own words and ideas. If only that could be done results would follow. The facts would make their own impression.

THE PRAYER-ROOM TODAY

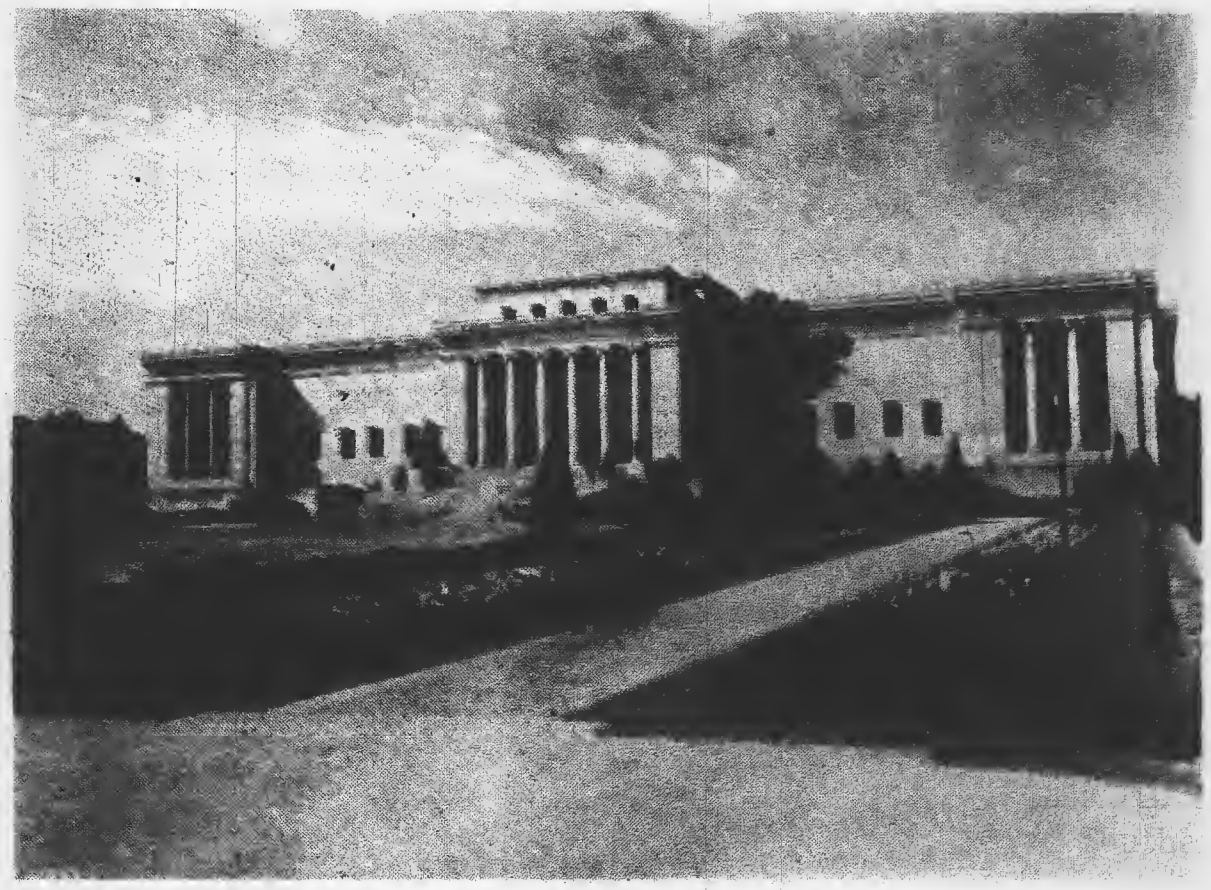
O God, come near unto us, Thou who art holy, reveal Thyself to us and show us Thy glory. We know Thee not and yet we feel Thee near. Thou hast beset us behind and before and laid Thy hand upon us. We flee from Thee but Thou hast covered us with the shadow of Thy wing. Search [illegible], O God, and know our hearts, try us and know our thoughts, and see the wicked way that is in us and lead us in the way everlasting. Amen

—Joyce Rutherford.

Vol. 86. No. 18.

NEW ORLEANS, LA.
THURSDAY, MAY 4, 1939.

WILLIAM ROCKHILL NELSON GALLERY OF ART



William Rockhill Nelson Gallery of Art, the fifth finest art collection in the country. The building, costing two million dollars, was opened in 1933. At the time of the Uniting Conference, the loan galleries of the building will be filled with drawings Walt Disney and his co-workers made for Snow White and other moving pictures.

[illegible] of the [illegible] Commit-

Wallet of the Week

THE TERRITORIAL BIGNESS of Texas is illustrated by the statement that England, Ireland, Scotland and Wales might all be included within the boundaries of that State and eighty-seven thousand square miles of the territory would be left uncovered. Another illustration says that eight States of Maine, the largest of the New England group, could be dropped into Texas without difficulty. The area of Texas is two hundred and sixty-five thousand square miles.

* * *

WILD LIFE IN CANADIAN PARKS, according to an article in **Consolation** quoted by **Our Dumb Animals,** includes five thousand six hundred buffalo, three thousand six hundred elk, fifteen hundred and twelve mule deer, nine hundred and seven moose, and three hundred and twenty antelope, with smaller numbers of cattalo hybrids, Rocky Mountain goats and big horn sheep, white-tailed deer and yak, besides great numbers of smaller animals. These are all in fenced inclosures and are protected by national police.

* * *

THE OLDEST HEBREW WRITING ever discovered was written about 847 B. C. It is the inscription on the Moabite Stone discovered in the ruins of the Biblical City of Dibon. The writing is an account of how Mesha, King of Moab, vanquished Omri, King of Israel, and captured as loot the vessels of the temple of Omri's God, Jehovah. After nearly three thousand years of exposure to wind and weather, the stone was deliberately broken to pieces by suspicious and superstitious Arabs, but the fragments were afterward gathered together and the restored stone is now in the Louvre at Paris.

* * *

THE LATE DR. DAN B. BRUMMITT, one of the editors of the Christian Advocate, is given as authority for a rather unique analysis of the composition of reunited Methodism. He said that the raw materials consist of peoples and possessions—seven and a half million members, forty-five thousand congregations, and twenty-seven thousand pastors. The properties of the united church he estimated at six hundred and fifty million dollars, with an annual income for all purposes of eighty million dollars, one hundred and fifty schools and colleges, eighty-six hospitals and one hundred and thirty-four homes of various types.

A TRAINED ELEPHANT is said to operate as a switch attendant on a lumber railway in India. Three important branches of the Company's line intersect the main line and the elephant, trained by a color scheme, operates the switch levers without supervision. A colored disk on the engines corresponds to a similar disk on the switch target and the huge animal, recognizing the colors, gives the approaching train its proper direction. Such a degree of mental coordination in an animal is remarkable indeed.

* * *

AMERICAN COLLEGES are "hotbeds" of atheism, says Dr. Oscar C. Kreinheder, president of Valparaiso University in Indiana. He said that Godless education is sweeping the country, that American colleges are harboring men and women who deny the existence of a personal God, and that they are returning to the American homes men and women who are confirmed "infidels and agnostics." His sermon was not so much a tirade against schools and colleges as it was a plea for Christian higher education.

* * *

THE PHILOSOPHY OF CONFUSCIUS, the Chinese sage of the fifth century B. C., has been called the gospel of Common Sense. His Chinese name was K'ung Fu-tze and Confuscius is a Latinized form, almost a transliteration. His sayings were not collected, but were preserved and transmitted orally, until long after his death. The existing version of his teachings is said to reflect the philosophy of the twelfth century A. D. rather than the fifth century B. C., when Confuscius lived. For more than a hundred years, native students have rejected the current mediaeval version.

* * *

THE PLANTING OF THE LUTHERAN CHURCH in New Amsterdam was evidently not without its difficulties as appears from the following excerpts from the writing of two Dutch Reformed ministers addressed to the Class of Amsterdam, October 6, 1653: "We have hitherto enjoyed the full benefit of our religion in this province. But recently, on the 4th of October last, it happened that certain Lutheran residents here, prepared and presented a certain request to our Governor, asking for permission to call a Lutheran Minister out of Holland, and also to organize separately and publicly a congregation and church. This would tend to the injury of our church, the diminution of hearers of the Word of God, and the increase of dissension."

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences Methodist Episcopal Church, South

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W. B. MURRAH, D.D., Editor-Manager H. T. CHAREY, D.D., Associate Editor C. WILTON GRAY, Publisher

EDITORIAL

LIFE INSURANCE BY BANKS

An act of the New York legislature went into effect on January 1, which permits savings banks of that State to issue insurance on one life up to $2000, with not more than $5000 in any one bank. This measure is said to follow an experiment inaugurated by Mr. Brandeis in Massachusetts a generation ago. Friends of the measure argue that it is in the interest of a lower rate for the man of modest means. To that point of view, we would say that the man of modest means is the very person who should not test out experiments. We still hold a stinging recollection of money which we lost in a bank six years ago and because of which our confidence in the American banking system is considerably under par. Then we look upon the innovation as another one of the persistent assaults upon legitimate business. It may be that insurance companies need regulation as to their salary schedules and overhead expense budgets, but we certainly have small regard for such a means of accomplishing that end. As we see it, the measure is a direct assault upon those great financial organizations, and no less it is a "two-timing" of the holders of their policies, who have a prior lien upon the honor and the fiscal policy of the Commonwealth. It is nothing less than treason to destroy the institutions which hold in their hands the destinies of millions of people who accepted and carried through these contracts in good faith. We are out and out for the institutions which made the business.

THE UNITING CONFERENCE
Tuesday, April 25

We are in Kansas City where the stage is set for the great Conference of the three groups of American Methodists now in process of uniting into one body. En route from New Orleans, over the Missouri Pacific Railway, we passed through an interesting country and encountered names which brought to mind popular personalities of the present and of years that are gone. At Van Buren, Arkansas, the name of Bob Burns, radio comedi[illegible] to mind in Claremore, Oklahoma, we were in the district that Will Rogers immortalized which revived memories of the homely humor and the radiant personality of the Cherokee Philosopher; and at Vinita, Kansas, the memories of John Brown and Quantrill's raids were revived. We rode at this point over the Santa Fe a number of years ago, but somehow we found as we have always done, that the world is filled with people and those who have ears to hear.

At Kansas City, we took many friends who came from every point of the compass for the gathering in the interest of those who represent the militant spirit and evangelism of John Wesley, and tomorrow we will face courageously the responsibilities of this new day in the history of the Christian Church. Among the gathering clans, there are many radical differences of opinion, but no manifestations of an unworthy spirit. We confidently believe that Methodism is at the dawning of a new day, and that the century-old causes of dissension and division will no longer be potential factors in the thinking of the ecclesiastical sons of Wesley. We will add more to this story when the Conference gets under way.

Wednesday

The opening day of the Uniting Conference began with a communion service for the delegates at Grace and Holy Trinity Cathedral of the Protestant Episcopal Church. The session opened at 10 a. m. with elaborate and impressive ceremonies. Dr. L. H. Estes, of the Memphis Conference of the Southern Church, was elected secretary, and Dr. Edgar P. Hackman and Dr. C. W. Bates were named as associate secretaries. The Prospectus of the Discipline was formally presented to the Conference, other details of organization were completed, and the concluding item on the morning program was an elaborate address by the Council of Bishops, which was read by Bishop John M. Moore of the Methodist Episcopal Church, South.

At the afternoon session, Dr. Forney Hutchinson, of Boston Avenue Church, Tulsa, Oklahoma, was the speaker. The service [illegible] ion of the Board of Bish[illegible] Commit-

tees met for organization and this will complete the setup through which the body will function in carrying out its mission.

The evening service will be given over to addresses by representatives of British Methodism.

Thursday

The Conference today was occupied with routine matters such as the introduction of various fraternal representatives and some brief addresses. This was the natural course since no committees have had time to get fully organized. It is probable that no reports will reach the calendar for several days yet.

The afternoon sessions are devoted to evangelism. Thursday night Dr. Buttrick, President of the Federal Council, brought an inspiring and helpful message which was as well received as it was well conceived. At the same hour, the delegates of the Methodist Protestant Church assembled for the election of the two Bishops from their group, as provided for in the Plan of Union. Dr. J. H. Straughan, President of the General Conference of that Church, was elected on the first ballot, and Dr. J. C. Broomfield, an ex-president of the General Conference, was elected on the third ballot. No other items of general significance marked the day's proceedings.

Saturday

The Uniting Conference has ground through the first four days of its session without any incident to mar the proceedings or the prospect. Nothing has come to the floor of the Conference of such a nature, or of sufficient importance to reveal a cleavage in the thinking of the groups, sectional or otherwise. The sessions of the body have been occupied with details of organization and procedure, courtesies, fraternal addresses and other matters of a secondary nature.

In the various committees, which provide the skirmish line, the clash of opinion has been pronounced, but apparently without unseemly incident. It is scarcely to be expected that the Committee reports on various major interests will get to the floor of the Conference without minority contenders, nor that they will be adopted without some decided contests. It is likely that the final action of the Conference will represent a compromise of divergent views rather than a deliberate decision as to principle and policy. That will mean that the net result will be an assemblage of victories and defeats which will not be altogether satisfactory to anyone—a balance whose deficiencies will have to be corrected by future General Conferences of the United Church. We have never believed that the net result could be otherwise, and our hope has been and still is that such defects may be reduced to a minimum.

We have heard none of the public addresses of

(Continued on page 5)

Editorial Miscellany

By Dr. H. T. Carley

STAR BOARDERS

The former combination—Harrison's brawn and my brain—has produced a pretty good spring garden. We have the usual assortment of vegetables—turnips, mustard, onions, beets, carrots, English peas, lettuce, squash (coming on), okra (coming on), Irish potatoes, etc., etc. In addition, we have three rows of strawberries, which, while not producing plentifully this year, give promise of better things next year.

A garden is a kind of cause-and-effect proposition. You want fresh vegetables for your table—so you plant a garden; then you work it steadily (it is amazing how much work it takes to make a good garden) to develop an appetite for the stuff you raise. You work to eat, and you eat to work. The main problem is to balance production with consumption.

We have discovered, this year more than ever before, that you do not raise a garden for yourself alone. Of course you always want to share with your neighbors; but an innumerable host of bugs and worms claim a liberal portion of the products of your industry. These raiders don't wait for you to offer—they come and take. And they take plenty.

But this year the birds have been worse than the bugs and worms. Let's see—we have mocking birds, jaybirds, English sparrows, blackbirds, Baltimore and orchard orioles, wrens, bluebirds, doves, kildeers, woodpeckers, redbirds, catbirds, shrikes, and several other kinds whose names we do not recall at the moment. All of them nest within two or three hundred yards of the house. Of course they get their living where they can find it—and the garden is made to order for them. The mocking birds, jaybirds, and the orioles make a specialty of English peas and strawberries. The insolent rascals will peck your finest berry with you looking on! And then they will fly to the nearest tree and make merry with a song.

And that's what saves the day—and their lives—for them. Some of them don't sing so well—but they sing. Star boarders, all of them—bugs and worms and birds. But the bugs and worms don't sing, so we've sent for the constable for them. We are planting more beans for the birds.

It's great to sing your way through life!

THE UNITING CONFERENCE

(Continued from page 4)

the Conference, but the opinion of those who have enjoyed the privilege is that they have been of a high order and altogether worthy of the occasion. Indeed, it seems to be a great pity that we may not transact our business in the atmosphere and under the inspiration of the public addresses. But the atmosphere changes, the inspiration fades and our problems abide. After the rest, the refreshing and the uplift of the Sabbath, Monday will find us facing our task with a better understanding of its real nature than we had at the beginning and it is likely that we will begin to record a judgment on some of the major questions before us.

BRING THEM IN

By M. Leo Rippy

"I am so tired of eating at the church and going to meetings that I do not want to attend." Did you ever hear such a complaint? It seems to be general. What is the trouble? Have we become so involved in the mechanics of church work that we have lost the joy that we once had? Maintaining the church as an institution is necessary, but this should be a desired outcome realized through an indirect approach. The church is more than an institution. It is a Christian fellowship and unless the church members are enjoying this fellowship it loses its meaning.

Enthusiasm that is premeated with spiritual zeal cannot be thought or talked into existence. It will come to us when we have a part in bringing others into the spiritual environment that the church affords. Too many individuals and churches have not had the part that they perhaps should have had in such an experience. If a continuous effort is put forth to reach the adults in the church and in the community who do not belong to the church school, this looked for and needed joyful enthusiasm will come to those who have a part in such an undertaking.

There are adults in each community that should be under the influence of the teaching program of the church. What about the fathers and mothers of children who attend the church school? Forgetting everything else except the children and the young people, can we afford to allow their parents to stay away from the church school? What about the large number of other adults who are indifferent to the church? What about the few or a great multitude of young adults who are not attending the church services or the church school sessions? Where are the older adults? What part do they have in the Christian fellowship of the church school?

There isn't anything so baffling and mysterious about the question of increasing the church school membership. It can and will be increased if we have sufficient interest in people. That is all it takes. This means more than wishful thinking. This interest is a force that compels action.

Someone is always saying to me, "Why don't you be specific?" Let's be specific. Can you find as many as four parents who have children in the church school who are not members of it? If so, go after them. Can you find anywhere from one to 1,000 couples and other adults that are not in the church school. Go after them. Could you invite anywhere from three to half a dozen young adults to meet with you and help them make plans to bring anywhere from six to 500 young adults into the church school? Would you deny that there are anywhere from two to 200 adults in your community who should be members of the adult home department? All we have to do is to go after them, they will come.

ADDITIONAL SUBSCRIPTIONS

Louisiana

Rev. A. D. St. Amant, Greensburg	2
Rev. Karl Tooke, New Orleans	2

Mississippi

Rev. M. G. Matheny, Meridian	3
Rev. W. C. Galceran, Jr., Hollandale	8
Rev. L. C. Lawhon, Carrollton	6
Rev. J. Noel Hinson, Belmont	5
Rev. E. C. Driskell, Vaiden	4
Rev. H. H. Wallace, Shelby	6

Eighteen individual subscriptions are not listed above.

They won't come unless we do go after them. In the going we must convince them above everything else that we are interested in their welfare. When we do this there isn't any question about their response.

Over 8,000,000 adults who are not church or church school members must be brought into Christian fellowship if they are ever to enjoy one. The great need, of which we are all aware, should force each Methodist to do his or her part. Can you think of anything that is more pitiful, that betrays such a weakness than of a church that had no increase. The increase should be in proportion to the number of adults that should be reached. (This statement does not apply to any church, large or small, that reaches all the adults that are available).

Specific suggestions are made in the following pamphlets that will assist you in developing plans to enable you to go after them:

Reaching Adults, No. 415-B.

Adult Home Department in the Adult Division, No. [illegible]

The W[illegible]

CHINESE ARE TURNING TOWARD CHRISTIANITY

(By Board of Missions News Service)

"The people of China are turning toward Christ as they have never done before," declares Mrs. Morris Paty, whose husband, Dr. R. M. Paty, Jr., is superintendent of the Stephenson Memorial Hospital, Changchow, China.

Mrs. Paty sees in China today greater opportunities for the missionaries to serve and to work among the Chinese people than ever before in the history of missionary work in that land. She says: "The way the missionaries and the Chinese Christians are rising to meet these new opportunities is truly inspiring."

Mrs. Paty finds the experience of the churches in China today everywhere the same. The people are turning toward Christianity to find the strength they so sorely need to endure the hardships and sorrows and afflictions that they are daily facing.

"Just today," says Mrs. Paty, "an important Chinese said to me that before the war he had felt critical of Christian work, but now he felt that it held the hope of the future for China and the world. Chinese Christian leaders in many difficult places in West China and in occupied areas are proving themselves to be of very real worth as they demonstrate through their sacrificial service the Christian message. A surprisingly large number of times I have heard people say, 'They especially want a Christian for such and such a position.'"

THE ART OF DOING GOOD

Let our temper be under the rule of the love of Jesus. He cannot alone curb it—He can make us gentle and patient. Let the vow that not an unkind word of others shall ever be heard from our lips be laid trustingly at His feet. Let the gentleless that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—Andrew Murray.

[illegible] heathen, said: "[illegible] and to grow, [illegible] so; but [illegible] many

Conference News and Personals

Louisiana Conference

We thank Bro. Z. Z. Linton, of Hammond, for his unqualified approval of the Advocate which he feels is too little read by our people.

We are glad to be able to report that Rev. Roger Lahey's condition is very much improved. He is to return to Mayo Brothers June 5 for whatever additional treatment the doctors consider advisable.

We are sorry to report the illness of Mrs. Virgil D. Morris, Rev. W. F. Roberts, Rev. and Mrs. Ira W. Flowers and their little girl, and Rev. W. W. Perry. All of them, however, are improved, and we hope will soon be entirely recovered.

News items of interest from the Monroe District are the dedication of the church at Winnsboro on April 30, with the presiding elder in charge; and the building of a new church at Jones under the leadership of Rev. W. O. Byrd.

The Easter season was observed at Coushatta with special services, the pastor, Rev. Joe Brown Love, bringing the messages each evening. A Sunrise service was held in the garden of Mr. and Mrs. Will Boyd on Easter Sunday morning.

Dr. Dureu is attending the Uniting Conference at Kansas City. He left New Orleans the Saturday before the opening session in order to stop off at Little Rock to visit his brother who was seriously ill. Word reached us this morning that his brother died Thursday morning.

Some of the activities of the Monroe District include training classes held at Oak Grove by Rev. Irl Sells, of the Mississippi Conference; at Delhi by Rev. G. W. Dameron; and at Gilbert by Rev. W. L. Doss, Jr., presiding elder; and a Bible conference at Bastrop, conducted by Dean R. E. Smith, during Easter week.

Rev. D. B. Boddie, pastor at Hodge, announces a ten-day revival, beginning Sunday, April 30, with General Evangelist R. L. Flowers, of Denton, Texas, preaching and leading the singing. Mrs. Flowers will assist by playing the piano as well as leading the women in special work and working with the children and young people.

Revival meetings are being held throughout the Monroe District. Rev. H. B. Hysell, Parker Memorial Church, New Orleans, was with Bro. Alford at Gordon Avenue Church, Monroe; Rev. Virgil D. Morris with Bro. Reid at Rayville, where about twenty-five new members were received. Rev. C. K. Smith, West Monroe, had a good ingathering during the Easter period and expects to begin a meeting April 30 with Rev. F. M. Freeman preaching; Rev. W. C. Scott, Monroe, received about forty into his church during his Easter efforts. Rev. Guy Hicks began a meeting with Rev. I. W. Flowers at Gilbert on April 23.

Mississippi Conference

Rev. T. J. O'Neil is happy in his work at Tylertown where the work of the church is prospering. Every phase of the church program is being looked after, including that of church periodicals.

Everything goes well in the church at Collins, where Rev. James Swope Noblin is the pastor. He says that he is very happy in the work, and he makes us glad by manifesting a desire to increase the circulation of the Advocate in his charge.

We are glad to hear from Mrs. Robert Penington, Pelahatchie, daughter of the late Rev. C. McDonald of the Mississippi Conference. She has been a reader of the Advocate all of her life and it is a welcome visitor in her home.

Rev. J. H. Jolly reports that the Easter offering took care of their acceptance for Benevolences, which was increased over last year, and that it has already been sent in. He feels that the splendid people of Magnolia have responded in a fine way to the calls of the Church.

North Mississippi Conference

Bro. F. S. Jackson, Brooksville, one of our most loyal and interested readers of the Advocate writes: "I would not know what to do without it; it has become a part of my life." We thank him for his invitation to visit in his home.

Rev. J. Noel Hinson says that the people of Belmont circuit seem not to have been accustomed to reading the Advocate, but that they are getting interested in it. We acknowledge with thanks evidence of his efforts in bringing this to pass.

We feel that the good work done by Rev. L. C. Lawhon, at Carrollton, deserves special recognition, other than a mere listing of his subscriptions. He sends another list this week, which brings the total to 25. His quota is 30 and he is determined to get this and more, if at all in his power to do so.

Mrs. William Franklin Rogers, of Grenada, widow of the late Rev. W. F. Rogers, who for almost fifty years was an honored member of the North Mississippi Conference, and Miss Tryphena Rogers, their daughter, an active member of the Woman's Missionary Society in Grenada, were visitors in New Orleans last week, coming down to visit their son and brother, Mr. Marvin LaGrone Rogers, who is doing historical research at the Louisiana State Museum.

General

Mrs. D. S. Purvine, living at Okmulgee, Oklahoma, is ninety-three years old, but takes of her time and strength to send us a message of good will, wishing us success in our efforts. She says that she loves her Church and wants to keep the Advocate in her home as long as she remains in it. We are glad that it is our privilege to minister to one who is so appreciative.

GOLDEN CROSS WEEK MAY 14-21

This date is given to observe Golden Cross Week throughout the Church. In the larger hospitalization program of the Louisiana Conference, carrying relief to the sick and ministries of comfort to the distressed, by the appointed agencies of the church, we sincerely hope this most worthy cause shall be given the place it merits by every church. "Let our people know and our sick will not be neglected." If in the program of any church another date is deemed advisable, be sure the cause is not slighted. Send offerings at once to Paul M. Brown, Conference Treasurer, 1504 Woodrow St., Shreveport, La. In the name of Him who cared for the sick may we accept this ministry of love and mercy.

J. A. ALFORD,
La. Conference Golden Cross Director.

HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference will be held at Mt. Olive, May 29-31, Rev. E. W. Ulmer, pastor-host; Rev. M. F. Lytle, Laurel, song leader. The conference will open Monday evening at 7:30, and will continue through Tuesday, closing with the afternoon session on Wednesday.

W. B. ALSWORTH, P. E.

CENTRAL CHURCH, MERIDIAN

Under the able leadership of our pastor, Dr. J. H. Nicholson, Central Methodist Church has just closed a series of successful pre-Easter services with an increase in membership of 27 or 28 on profession of faith and 4 by letter. Mrs. A. L. Mell, of Padukah, Kentucky, assisted Dr. Nicholson in these services. Mrs.

Bell is a fine Christian character and highly trained in the work with children and young people. She delivered some very strong messages which will be a lasting good to the church membership.

When Dr. Nicholson came to Central Church he launched into the organization of the church in accordance with the outline of the General Board of Christian Education. While the organization is not functioning as we would like, much work has been done and is being done with ideas in view of the Ideal Church at work.

As a whole, Dr. Nicholson is very acceptable to the membership of the church. He is following some very fine pastors at Central Church, among whom are Bishop J. Lloyd Decell, Dr. Ben Sutherland, who is now pastor at Galloway Memorial, Jackson; Dr. Brownlee, who is presiding elder of the Jackson District; and Dr. Joseph A. Smith, who is pastor at First Church, Birmingham, Alabama. Dr. Nicholson measures up to these worthy pastors who have been at Central, with his Christian character, with his high ideals, and with his clear thinking. He has delivered some very fine sermons. Each Sunday morning he has a well-filled auditorium. Like most of the large churches our Sunday evening attendance is not what we would like it to be.

Dr. Nicholson leaves within a few days for Kansas City as a delegate from the Louisville Conference to the Uniting Conference. He has arranged for his pulpit to be filled while he is away by various pastors of Meridian and surrounding territory.

As general superintendent of the church school I am delighted to work with Dr. Nicholson in the work of the church. Our church school is showing a gradual increase in attendance from month to month. On last Sunday our attendance was 525. We are expecting to have 1000 present on the third Sunday of May, when we shall observe "Church School Day."

W. L. ELKIN,
General Superintendent
Church School.
Central Church, Meridian, Miss.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference met in a one-day session at Port Gibson on Tuesday, April 18th. All the business of the District Conference was conducted in an orderly manner without undue haste. Most of the delegates and pastors arrived for the opening and stayed until final adjournment.

The following elections were made by the Conference: Golden Cross Director, Rev. William Fulgham; District Lay Leader, Forrest Thomas; Associate District Lay Leaders, S. H. Price and Harry C. Ash; Ad Interim Licensing Committee, Otto Porter, J. E. Gray, O. H. Scott, and M. H. Wells. The following were licensed to preach the Gospel: Joseph Daniel Sullivan and Henry Carlisle Raymond, of Gibson Memorial Church, and Jordan Allen Lindsey, Jr., of Washington. L. D. Wicker was confirmed to fill a vacancy in the District Board of Trustees.

The cause of Christian Education was ably presented under the leadership of Otto Porter, who acted for I. H. Sells, who was prevented from being present. Dr. M. L. Smith, President of Millsaps College, preached the Conference sermon and represented Millsaps College. Fred J. McDonnell, Superintendent of the Methodist Orphans' Home, spoke in interest of that institution. J. E. Gray, a member of the Publishing Committee, represented the New Orleans Christian Advocate and the Memorial Mercy Home. W. M. Williams, Chaplain at Sanatorium, Miss., presented the work which he is doing there. M. H. Wells presented the cause of missions. The presiding elder spoke in behalf of the China Relief Fund. Mrs. T. H. Fore represented the work of the Woman's Missionary Society.

Resolutions commending the work of Brother Gatlin during his quadrennium were adopted by the Conference. The usual resolutions of thanks were also presented and adopted. Brother Gatlin presided in a dignified and efficient manner and the District Conference adjourned to meet in Edwards, Miss., in 1940.

The following resolutions were adopted by the Vicksburg District Conference by a unanimous rising vote at Port Gibson, Miss., on April 18, 1939:

"'Were there not ten cleansed? but where are the nine?' From these words spoken by our Master we learn that our Heavenly Father appreciates grateful hearts on the part of his children on whom He bestows such rich gifts. We of the Vicksburg District are thankful for what we have received from His hand.

"For three and one-half years the Vicksburg District has enjoyed and profited by the efficient and gracious administration of our presiding elder, Rev. H. A. Gatlin. We heartily assure him, as a District Conference and as individuals, of our love, our prayers, and our best wishes, and we heartily commend him to those whom he will serve as a leader in the future, whatever and wherever his appointment may be."

S. F. HARKEY,
Secretary.

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FROM M. T. PEW

Dear Brother Editor: I live in an old country church but I do not live alone. I and my neighbors have to move out only on very special occasions, such as the annual revival meeting, funerals or all-day singings. Otherwise, we are not disturbed for months. It is a most miserable existence that I have in this old church. Though I have not been out of here in months I have taken on a nice coat of tan, just exactly the color of dust. No one has wiped my face with even a moist towel or rag in months, nor has anyone even swept around my habitation. My feet are resting in a mess of last winter's clay, brought in at the time of old Brother Pioneer's funeral, and my legs are tied up in a network of spider webs. For several days I have been disturbed by the unmusical whine of a dirt-dauber who seems to be building a house in the nape of my neck. I have not so much as smelled a flower, except at a funeral, in years. To add to my miserable state, near me there is a window from which most of the panes are gone and from which wintry winds give me a pain in my neck. The door hangs loosely on its hinges and must be propped shut, but most of the time the prop is left off and the door stands agape, offering a welcome to any passing animal or vagrant. Often I have company that I do not like and that even does not smell good. At times I have thought that the spirits were walking in our midst but discovered that it was only the old torn and shredded window shades flapping in the breeze. My existence here is terrible but there seems to be no hope



of me being moved from here. I wish that some one would suggest some plan or method of getting me out of my misery.

Dolefully waiting,
M. T. PEW.

RELIGION AND RACE RELATIONS

The Council on a Christian Social Order
Lake Junaluska, North Carolina
July 16-20, 1939

The Council on a Christian Social Order will hold its fifth annual meeting at Lake Junaluska, North Carolina, July 16-20. The topic chosen for this year's discussion is **Religion and Race Relations.** The following program has been arranged:

Sunday, July 16—11 a. m.—; 8 p. m., Bishop W. T. Watkins.

Monday, July 17—11 a. m., Executive Committee Meeting; 8 p. m., Addresses by Dr. Will W. Alexander and Dr. Fred Patterson.

Tuesday, July 18— 9-12 a. m., Open discussion with Doctors Alexander and Patterson; 8 p. m., Addresses by Dr. Louis Wirth and Dr. Charles S. Johnson.

Wednesday, July 19—9-12 a. m., Open discussion with Doctors Wirth and Johnson; 8 p. m., Address by Dr. W. D. Weatherford.

Thursday, July 20—9-12 a. m., Open discussion with Doctor Weatherford and representatives of Southern interracial agencies; 8 p. m., Address by Dr. Channing Tobias.

The Council on a Christian Social Order came into being five years ago this summer. It was set up as a voluntary organization within the Methodist Episcopal Church, South. Being purely voluntary, it affords an excellent opportunity for free discussion of problems which are centrally Southern.

At last year's meeting the relation of industry to the church was discussed, while the year before that the matter of farm tenancy was given consideration.

The Council believes a discussion of the topic chosen this year will be very helpful to many at this time, because of increased race prejudice in many parts of the world. There is perhaps need now, as never before, for Southern ministers and laymen to give serious consideration to the matter of the church and race relations.

The Council feels that the leadership for this year's meeting is of the highest rank and that it will attract to Lake Junaluska many people who have, for a long time, shown an interest in the problems of race as related to organized religion.

ARTHUR RAPER,
Executive Secretary.

An elephant does not get his teeth all at once, but in relays, like humans. However, he gets only four at a time, one on each side in upper and lower jaw. When this first set is quite worn down he gets four more just back of the first four; and if he lives long enough, he acquires a third set. Humans have their baby teeth: then their second set; and later in life their wisdom teeth.

—Our Dumb Animals.

COLUMBUS CENTRAL METHODIST CHURCH

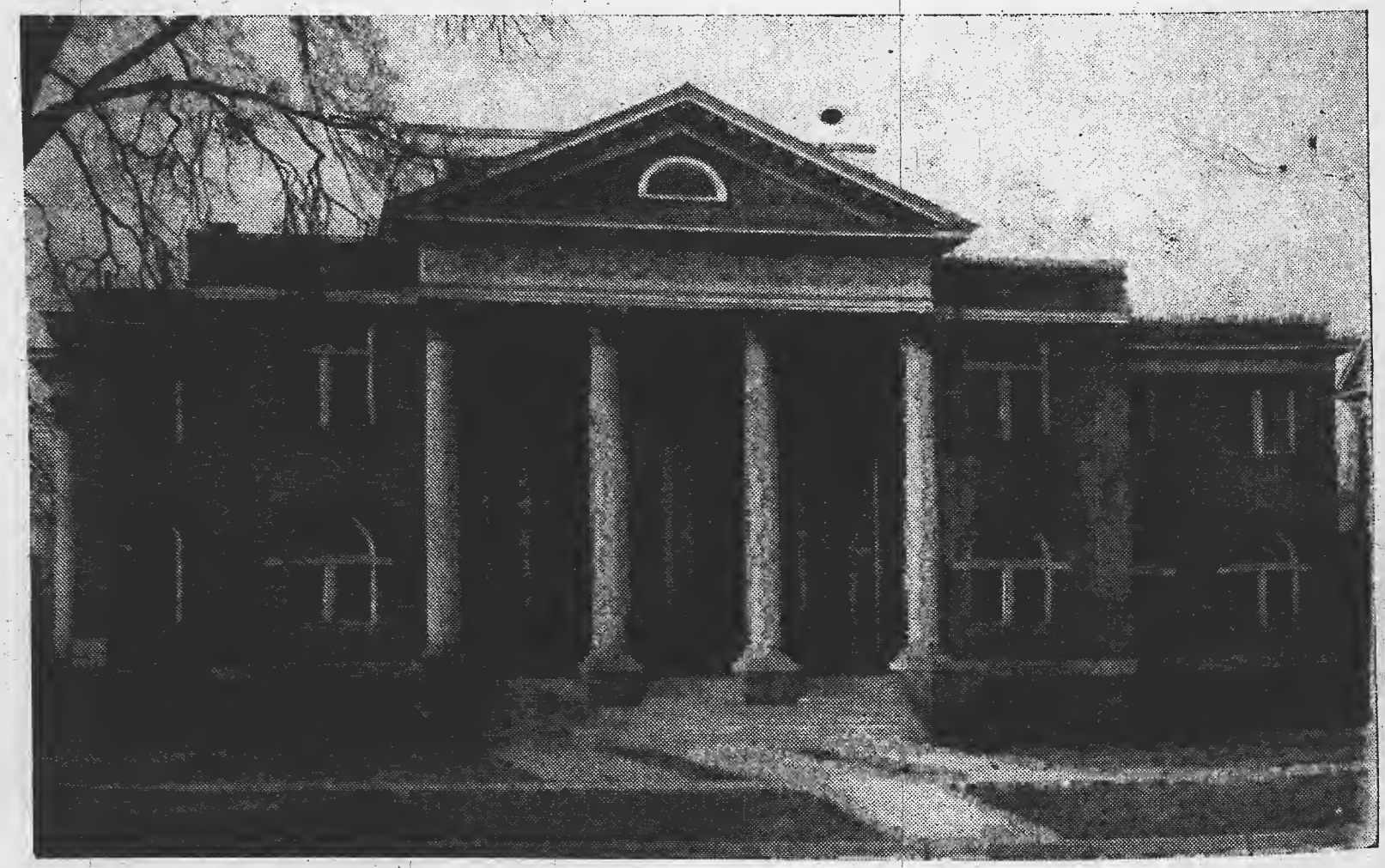
This active organization of Methodists in the cultured little city of Columbus, had is outgrowth from a cottage prayer meeting instituted by Mrs. A. P. Leech.

It was in 1899 that she noticed a large number of children playing in the streets near her residence on Third Avenue North. Calling her daughter, Mrs. J. S. Boucher, to her assistance, she organized a Sunday afternoon meeting for them. Her pastor, the Rev. J. A. Bowen, of the First Methodist Church, heard of the prayer meeting and suggested that a Sunday school be organized. This was done immediately under direction of Mrs. Leech's husband, the Rev. A. P. Leech, a superannuate preacher.

The Sunday school grew to more than a hundred members and became too large to meet in the residence, so a store building was secured on Fifth Avenue, South, and the school was moved to that location. Rev. E. P. Craddock, pastor of the the Columbus Circuit, became interested and with Brother Leech organized a church with thirteen charter members. This was in 1902, and in June of that year a revival was held by the two ministers in which the membership was increased to forty-two.

Soon a lot was secured on Bell Avenue, just back of the Woman's College, and a frame church was erected, known as the Second Methodist Church. It was completed in 1903, and served the congregation for a number of years.

In the course of time, this building became inadequate for the growing congregation and it was sold to the Mississippi State College for Women, and the pres-



CENTRAL METHODIST CHURCH, COLUMBUS

ent site was secured. At the time of this move, the name was changed to Central Methodist Church because of its central location in the city.

The cornerstone of the present building was laid December 18, 1921, while the Rev. T. E. Gregory was pastor. Bishop William Belton Murrah, whose boyhood home is only a few miles from Columbus, delivered an inspiring address. It is of more than passing interest that Bishop J. Lloyd Decell, also a Mississippian, on Sunday, March 5, 1939, had the distinction and honored privilege to deliver the dedicatory sermon in the presence of a large and appreciative congregation.

Central Methodist Church has been served by the following pastors: Rev. E. P. Craddock, organizer; Rev. J. B. Randolph, Rev. I. D. Borders, Rev. R. A. Clark, Rev. S. L. Pope, Rev. H. M. Wells, Rev. R. P. Neblett, Rev. W. C. Carlisle, Rev. J. H. Bass, Rev. J. M. Carpenter, Rev. W. N. Shearer, Rev. T. E. Gregory, Rev. A. S. Raper, Rev. Del Longgrear, Rev. W. M. McIntosh, Rev. C. L. Rogers, Rev. T. B. Thrower, Rev. J. J. Baird, and the present pastor, Rev. W. N. Dodds.

Presiding elders who have served include: Rev. J. W. Dorman, Rev. W. T. Sullivan, Rev. J. E. Thomas, Rev. A. T. McIlwain, Rev. J. B. Randolph, Rev. W. N. Duncan, Rev. V. C. Curtis, Rev. W. W. Wollard, Rev. L. M. Lipscomb, Rev. W. L. Duren and Rev. L. P. Wasson.



REV. W. N. DODDS, Pastor

The church school has an enrollment at the present time of 180 members. W. J. Wallace is superintendent, with a staff of teachers numbering twenty. The assistants for the various departments are as follows: Mrs. Floy Lawrence, Adult Department; Mrs. W. N. Dodds, Young People's Department; Mrs. Fred Stone, Children's Department. Miss Ruth Parker is Secretary-Treasurer. The Everyman's Bible Class is taught by Dr. J. W. Lipscomb.

The Epworth League is a very active organization and is doing excellent work under the leadership of the President, Elaine Coleman; other officers are: Douglas Stone, Vice-President; George Lawrence, Secretary-Treasurer.

There are five circles in the Woman's Missionary Society with a membership of 50. This society is doing good work with Mrs. T. B. McCrary as president.

The Board of Stewards are: R. K. Anderson, Chairman; Leslie Lawrence, Secretary-Treasurer; J. G. Pennington, T. A. McGahey, H. O. Pendergrass, Mac McCown, J. L. Cole, Jay Aldridge, Fred Brown, I. C. Atkins, A. E. Cline, M. E. Coleman, W. M. Atkins and A. R. Parker.

The Board of Trustees of the Church Property are: T. A. McGahey, J. G. Pennington, H. O. Pendergrass, G. G. Clardy, J. S. Boucher, C. W. Golden and S. H. Ervin.

THE REPRESENTATIVE FIRMS AND INDIVIDUAL NAMES APPEARING BELOW HAVE SPONSORED THESE HISTORICAL FEATURES OF THE COLUMBUS CENTRAL METHODIST CHURCH

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BOOKS

The Shepherd Of All, The Twenty-third Psalm. Interpretations by George M. Lamsa. A. J. Holman Company, Philadelphia. pp. 86, price 50 cents post paid.

This little volume is a striking and impressive study of the best loved and the most widely used psalm in the collection. The author, a shepherd and the son of shepherds, interprets pastoral life out of an intimacy and understanding acquired in the land of the Sweet Singer of Israel. He shows the connection which exists between the shepherd life and the imagery which has been wrought into the religious literature of the ages, and he interprets the psalm sentence by sentence in such a manner as to make its message vivid and real.

In My Father's House, by Charlotte Culbertson. Published by the Brookhaven Press, Killoway-Ide Company, 1114 East Eighth St., Los Angeles, pp. 371, price $3.

The author of this very unusual story is a native of Seattle, Washington, and she now lives in Southern California. She has been writing stories since she was nine years of age, but this is the first of her productions to find its way into print. This is a novel which rests upon a personal experience more mystical than actual. The separate stages of this beautiful and helpful story were dreamed out in her sleep and were recorded the next morning. For a long while the story found repose among other manuscripts recording experiences of a similar nature, but was finally wrought into this unique form and given to the world. While it is in the form of fiction it is really an experience, a novel which has been truly lived. The book is simple, bracing, and religious without being dogmatic. It has a message for the unsettled and the discouraged whether old or young.

God's Purpose, a Book of 365 Sermonettes for Home Worship, by as many clergymen of the English-speaking world. The John C. Winston Company, Philadelphia, pp. 365, Price, cloth 60 cents, limp fabrikoid $1, art leather $1.50.

This little volume is the newest member of a family of books for family devotions which include **God's Message** and **God's Minute.** The two preceding volumes reached a combined sale of three million copies, and probably no devotional books of recent years have done more to quicken Christian faith, bring comfort to the depressed and the sorrowing, and to inspire worthy living than have these. We believe that this newest entrant is worthy of the noble succession to which it belongs.

Tricks Our Minds Play On Us, by Karl R. Stolz. Cokesbury Press, Nashville, pp. 252, Price $2.

Dr. Karl Stolz again brings an interesting and helpful book in the field of psychology and mental health for the minister and the "plain man." Sick souls either from sin or the pressures of modern living will find this book a health-giving tonic. It is written from the point of view of a Christian practitioner of mental hygiene and will be of genuine value to ministers and laymen alike.

The criteria for healthful living offered in the first chapter are thought provoking: Useful employment, work in a large setting, adjustment to people, personal growth and achievement, sympathetic interest in people, recreational activities, life philosophy, and cultivation of a Presence. The remaining eleven chapters set forth the various "tricks" which our minds play on us. Unrestraint, nervousness, and morbid fearlessness are analyzed and exposed as symptoms of a personality "which attempts to escape the responsibilities which life assigns." Egotism and deflation, contrasting types of personality expression, are revealed as common "screens" that obscure the true needs of the personality. Either or both may be due to failure to "grow up" or a form of emotional infantilism. Considerable space is assigned to the problem of drunkenness and its cure and the fact that alcohol in any form or quantity is a deterrent to wholesome personality. Two chapters are devoted to the problem of normal adjustments in the home and the fact is emphasized that many of the personality problems so evident among people are due to early influences and experiences of unwholesome family life. Such a book should be in the hands of young people who are contemplating marriage or who are struggling to make adjustments in the early months of married life.

The closing chapter, beautifully written and thoroughly convincing, deals with the vital need of spiritual values and resources in achieving a normal personality:

"The man who bows in reverence before God may become aware of personality defects, and his energies may henceforth be redirected. . . .He who has caught the spirit of the universe, or rather let himself be caught by it, has become still and learned that God is a living, sustaining Presence. He is not far from the kingdom of normality."

B. S.

The one-ring circus was visiting a town in the hills. The folks there recognized all the instruments of the band except the slide trombone.

One old settler watched the player for some time, then, turning to his son, he said: "Don't let on that you're watching him. There's a trick to it; he ain't really swallerin' it."—The Army Chaplain.

HEART STRINGS AND APRON STRINGS

By Sarah Catlin Weeg

Every mother realizes that the day will come when the apron strings will loosen but she knows too that the heart strings will never let go. And still how fragile, how limited, are those heart strings if they are not twined about something even greater than mother love with all the sympathy and understanding of the mother heart.

I remember, when a very young mother, while in a Red Cross knitting class, hearing a mother, whose son was on the frontier in France, say that she had just learned to pray. I shall never forget what that remark did to me, for somehow I had not realized before that one could feel quite so confident of her own ability in the role of motherhood. Since that time, I have stood beside mothers in the juvenile court who were just learning to pray; good mothers too, who would lay down their lives for their dear ones, if need be, but who were waiting for a crisis to learn to pray.

We hear a great deal about the philosophy of Jesus and Christian ethics today but can we stop here? True we owe the practice of the ideals which Jesus came to teach to ourselves for the sake of our own conscience since it is thus that we enjoy peace of mind and put ourselves in position to grow in grace, but what we owe our children is far deeper than a formal profession of Christian philosophy. We owe them that tranquility of soul that comes only from an inward consciousness of what Jesus died to give to the world. I believe if a family altar were instituted in every home in America today that we would not be standing on the threshold of another depression. Instead the heart strings would be joined with the harp strings on high and when the apron strings are loosened we would have no fear for the future.

Chicago, Ill.

—The Presbyterian Tribune.

THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness and economy. The Bulletin consists of four pages. Page 1 and 4 are for the use of the local church. Pages 2 and 3 carry anyone of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in Stewardship education.

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A UNIQUE AND VALUABLE SERVICE

By John Q. Schisler

The education of the people in regard to the evil effects of alcohol on the human body and in human society and the enactment and enforcement of liquor laws must go hand in hand if either is to be effective. Temperance education alone will never save the weak members of society from the ravages of alcohol, nor will it save even strong persons who never drink from the tragic consequences of drunken drivers. On the other hand, laws can neither be enacted nor enforced unless they are undergirded by a persistent and effective process of education.

Furthermore, a program of temperance education must go further than put persons in possession of facts about alcohol. That will help, but it stops short of success unless other persons are also possessed of power to face and overcome temptation to drink. In a word, their emotions must be stirred; their will must be aroused. The religious emphasis is therefore essential in temperance education and it is this emphasis which the church must supply.

It is possible to teach an old dog new tricks, but it is no easy job. In other words, an adult may be converted on the alcohol question and every effort should be made to convert every adult on this question, who needs it, but the road to a liquorless nation does not lie in that direction. We must begin with the child before he acquires the habit of drink.

A man who is putting into practice the principles enumerated above is Fred Barnett of Florida. During the past two years he has spoken to 54,000 public school and high school pupils in Florida. He has also spoken to many adults in civic clubs and other groups, but his most constructive work is with these potential citizens. May God forbid that they are potential drinkers. But unless something is done to counteract the seductive influence of clever advertising, many of them will fall victims of this destroyer of life and happiness even before they are out of high school.

Brother Barnett also teaches the training courses on alcohol in Christian Workers' Training Schools and Epworth Training Conferences.

Arrangement for his services may be made through the local WCTU, Parent-Teacher Association, or the local churches of a community. Recently the Parent-Teacher Association arranged for him to spend two weeks in the city of Jacksonville, where he spoke to all the schools in that city. Over 12,500 boys and girls heard him. His approach is scientific and everybody who knows Fred Barnett knows that his emphasis is religious. He does not know that I am writing this statement. I feel that it is a just tribute to a useful man, and that this statement may encourage other communities to secure his services.

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MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Important Notice!! Auxiliaries!!

Several years ago, through the Christian Social Relations Department, Mrs. Newell requested that auxiliaries send pictures to our auxiliaries in Cuba. A similar request has come from Miss Thelma Stevens, our new Council Superintendent of Christian Social Relations.

Miss Stevens is giving each conference the name of an auxiliary, so if we do not respond, our auxiliary will not receive any pictures.

The auxiliary to which our pictures are to go is:

Presidenta Sociedad Misionera Femenil
IGLESIA METHODISTA
Holguin, Cuba.

Now, read very carefully:

"The packages should not weigh over three pounds. Take out the pages of the magazines that have no pictures, postage will be saved and more pictures sent in a package. LEAVE THE MAGAZINE AS SUCH, for they go as second class mail and no duty is levied. If the pictures are taken out and mailed, the Custom-House will charge extra."

Our church in Cuba is poor and the women of the missionary society are limited in their Social Service. With these used magazines (the picture sections) they can contact public school teachers, who appreciate this material to work with—they make their rooms look pretty with new pictures and use illustrations to teach children how to read. They also allow the children to make scrap books for their own use. The teachers and children are more eager to hear the gospel message when they see our Woman's Missionary Society is interested in them.

You may report this under International Relations on your second quarter's report.

(Continued on page 14)

AN OLD LETTER WITH A MODERN MESSAGE

During the summer months the ADULT STUDENT will carry an elective course for adults dealing solely with a book in the Bible. First Corinthians will be studied for an entire quarter. The title of the course to be issued is "An Old Letter With a Modern Message." Dr. Rollin H. Walker is the writer. This is only the second time when electives have been carried in the ADULT STUDENT during the summer. Advance copies of the July issue of the ADULT STUDENT can be secured by writing to C. A. Bowen, 810 Broadway, Nashville, Tenn.



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Specimen of Type

Christ's sermon on the mount.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That who-

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Christian Education

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CHURCH SCHOOL LESSON MAY 7, 1939

By Dr. J. R. Countiss

THE APPEAL OF HARD TASKS

Acts 17:16-18:17; I Cor. 2:1-5

Golden Text.—I can do all things through Christ, which strengtheneth me. —Phil. 4:13.

Acts 18:1 After these things Paul departed from Athens, and came to Corinth.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

1 Cor. 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

Perhaps the most disappointing experience in the ministry of Paul occurred at Athens. In other cities he had been beaten, stoned, persecuted, imprisoned, but scholarly Athens greeted him with calm and scornful indifference. Her cultured citizens had no time for this babbler about suffering, sacrifice, death, and resurrection. Possibly the great apostle was not at his best among the philosophers of the Areopagus, so wide is the difference between the witness of experience and the subtlety of argument. There is an urgency in the gospel not found in philosophy. It belongs in the marketplace rather than on the rostrum, in the laboratory of life rather than in the lecture-room of speculation. It is well if the preacher knows both science and philosophy, but neither can be substituted for the message he is commissioned to bear. Paul did win a few converts in Athens, but he must have left the city a disappointed man, more or less humiliated by a sense of failure.

However, defeat in a skirmish may lay the groundwork for victory in battle, revealing weakness in armor, organization, or plan of attack. Even Jesus could not accomplish his full purpose without cooperation from those he sought to help. The defeated Christian is thrown back upon the resources of God. He no longer dares trust his own strength or wisdom. In Corinth, Paul pursued his usual method of preaching in the synagogue on the sabbaths, apparently with no great success, but he was so cheered and encouraged by the coming of Silas and Timothy, that "he was pressed in the spirit." In other words, he "had liberty," "he got into his preaching." Methodists would say, "He received a fresh baptism of the Spirit. His preaching was attended with power, provoking both conviction and opposition.

Ensuing friction made it desirable that Paul withdraw from the synagogue and he found a place of worship in the house of Justus and preached there, winning many converts, among them being Crispus, the chief ruler of the synagogue he had left. The presence of God was manifest in an especial manner, and Paul was assured of protection and bidden speak with all boldness. Corinth was at the crossroads of the world, a great commercial city where the vices of all races and nations had full sway, but Paul wrought a great work in a ministry of some eighteen months, establishing a church to which he later sent two of his great epistles, the first of which describes his coming and preaching. The unadorned story of Jesus proved more potent than all eloquence and argument, and the simple gospel was sufficient to break the hardest hearts and win a multitude of converts.

Paul did not attempt to speak with the oratorical finish of Apollo, nor with the impetuosity of Peter, but in weakness and with fear and trembling he preached the crucified and risen Christ as the one hope of salvation. His converts could never suspect that they had been seduced by eloquent speech or won by subtle argument, since they carried in their hearts a verifiable experience of the saving power of Christ.

Strong men delight in hard tasks, and hard tasks make strong men. In many ways burdens are a blessing. They call for one's best and more. That "more" sends one out of himself searching for the hidden resources of help which every man feels with more or less assurance are available in a friendly universe. For the Christian, that means laying hold on the resources of the heavenly Father, receiving aid from him whose yoke is easy and whose burden is light.

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The Christian Fireside

HINTS FOR YOUNG PREACHERS

1. Avoid long prayers, especially at funerals. A prayer that consumes ten minutes is very long.

2. Avoid unnatural tones and ministerial airs. Be direct, plain, natural in speech and manner.

3. Avoid the use of stereotyped expressions and platitudinous phrases, so common to the cloth. Remember that you are a man talking to men—not a ghost talking to tombstones.

4. Be specfic in the use of words. "Glittering generalities" may sound well, but their sense is awful. The use of them in preaching is like shooting paper-wads at bears and buffaloes. It requires the direct, hot-lead shots of the gospel to bring conviction to the hearts of sinners.

—The Religious Telescope.

A GAME OF BIRDS

The game of birds will prove interesting to a party of young people and give a pleasant evening's entertainment.

The game itself is a game of questions and answers, the questions to be written upon sheets of paper, and the answers to be written after each question.

Each guest should be given a sheet of questions and a pencil. and only a given number of minutes must be allowed for writing the answers. The list should then be corrected and the prizes awarded, if prizes are to be given.

What bird tells the time? Cuckoo.

What bird is apt to be cowardly? Quail.

What bird belongs to the laboring classes? Pheasant.

What bird is impertinent? Mockingbird.

What bird is needed in the harvest field? Thrasher.

What bird did you find at the meat market? Butcher.

What bird would you choose to have make you a suit? Tailor.

What bird comes in early winter? Snow.

What bird is the children's pet? Catbird.

What bird is Uncle Sam's pet? Eagle.

What bird is most untruthful? Lyre.

What bird is mentally deranged? Loon.

What bird is a pessimist? Blue.

What bird was caught thieving? Robin.

What bird is a colored letter? Bluejay.

What bird do boys like on a windy day? Kite.

What bird represents rapid motion? Swift.

What bird represents a girl's nickname and a form of pastry? Magpie.

What bird represents a foreign country? Turkey.

What bird stands in the fireplace? Crane.

It should be understood by the guests that the questions do not refer at all to the habits of the birds, but simply play upon their names.

An interesting feature may be added to the evening's entertainment by having each guest relate some anecdote or story of a bird, or tell of some unusual habit or character of the bird.—Exchange.

THE WAY THE WIND BLOWS

"We want no men who will change, like the vanes of our steeples, with the course of the popular wind; but we want men, who, like mountains, will change the course of the wind."

—Horace Mann.

A weak man, be he a leader or one led, turns like a weather vane to suit the direction in which the wind is blowing, but a strong man like a mountain, will change the course even of a "contrary" wind. The difference between a politician and a statesman is the difference between a "weather cock" and a "mountain." It was said of Jesus, "The winds and the waves obey him." A nation is in danger when its leaders watch to see which way the wind is blowing and then adjust themselves accordingly. The world is in need of men in high position who, like a skillful sailor who knows how to tack his boat, sets his sails so that even an adverse wind can be compelled to drive him in the right direction. In life, the only safety comes from a trust in God who commands the winds and they obey Him. Our nation along with the whole world is in need of a leader of whom it can be said, as Psalmist said of Jehovah, "The strength of the hills is his also."

Death is an awful reality, even though the bereaved hope for a resurrection. Without this hope death would be a plunge into eternal darkness.—R. L.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The Louisiana Conference Woman's Missionary Society has always loved Mrs. B. W. Lipscomb, for so many years Educational and Promotional Secretary of the Woman's Missionary Council. She has been the "Council guest" on a number of Conference occasions, but never was she enjoyed more or appreciated more than at the twenty-ninth session which was recently held in Lake Charles.

Mrs. Lipscomb retired from her heavy duties a few years ago and since then has spent two years in the Orient with her daughter, Mrs. Sid Anderson and Dr. Anderson, who is head of the great Moore Memorial Church in Shanghai.

While in China, Mrs. Lipscomb had the rare privilege of attending two meetings of the Woman's Conference of China. In her address at Lake Charles on "Women of the Orient," she told how Methodist Chinese women conduct their meetings.

She told first of the Woman's Conference held in Soochow. She paid a great tribute to the leadership of the Chinese women. She said "they have the same deep spirit of devotion, the same grace, charm, poise and ability, as you women of the Louisiana Conference. Then she reminded us that they were products of our mission schools. She told of many women attending the Conference sessions who could not read and how they depended on the district secretaries to help them.

The second conference of Chinese women that she attended was in Shanghai, in Moore Memorial Church. Nearly all of the women who had attended this meeting were war refugees—most all of them homeless because of the tragedy of the war. She told of their devotion and love for missionary work. She told how a number had walked many miles to attend this meeting. In their words they said, "the first day we walked twenty miles, the next day being Sunday we rested and walked only a few miles, the third day we climbed the mountains in snow two feet deep and walked seventeen miles." Mrs. Lipscomb said when these missionary women walked into Moore Memorial Church, their backs were covered with ice and snow.

She said, in closing this address, that while most of our buildings in China which were built with the love gifts of the women of America, had been burned, looted and destroyed, our work still lives and abides. China, in her tragedy, has turned to the Christians. The sacrifices made by the women of the church in America continue to bear fruit.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Gleanings from Conference

Among the former conference officers present were: presidents—Mrs. R. F. Lewis, Mrs. L. W. Alford, Mrs. T. B. Cottrell, Miss Ella Wayne Ormond; vice-presidents—Mrs. W. H. Bradley, Mrs. Gordon Patten; secretary of young women—Mrs. Homer Frizell; superintendent of C. S. R.—Mrs. J. Morgan Stevens, Mrs. Eurie M. Weston; superintendent of supplies—Mrs. John Boone; district secretaries—Mrs. Norman Taylor.

Letters were read from: Miss Louise Killingsworth, who is enjoying her language study in Peking, China, and looking forward to her work; from Miss Mathilde Killingsworth, who is happy to be back at work in Soochow, and is anticipating the meeting with Louise in the summer; from Miss Mary Cameron, our girl at Scarritt College, who will spend the summer conducting vacation Bible schools in the rural section near Bedford, Va.; from Miss Mary Thornton Lindsey our girl who had to leave Scarritt because of illness, but who expects to recover and continue her work. The "sunshine bag" filled by those attending conference, was delivered to Mary Thornton Easter morning.

Mrs. Eurie M. Weston, conference chairman of Octagon coupons, stated that during the time these coupons have been collected for our Methodist Orphanage, $35,000 has been realized. Since the debt has been paid, we can help to feed our children with this revenue.

We should be proud of Scarritt College. Neither the Methodist Episcopal nor the Methodist Protestant Churches have an institution of its type, and they are now sending their workers to Scarritt for training. Mrs. Homer Frizell presented the opportunity for assistance to this splendid school through associate memberships.

Appointments for Home Workers

Biloxi Wesley House—Misses Katherine Arnold and Lena May Rust; Meridian Wesley House—Misses Mattie and Ethel Cunningham; Moore Community House—Biloxi—Miss Sallie Ellis, Miss Sophie Kuntz.

The following appointments will be of interest: Miss Ann Stevens Lewis, Ensley (Ala.) Community House; Miss Bessie Bunn, Montgomery (Ala.) Wesley House; Miss Mae Sells, London, Ky. (rural work); Miss Mamie Chandler, Natchitoches, La. (student work); Miss Ruth Heflin, North Mississippi (rural work); Miss Annie Alford, Wesley House, St. Joseph, Mo.; Miss Addie Greely, Centenary Church, St. Louis, Mo.; Miss Mollie Womack, Wesley House, San Antonio, Texas; Miss Maude Fail and Miss Lottie Green, furlough; Miss Constance Palmore, temporary retirement.

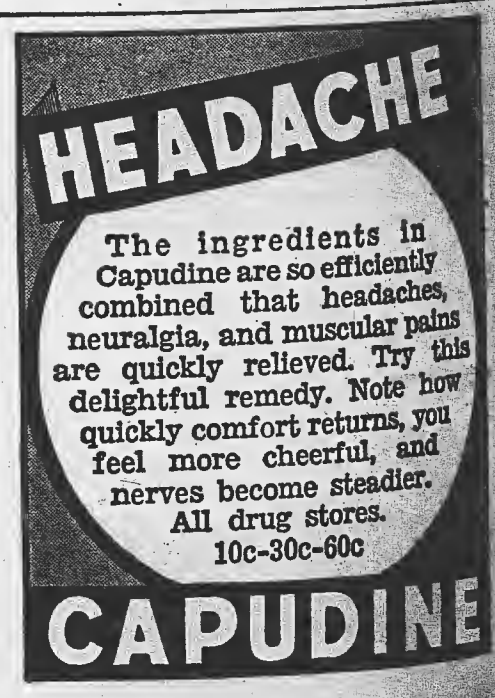
NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Miss Tryphena Rogers uses this standard as a measuring rod for her auxiliaries in reporting at Zone meetings.

Efficiency Aim for Zones

1. Each auxiliary in zone to achieve the auxiliary efficiency aim.
2. Each auxiliary give at least one Life Membership during the year, Adult, Junior or Baby.
3. An active Spiritual Life group in each auxiliary.
4. At least two or three Scarritt associates in each auxiliary.
5. All auxiliary reports mailed by the 27th of the last month in each quarter to all conference officers.
6. A greater interest taken in Octagon coupons.
7. For each auxiliary in zone to send to Mrs. Ernest Moore, Malvina, Mississippi, at least one article during the year for the New Orleans Christian Advocate column, viz.: any social project that meant the betterment of your local community; at least one zone meeting.
8. All zone meetings to be held the second or third week of the first month of the quarter.
9. At least one-third of the membership of each auxiliary represented at each zone meeting.
10. Special emphasis on studying, working and praying, that we may serve this new age more efficiently.



In Memoriam

CYRUS HAMILTON ELLIS

Cyrus Hamilton Ellis was born in Blount county, Alabama, Nov. 8, 1843, and passed to his reward Jan. 14, 1939, at the ripe age of 95 years, 2 months and six days. He was the son of Joshua Ellis and Polly McWhorter Ellis, and the grandson of Gideon Wesley Ellis.

His span of life, like the century it almost covered, was most colorful and eventful. At the age of ten in the summer of 1853, he was converted and received into the church by Rev. W. M. B. Bond, at Georgia Camp Ground. The time and place indicate he had a good start in the Christian life, for those were the days of stirring camp meeting revivals, great preaching, intense religious fervor, and experiences of conversion and sanctification that gave the note of certainty to Christian testimony. This blessed note of assurance characterized his own testimony for more than four score years. In his preaching through the years he held without compromise to those great verities that made Methodism the power she was a century and more ago.

His early conversion and training saved him from the snares and pitfalls of adolescent youth and early manhood that so often not only wreck character, but produce bodily ailments that shorten life. It was marvelous to note the vitality of his physical frame and alertness of mind to the very last.

Brother Ellis served three years in the War between the States, first as a private Confederate soldier, later as Chaplain of the 26th Georgia Regiment. He was thereby a member of the staff of Gen. C. A. Evans. He was present at Appomattox when General Robert E. Lee surrendered, and returned on foot with a few companions to his home, at Lafayette, Walker county, Ga., arriving April 26, 1865.

Brother Ellis was licensed to preach in the Quarterly Conference at Staunton, Va., in the Baltimore Conference, Rockingham District, February 8th, 1865, E. R. Veitch being the presiding elder. He was admitted on trial in the Georgia Conference held at Macon, Ga., in November, 1865. In the same class with him was his "beloved superior officer in the Army," General Clemant A. Evans. The minutes of the Georgia Conference for 1865 show the following appointments in the Rome District: Manassas, C. A. Evans, C. H. Ellis. It was a source of pride and pleasure for brother Ellis that his first appointment was as Junior preacher under his friend, former General C. A. Evans. He was ordained a Deacon by Bishop H. N. McTyeire at Americus, Ga., Dec. 1st, 1866, the same year Bishop McTyeire was elected a Bishop. He was ordained an elder Dec. 1, 1867, by Bishop George F. Pierce, in Atlanta, Ga. At this time he was transferred to the Arkansas Conference.

Brother Ellis served as presiding elder for nine years, one on the Harrisburg District, White River Conference, Arkansas, and eight years in the Northwest Texas Conference. For three years he served a district larger than the State of Missouri, extending through all that part of Texas and Oklahoma known as the Texas Panhandle. He would travel across the prairies with a compass in his pocket, and "many and many a night," so writes his daughter, Mrs. S. C. Milton, "he slept on the prairie, usually with some cowboys he would find camping out." Like other Methodist circuit riders, he had accepted the challenge of following Him who said, "Foxes have holes and birds have nests; but the Son of Man has nowhere to lay his head." It is a thrilling story for his children and grandchildren to read from his small diary of his experiences in crossing the Colorado River during a rise at night, a most dangerous thing to undertake. But it was all a part of his high calling and he was undaunted by the dangers. Numerous congregations were organized under his direction in those fruitful years.

Brother Ellis was a great revivalist in his prime, and for several years did evangelistic work. Coming back into the pastorate in 1906, he served that year as supply at New Augusta, Mississippi Conference, and in 1907, the Hebron Mission in the Forest District. He was readmitted in the Mississippi Conference in 1907, and served the following appointments: Montrose, 1908; Decatur, 1909; Sharon, 1910-11; Terry, 1912; Pachuta, 1913; Moscow, 1914. He was superannuated in 1914, but not for long. He loved to preach and was anxious to be in active service again, so we find him again on the effective list and stationed at Lintonia in 1917-18; Harrisville, 1919; Camden, 1920-21. At this time he was again superannuated and from then on made his home at Camden, Miss. The church at Camden was built under his ministry, and also a church at Orange, Texas. The churches at New Augusta, Miss., and Union, Miss., were begun under his ministry.

Brother Ellis was happily married to Miss Caroline Cobb at Batesville, Arkansas, January 22, 1871. She was his faithful companion for more than 43 years until her death at Camden, Miss., July 28th, 1914. Two daughters were born to this union and both survive their parents: Ethel Maud, now Mrs. S. C. Milton, of Camden, Miss., and Mabel Clare, the wife of Rev. John W. Chisholm, pastor at Rising Star in the Central Texas Conference. Since his superannuation, brother Ellis made his home with his daughter, Mrs. S. C. Milton, at Camden. The affectionate regard he had for his daughters and their children was beautiful to see. He was deeply appreciative of their love and devotion to him, as well as of every courtesy and favor shown him by friends. His princely bearing and erect posture made him seem much younger than he really was. Not many years ago he served as chaplain of the First Brigade of Mississippi United Confederate Veterans, at the reunion held at Montgomery, Ala., having been appointed by the late Gen. F. A. Howell, of Durant, Miss.

His last illness began on Thanksgiving Day of last year, when it seemed the end was near. He rallied, however, and in a few days was himself again, but only for a short while. He seemed not to suffer until the day before he died. His mind was clear as ever and he recognized his friends up until the last. His faithful physician and loved ones ministered to his every need. Often he would say to his daughter, "Maudie, I don't suffer at all, isn't it wonderful?" He was always patient and grateful for every service his loved ones were glad to give. The end came peacefully on Jan. 14th; the tired heart suddenly stopped. The funeral services were in the Camden Methodist Church, in charge of the pastor, Rev. Fred Thompson, who had been so kind to him, assisted by Rev. W. H. Hill, of the Presbyterian Church, for many years a dear friend of Brother Ellis. Exceedingly bad weather kept other ministers away. He was laid to rest by the side of his beloved wife in the Camden cemetery. The rain had been falling in torrents, but just as the grave was filled the furious downpour stopped and, as one expressed it: "the most beautiful, perfect rainbow you ever saw, circled the whole Eastern sky." One old negro, who loved him dearly, said, "Praise de Lawd! Mistah Ellis done sent word he's in heaven." Yes, we know where to find him.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest,
Alleluia! Alleluia!

Thou wast their Rock, their Fortress and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true Light.
Alleluia! Alleluia!

O. S. LEWIS.

RESOLUTIONS OF RESPECT

Whereas, on the night of March 29th, 1939, the beautiful spirit of our dear friend and co-worker, Mrs. J. B. Rawls, Jr., slipped away to meet her Master and to join the loved ones who had gone on before;

We, the members of the Mount Olive Woman's Missionary Society, wish to offer this tribute of love to her memory:

She was a charter member and faithful officer of our society, and though for sometime she had been unable to attend our meetings, she was always interested

in what we were doing and eager to share in the work. Her pleasing personality, gracious manner and cheerful disposition bound to her a host of friends. Her thoughtfulness knew no bounds. No person of our community, whether white or colored, who was ill or in need failed to receive some remembrance or aid from Mrs. Rawls. Truly her's was a beautiful life; therefore, be it resolved,

First: That we acknowledge our gratitude to the Heavenly Father for the gift of such a friend and pray that the inspiration of her life may help us to scatter more sunshine into other lives;

Second: That we extend to the bereaved family our deepest sympathy;

Third: That a copy of these resolutions be sent to the family and to the New Orleans Christian Advocate, and a copy be recorded in the minutes of the Missionary Society.

MRS. A. W. Evans,
MRS. E. L. CALHOUN,
Committee.

IN MEMORIAM
A. B. CHESTNUT

On one April morning, God sent His death angel to take from our midst Mr. A. B. Chestnut, who was a very likeable, friendly, quiet man.

Although it is hard for us to think of him as gone we have that comfort of knowing that he is resting with Jesus and no longer has to bear the physical pain he bore on earth.

Let not your heart be ladened,
With the thought that he has gone,
For we know he did not sin
And has gone to his Heavenly Home.

Now he is resting in peace,
Up there in his Heavenly Home;
The angels are watching him sleep
During the day and all night long.

Someday we will join him
On the Happy Golden Shore;
God will be standing near him,
And we will part never more.

A FRIEND, M. W.

RESOLUTIONS OF LOVE AND SYMPATHY

On Sunday afternoon, March 12, 1939, God, in His infinite wisdom, called Mrs. F. P. Henderson, our friend and co-worker, to her heavenly home. "Some part of heaven must be brighter" since our beloved co-worker has left us. We feel that our loss is heaven's gain. She was a charter member of the Missionary Society. She served as treasurer for a number of years and was corresponding secretary at the time of her death; therefore, be it resolved

First: That the Missionary Society of the Ridgeland Methodist Church has lost one of its most valued and faithful members;

Second: That hers was a radiant life and ever loyal to the church and her unselfish and untiring devotion was an inspiration to all who knew her;

Third: That her memory will be cherished and that our faith will be stronger because of her life among us;

Fourth: One of her favorite verses of scripture, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psalms 139: 23-24;

Fifth: That a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, and a copy to the Missionary Society.

Signed by the Committee: Mrs. E. H. Burns, President; Mrs. E. E. Tucker, Mrs. W. L. Lewis.

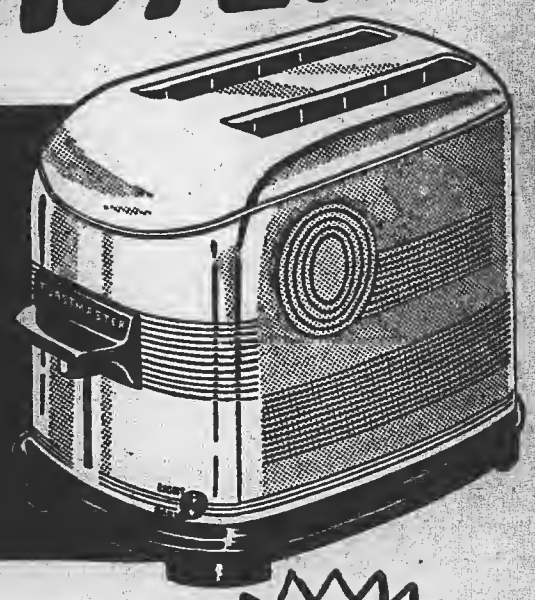
Take a tip from nature. Man's ears are not made to shut—his mouth is.

—Road Builders News.

A rock may be struck many times before it crumbles under the final blow, but every previous blow contributed toward this result.

—Road Builders News.

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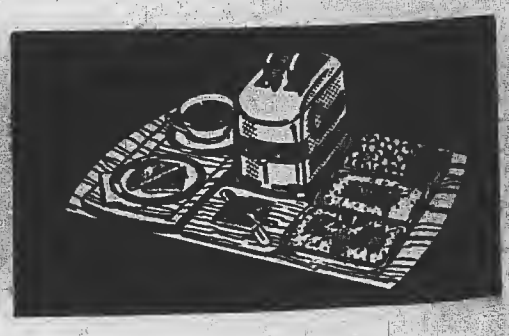
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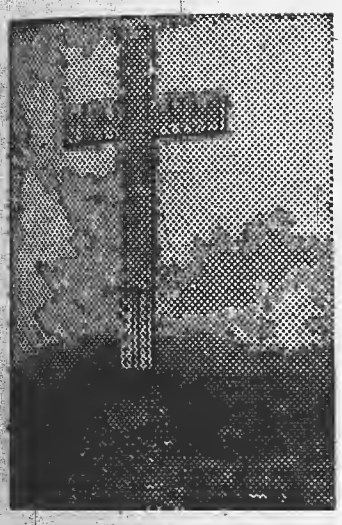
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THE PRAYER-ROOM TODAY

Teach me, Lord, to be often with Thy saints, listening to them as they speak of Thee, warming my own heart at the fire of their love. May I so follow them along their road that I may learn of Thee as they learned, and come at last to be with Thee where they are. Amen.

Vol. 86. No. 19.

NEW ORLEANS, LA.
THURSDAY, MAY 11, 1939.

Mother, If

"If you can let your foot-free friends surprise you,
When all your household wheels are out of gear;
If you can get a meal when all about you
Are piled the things there wasn't time to clear;
If you can serve the simple things serenely,
Without a word about the plight you're in
The while you say unto your soul, 'Be seemly,'
And in the bosom fight that follows—win;
If you can love your child with all that's in you
Yet firmly say the word that must be said,
Face tearful eyes, and never let them daunt you
And in the din that follows, keep your head;
If you know life, yet trust your children in it,
Because you know that He who made the gale
To vanquish sin sent unto man His spirit,
Just as to face head winds, He gave the sail;
If you can win respect from those who serve you,
And run your house, and not let it run you;
If you can face details, nor let them dwarf you,
But keep your outlook broad, your vision true;
If you can let your sands of life run daily
Into a headlong sea of endless tasks,
And do the things you hate, and do them gladly,
Because to serve, is all the joy love asks;
If you can do—without the dust of doing,
And toiling, keep your soul and body fine,
And rectify the words and deeds you're rueing
And lean on love, yet not become a vine;
If you can be a worthy wife and mother
And bravely face all this shall mean to you,
Fear not to share the burden of another,
What time shall ask—that, woman, you can do."

—**The Methodist Recorder.**

Wallet of the Week

THE SOCIETY OF FRIENDS, at the Yearly Meeting of the Temperance Committee of New York recently, reported that a questionnaire on Temperance had been answered by six hundred and sixty-eight Quakers showing a majority opposed to a return of prohibition, but nearly all favoring more temperance instruction. On the question of restricting liquor advertising, five hundred and twenty-one were for drastic restriction and one hundred and eighteen were against restriction. Three hundred and forty-six favored total abstinence, and two hundred and eighty-five opposed it.

* * *

THE SHEPHERD PSALM abounds in symbols which contrast pastoral life with the comforts and luxuries enjoyed by the rich. Whereas the rich in Palestine used oils which were perfumed, scarce and expensive, the shepherd carried butter in a horn container. This he used for medicine and for anointing. So against the custom of anointing by the rich, the poor shepherd who dares not look for such an inaccessible luxury here, envisions a time when the Good Shepherd may anoint his head with oil. His dream symbolizes the abundant life, a fullness which his lowly life is perpetually denied.

* * *

ALEXANDER GRAHAM BELL, the famous inventor of the telephone transmitter, was a professor in Boston University School of Oratory. A model of the instrument with which he sent the first message is being used in the publicity appealing for aid as a centenary tribute to the service rendered by that great institution. The message which Alexander Graham Bell sent to Thomas A. Watson by means of his crude transmitter was, "I want you," a very good slogan for the centenary appeal.

* * *

WHEN JOHN HUSS was sentenced to death by the Council of Constance in 1415, he was asked if he had anything to say. Thereupon, he fell upon his knees and prayed for everlasting life through Jesus Christ. John Quincy Adams, on his eightieth birthday, described himself as being well but the house in which he lived as being delapidated. Karl Barth said: "If Christ be not risen from the dead the whole Christian Church is based upon an illusion and the whole of what is called Christianity is one huge piece of moral sentimentalism to which we cannot say farewell soon enough."

A GRAPH OF NEGATIVE STATISTICS, published recently, shows that of the one hundred and thirty million people in the United States, one hundred and twenty-six million are not Jews; one hundred and eleven million are not Catholics; one hundred and twenty-seven million are not Presbyterians; one hundred and twenty-eight million are not Episcopalians; one hundred and twenty-nine and one-half million are not Christian Scientists, nor of the Churches of Christ. Political affiliations show that beginning with those who are not Nazis, Communists, Republicans, or Democrats, the figures range from one hundred and twenty-nine million nine hundred and ninety-two thousand to one hundred and twelve million respectively.

* * *

CANCEROUS GROWTHS have now become second in the list of fatal diseases in Great Britain, and in 1937 they accounted for the alarming total of seventy-four thousand deaths. During the past forty years the death rate from cancer has doubled, having risen from eight hundred and thirty-five per million to over sixteen hundred per million. Tuberculosis and other scourges of humanity have been measurably conquered, but medical science has failed to halt the progress of this dread malady.

* * *

MORAVIAN MISSIONARIES have extended their influence over the whole world. Beginning in the West Indies in 1732 they have spread over North and South America, Greenland, Labrador, Jerusalem, South Africa, and hundreds of other places. Everywhere they go the poor and the spiritually illiterate find in them the symbols of a Father's loving care. The annual expenditure of this small and aggressive body of Christians is over half a million dollars and they operate three hundred stations.

* * *

THE BIRTH RATE in the United States now stands at 17.9 and is approximately equal to the German birth rate which has fallen steadily in recent years. In the opinion of the Northwestern National Life Insurance Company, the annexation of Austria and Czechoslovakia, the two lowest birth rates in Europe, has probably reduced the present average below that of the United States. The German birth rate fell from 22.1 in 1921-25 to 18.8 in 1937, and the 1938 figure is expected to show a still further decline.

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THE GENERAL CONFERENCE

Tuesday

The Conference began in earnest the work of making the Discipline of the new Methodist Church on Monday and is proceeding with sincere and earnest effort to resolve the conflicts and harmonize differences of opinion. One of the amazing things is the number of conflicts which have developed, but no less remarkable is the attitude and spirit of those who reflect such differences. We are grateful for the fact that almost nothing has happened which has given opportunity for sensational headlines.

At the session Monday, the report on the Permanent Pension Funds seems to have been entirely satisfactory to all sections. It seems that the adjustments will protect the interests and rights of all parties in these very sacred funds and will result in as few injustices as can be under a common rule which deals with so many complicated situations.

The most important issue of Monday's session was the decision regarding the time for the first General Conference of the new Church. After a very spirited discussion which showed a wide difference of opinion, it was decided that the first General Conference should be held beginning April 24, 1940, and a committee was raised to name those who will select the place for holding the session and who will also arrange the details for same.

Tuesday's session carried further toward completion the harmonizations of the laws governing Permanent Pensions Funds. In the adoption of Report 1, of the Committee on Missions, a Board of Temperance, with headquarters in Washington, was set up. Also the law for the District Conference was adopted. The Committee on Membership and Temporal Economy secured the adoption of a report providing for an "Official Board" of a general character at whose annual meeting the program and interests of the Church shall be passed in review. The provision for the number of Bishops in each jurisdiction was adopted. The final item on the calendar had to do with the establishment of a Judicial Council for the new Church. The plan now in operation in the Southern Church was adopted.

On a matter of high personal privilege, Bishop James Cannon, Jr., announced the serious illness of a son in Duke Hospital in Durham, and made a personal statement regarding libelous comments of a popular magazine touching his attitude toward Union. The Conference responded with manifest interest and sympathy for the often maligned fighter and leader of the South, and Bishop Herbert Welch led in prayer for the recovery of Bishop Cannon's son.

Wednesday

The eighth day of a very slow-moving Conference session is now a matter of history. That the start would be very slow was to be expected, for where so many traditions, interests, and institutions are involved complications are inevitable, and in addition there must be time for the organization of committees for putting legislation into form for incorporation in the Discipline. But the chronic "point of order" obstructionist is not to be overlooked. We sometimes wonder if some persons do not find it possible to raise points of order in heaven, will they not find themselves in reverse? The Conference is getting a little impatient, and "point of order" artists are beginning to find rough sledding.

Action thus far has followed rather closely what was in the Prospectus—the work of the various committees, with some abbreviation. The setup of the General Conference was passed with only minor changes in what was proposed by the Committee action. The Committee on Education secured the adoption of Report 1, which provides for the organization and the scope of its operation. There was considerable reduction of the verbiage, but a close adherence to the Prospectus outline. There is to be one board, with three divisional heads and no General Secretary. In keeping with the order of the Conference, the chairman of the Committee stated that there would be no increase in overhead.

The clashes of opinion occur in the sessions of the various Committees—not on the floor of the Conference. There are, however, occasional reflections of the lurid backstage proceedings. Probably the two most stubbornly contested issues have had to do

with Missions and the Church Press. We heard at noon today that the Board of Missions tangle was on the way to straightening out. On the Church Press, the difficulties were not so easily adjusted. After one side gained a fifteen to twenty-four victory in the sub-committee, we had a fifty-five to fifty-five tie in the whole Committee, and today we "grounded arms" until 1940—a truce to which this editor did not agree, because we believe sincerely that the hour has come for new ventures of faith, and particularly so in the Church Press. Under the compromise action taken today, the Church paper situation remains until the General Conference "shall order otherwise," and a Commission of nine are to study and report their findings on the entire Church paper question. We think that the truce, for such it was, may bear fruit in preventing an antagonistic attitude by any party or group to the ultimate organ which may become the mouthpiece of Methodism.

Thursday

The Uniting Conference today began to round the last turn and it is likely that the end of the session may be reached by next Wednesday. With the possible exception of the Committee on Missions, it appears that the calendar is nearly complete, and we will be able to go forward under an uninterrupted grind until our work is finished. It is fair to say that the utter absence of any manifestation of sectional division has been a very agreeable surprise to every one. It is also true that the absence of unseemly incidents of any kind has been a noticeable fact.

The more important matters of today's session were the adoption of the report of the Committee on Ministry and Judicial Administration which designates the name "District Superintendent" and defines the duties of the office, and the adoption of the report of the Committee on Membership and Temporal Economy dealing with church property. Every line of the report was closely scrutinized and every effort made to safeguard and protect the properties of the three churches. Under a suspension of the rules, the Conference adopted the report setting up the Quarterly Conference. We have two feelings regarding this body. It is too inclusive, and there is going to be too large a board of stewards. Some one observed that it takes in all but the janitor. There is to be for the larger churches a board of much larger size than we are accustomed to. We do not undertake to give a positive statement as to the changes or the process of election, because the running fire of amendments accepted, adopted, and defeated left us somewhat in doubt and confusion.

At the afternoon evangelistic service, Dr. Merton S. Rice of Detroit, brought a very unique and helpful message. He used for a text, "And he washed his face and came out." He refused to locate his text lest someone propose an amendment. It was taken from the incident of Joseph facing his brothers, including Benjamin, in Egypt. The sermon was a vigorous appeal for a facing of life and its responsibilities, regardless of the difficulties, heartaches, and disappointments, through faith in God.

(Continued on page 5)

Editorial Miscellany

By Dr. H. T. Carley

BULLFROGS AND COOTERS

Bullfrogs are famous for two things—their voices and their hindlegs. The classic bullfrog story is based upon this fact. As the story goes, a farmer sought a contract with a restaurant for the delivery of a thousand frogs a week. When the restaurant owner expressed some doubt as to the ability of the farmer to deliver so many frogs, the latter responded, "Don't worry—I've got a pond and I've got the frogs." When the time for the first delivery arrived, the crestfallen farmer appeared with one medium-size frog, and explained his embarrassment to the proprietor of the restaurant: "I was going by the sound," he said. I heard 'em bellowing down at the pond, and I thought there were at least a million. One got away, and here's the one I caught—and, so far as I know, that's all."

It really is amazing how much noise one frog can make—a deep, sonorous, all-enveloping bass that strongly resembles the rumbling of the bovine from which the frog gets its name. When three or four of them are bellowing at the same time, it really seems as if the lake is full of them. It is only when you look for them that you realize that noise and numbers do not always go together.

City people can have the legs of the frog only—they never hear his voice. We in the country can have both—if we want them. I was down on Lake George today—when it's up, as it is now, it runs through "Hopewell." I was trying to perform the duty of a good citizen by picking "cooters"—mud-turtles—off the logs on which they were basking, with a .22 rifle. To the best of our knowledge, cooters are the most useless of all created things. Their chief function seems to be to ruin good fishing holes. It was while shooting cooters that we heard the bullfrogs. What a contrast! Bullfrogs are interesting to look at, they sing well, and they are good to eat. The cooter—ugh!

In life, as in Lake George, we are for fewer cooters and more bullfrogs.

THE UNITING CONFERENCE

(Continued from page 4)

Friday

Our general summary of the proceedings of the Uniting Conference has not been of the proceedings in order, but the days given indicate the time of our writing. We are seeking to give the highlights of the proceedings.

The business today had to do with Publishing Interests and the care of retired preachers. The Publishing interests of the new Church are to be committed to two Book Agents to be elected by the Board of Publication. It is claimed that the overhead will be greatly reduced from what it was in the three constituent churches collectively. We feel that our publishing business is likely to show a decided upturn in profits over what has been true in the past in some of the separate enterprises.

The action touching superannuates disturbs us. We hope that the ultimate result may be better than we fear that it may be. Our fears are not caused by any intentional discrimination, but by a condition which from the beginning we have believed to be inevitable. We cannot discuss that situation here, but we will try to analyze the action when we get home. We shall also give our opinion touching the church press from the standpoint of what we believe to be the basic facts in the case.

The Conference is already shaping its course for speeding up its affairs for final adjournment on Wednesday, May 10. The committees are, with a few exceptions, through with their work and only the calendar remains to be acted upon. Beginning with Monday of next week, there will be three sessions each day, and the various afternoon and night programs have have been re-arranged in order to fit into the time limit set for the Conference.

Many visitors from our patronizing territory have been in attendance at the Conference, and others will be here before the fall of the curtain upon this historic occasion.

The address of Dr. Henry N. Snyder on the Laymen's program was one of the happiest addresses of the Conference. It was on its surface a gem of scintillating humor, in its allusions an atmosphere of mellowing pathos and at its heart a profound philosophical analysis of the new day in Methodism. We wish that it might have been heard by every person of the eight million Methodists who must keep up the march of the pioneers.

You cannot run away from a weakness, you must some time fight it out or perish and, if that be so, why not now and where you stand?—Robert Louis Stevenson

THE REVIVAL SEASON

By Bishop Chas. C. Selecman

A campaign for winning souls for Christ and His Kingdom requires intelligent planning as well as aggressive and prayerful prosecution. In a business man's office I observed this motto: "Plan your work, then work your plan." A famous general once said, "Know your geography and fight your men."

The attention of pastors is invited to three phases of evangelism which has been called, "the governing objective of the Christian Religion";—(1) preparation, (2) promotion, (3) conservation.

Preparation

I. Preparation is of primary importance. Merely to announce that "next week we will begin our meeting" is to invite failure. There are certain things a pastor may do to put his own spiritual house in order. A great book or two may be read bearing on prayer, redemption, the passion for souls and the saving mission of the Church. There should be serious consultation with the official board, the local Board of Christian Education, the Woman's Missionary Society and the leaders of the young people. All possible groups should be enlisted to pray, work and support the meetings by their presence and cooperation. After consultation the best available date should be selected for the evangelistic campaign.

Adequate publicity is important such as well-phrased public announcements, newspaper articles and advertisements, posters, small announcement cards, and door knob invitations. Personal letters to all members and prospective members have proved very effective in some communities. Where available the radio may be used. Let us not only **sing** "Publish Glad Tidings," let us **publish** them. John Wesley set us a good example in the use of printers ink. Prospect lists and prayer lists should be made out in advance. Eligible adults and children should be on these lists.

Prayer groups and cottage prayer meetings a week or more in advance and during the revival are of great spiritual value. Into the cottage groups many prospective friends are frequently drawn and new centers of interest are established. **By all means do not overlook** the music. Of utmost importance is a good leader, a choir, and in many communities a children's chorus for certain week nights. Take ample time to select suitable hymns. The Fellowship of Evangelism should be used to its full capacity throughout the pre-revival period and a class of personal workers may be organized and instructed by the pastor.

Promotion

II. May I venture the assertion that we not only give too little time and thought to preparation, but we crowd the promotion phase into too brief a period. Thereby we limit the Almighty and frustrate the grace of God. In former days revivals ran on into three weeks or more. A week or ten days is usually too brief a time to overcome deadness and inertia, and to accomplish in a church or community the needed work. A little heroic perseverance has been known to turn apparent defeat to victory. The most potent forces in promotion are preaching, singing, prayer, testimony, altar services and personal visits. All the above methods except the last may be employed only to fail. But we can scarcely discover a case of failure where all these public means were employed plus a generous use of shoe leather, and personal work in homes and offices. The revival meetings create the atmosphere and afford the occasion to work for decisions. To fail here is often to stop short of victory. Jesus came not only to **save** but to **seek.**

Conservation

III. The tragic failure to adequately instruct and properly assimilate new members is one of our most costly defects and it is largely due to lack of pastoral leadership. It is a great achievement to win persons to Christ and add them to our church rolls. It is also a great and difficult task to train these persons for real discipleship and to make them intelligent, loyal and growing members of the Church of God.

When the revival is over or Easter is past pastoral oversight and training begins, or should begin. Recently a woman approached a pastor saying, "I desire to join your church. When can I meet your class of instruction?" He had to confess that he had no such class. But should not all pastors have such classes at least once or twice each year?

There is also the privilege of social recognition of new members. A reception may be held in their honor at the church or some home. Such a social event should be more than "a good time" by all. A few moments should be devoted to a song, a prayer and a cordial welcome into the spiritul family.

There are the organizations in the Church to which each one should receive definite and pressing invitations. Otherwise our newly won disciples become mere camp followers and soon swell the ranks of the inactive, or lost sight of list.

An increasing number of pastors give

(Continued on page 16)

ADDITIONAL SUBSCRIPTIONS

Louisiana

Mrs. H. B. McEachern, Haynesville 7
Rev. W. D. Kleinschmidt, New Orleans 1½
Rev. L. P. Moreland, Choudrant..... 2

Mississippi

Rev. J. M. Guinn, Merigold (½ year 4

Ten additional subscriptions were received in addition to the above.

Conference News and Personals

Louisiana Conference

The construction of the new parsonage at Provencal has progressed to the point where the pastor, Rev. Donald George, and his family can occupy half of it while the remainder is being completed. Bro. George feels very grateful for the many blessings experienced in connection with this project.

Our good friend, Mrs. T. H. Madden, at Simsboro, cheers us by her expression of friendly interest in the paper and her appreciation of the service which we are trying to render.

Mississippi Conference

Mrs. N. A. Stephenson, Vicksburg, has a most commendable habit of passing her Advocate on to a friend after she has read it. We are glad that our friends so often remember to tell us that they enjoy reading the paper and miss it when it does not come.

The Sunday School Teachers' Training School was held in Meridian the third week in April, with 155 people receiving credit. A paper composed by a group in the Adult division is printed elsewhere in this paper.

North Mississippi Conference

Dr. Henry F. Brooks, presiding elder of the Greenwood District, sends us his list of quarterly conferences from Palm Springs, California, and says that he and Mrs. Brooks are enjoying their visit with their daughter very much in the beautiful Pacific Coast country.

Rev. E. C. Driskell, pastor at Vaiden, says that his work is going along well and that they have added five Sunday School rooms to Vaiden church and ceiled the walls with plywood. He began a revival at West the fifth Sunday night in April, and expects to begin one at Vaiden the third Sunday in May.

Mr. F. E. Ray, a life-long member of Camp Ground church near Chalybeate, Miss., died May 3. Three Methodist preachers came from his home, Rev. Guy Ray, pastor at Cockrum, Miss.; Rev. Chester Ray, near Starkville, Miss.; and Rev. Olin Ray. The last named son was a pastor in Mississippi and Virginia until his death a few years ago. Burial was at the Camp Ground cemetery, conducted by Rev. W. R. Liming, his pastor.

There's one consolation. Once you hit bottom, anywhere you go is a new high.
—Road Builders News.

NOTICE TO PASTORS AND MEMBERS OF QUARTERLY CONFERENCE OF CORINTH DISTRICT

Please take notice that one delegate and one reserve delegate to the Annual Conference will be elected by ballot at the third quarterly conference. A member to qualify as delegate must be at least twenty-five years of age and must have been for six years, next preceding his election, a member of the Church.

W. R. LOTT,
Presiding Elder,
Corinth District.

MANTACHIE CHARGE

Dear Dr. Duren: If all over the church the people are having revivals as we are here in the strictly agricultural section around the little community of Mantachie, then we have no longer any need to talk about the coming of a great revival. It is here and at work rebuilding the torn down places in God's kingdom on earth.

Beginning on April 2nd, we had a revival at the old Palestine church on the Mantachie charge. The people let their work rest during the mid part of the day and came to church. Then at night we had good crowds, especially good groups of young people who are concerned more than we think they are. We have such a fine appeal to them in this new spiritual effort the "Youth's Crusade." Our efforts were rewarded with seven additions on profession of faith and one by transfer. All of the new Christians ranged in age from 14 to 23 years—one of the best groups that I have ever witnessed coming into the membership of our great church. Methodism is really "Christianity in Earnest," and these clear thinking young people see the value of getting into the church and helping to steer her course into those places in life where the church can be of greatest service to mankind.

Then on April 9th, we began a revival here at Mantachie church. At first the people seemed to think that we could not be successful in a revival at this season of the year since they had been in the custom of having the meeting the latter part of July or first of August. Well, I had Rev. A. P. Stephens, one of our Conference evangelists, and he worked with the people as no one else could it seemed, and by the middle of last week the church was being filled. Before the week was over the people had a new hold on their spiritual selves and were really in earnest about God's business. We had three additions on profession of faith and nine transfers. Seven of these twelve were fine young people. If the world can have a spiritual revival it may be that we won't need any more war. Our President struck a mighty blow for world peace last week as we were here at work for a revival. We are trying to build the work up in all of its phases. We are rewarded with good results. I hope these results will be of lasting value to God's people here in Itawamba County, Miss.

F. L. LOONEY,
Pastor.

LAKE CORMORANT

Dear Dr. Duren: I have been thinking for several months that I would drop the Advocate a few lines regarding our work at Lake Cormorant. We have been on the charge for two years and have seen the work move forward in several ways. Our first and outstanding piece of work was the building of a beautiful brick church here at Lake Cormorant. A need that had been felt for several years. As the results of this work our attendance at church school and preaching services has increased one hundred per cent. We have a delightful charge to serve and the best of people to work with.

Another piece of work accomplished was paying off a large church debt. The debt was of long standing. About ten years ago the people of the Walls church built a beautiful brick structure under the pastorate of Rev. J. O. Dowdle. The debt has been paid and we are having it dedicated in the near future.

Our good people at Robinsonville are planning to build a new church in the near future. We had the misfortune to lose our church there by a storm a few weeks ago. Our people of Robinsonville are courageous and loyal to the church and to the pastor.

We have just closed one of the best revivals at Lake Cormorant that this community has ever had. Bro. A. P. Stephens, our Conference evangelist, did the preaching. Brother Stephens is splendid help both to the pastor and people. I recommend him to any pastor who wishes help in revival meetings. He is a good, earnest worker and a preacher of power. We had twenty-nine additions to the church—twenty-four on profession of faith. The church and community as a whole was revived.

Dr. Duren, there are many things that might be said about the work done here with these good people, but I shall not

ask for space in your good paper to cover the field thoroughly.

May the blessings of God continue to be with you.

J. S. MAXEY.

CROWLEY'S NEW PARSONAGE

Rev. and Mrs. G. W. Pomeroy kept open house on Tuesday, April 18th, from 9 a. m. to 9 p. m., in the beautiful new parsonage at Crowley. They were assisted in receiving by different groups within the church. All members and friends of the church were invited and light refreshments were served.

The parsonage is a seven-room bungalow, with hardwood floors, two baths, and every modern appliance and convenience. The pastor's study has an outside entrance. The old furniture was sold and every room is equipped with lovely new furniture, paid for by the Woman's Missionary Society. Crowley Methodists are justly proud of their minister's new home.

ALICE GORTON WYNN.

LOUISIANA PASTORS' SCHOOL AND CHRISTIAN WORKERS CONFERENCE

CENTENARY COLLEGE, JUNE 12-16, 1939

Instructors, Courses and Text Books

Dr. Charles Reed Zahniser—The Minister and Personality Problems—Text: "The Cure of Souls"—Holman.

Dr. Gaius Glenn Atkins—Preparing and Preaching Sermons—Text: "The Art of Preaching"—Brown.

Dr. J. Fisher Simpson—Program and Administration of Circuits—Text: "By the Waters of Bethesda"—Ormond. "The Educational Work of the Small Church"—Schisler.

Rev. Nat G. Long—Ritual and Congregational Worship—Text: "The Technique of Public Worship"—Odgers and Schutz.

Dr. R. E. Smith—The Teachings of Jesus—Text: "The Message of Jesus"—Branscomb.

Dr. H. L. Pritchett—Understanding Adolescents—Text: "The Psychology of Middle Adolescence"—Moxeey.

Mrs. B. W. Lipscomb—Christ and the World Community—Text: "Through Tragedy to Triumph"—Matthews. "Homeland Harvest"—Limouze.

Mrs. R. R. Branton—A Study of Younger Children—Text: "A Study of the Little Child"—Whitley.

Platform Speakers

Monday and Tuesday evenings—Bishop A. Frank Smith.

Wednesday and Thursday evenings—Dr. Gaius Glenn Atkins.

Devotionals each morning—Dr. Charles R. Zahniser.

Cost of school—$5.00 for room and board; $1.00 registration. First class period—2:30, Monday afternoon, June 12. Those desiring to stay with relatives or friends are at liberty to do so but the registration fee of $1.00 will be required of each person.

REVIVAL AT PINEVILLE

Dear Dr. Duren: Some of the brethren will be interested to know that we have had a real revival at Pineville. Specially those brethren who have had the privilege of working in this field.

Our revival really began about last October, when a large number of our people began to take on new life in their church activities. Congregations began picking up and all departmental activities took on new life. The church debt installment was paid more easily on January 1 than had been the case in the past three years.

Pineville has been accustomed to holding a two-weeks' evangelistic meeting in the spring of the year. But I have been slow to use the word revival in speaking of it, except in my praying, for I think the term has been overworked by using it where it does not describe the thing that has taken place. This year we set our date for beginning at April 16, and planned to run through April 30. We invited Rev. J. B. Grambling, of Bogalusa, to do the preaching. And he came. We did the usual advertising and pre-meeting praying, and surveying, and began at the set time. On April 17, Brother Grambling arrived and went to work in earnest. We had the cooperation of all the auxiliaries and groups in the church, and from the beginning worked more for the benefit of the congregation than for an ingathering of outsiders, and from the first service the attendance and interest and spirit were good, and held out to the last service.

Altar exercises, testimony meetings, group prayer meetings, and evangelistic singing were all used to good effort. Fourteen new members are listed to be received next Sunday, May 7. Ten of these by profession of faith. Several have established family altars.

I have used Brother Grambling on two previous occasions for singing and once that included work with the young people, but I had never had him or heard him in the pulpit more than for one sermon, and I am agreeably surprised at the thoroughness of his work as a pastor evangelist. Brother Grambling preached three times daily, and led the singing most of the time, and all I had to do in the services was to make the announcements and an occasional exhortation and keep out of his way. Outside of the services he kept me busy trying to do some of the things he suggested. He is a good man, and splendid help in a meeting.

Sincerely,

H. B. BROWN.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

RESOLUTIONS ON WAR

Whereas, the Methodist Episcopal Church, South, recognizes war to be wholesale murder; and whereas, the young men are the first to be offered on the altar of sacrifice to the god of war; and whereas, the cause of Christianity and world democracy can best be promoted by a spirit of good will and cooperation;

Therefore be it resolved, by this body of Methodist Women assembled in a zone meeting of the Woman's Missionary Society, embracing all the Methodist churches in Scott county and a number of churches in Leake, Smith and Newton counties;

First: That we go on record as requesting the Representatives in Congress from this Congressional District, and the two United State Senators from Mississippi, to do all in their power in leading our nation in the direction of peace;

Second: We urge them to vote consistently against any and all measures which would have a tendency to lead our country into war;

Third: That they use their influence in discouraging all discussions of an inflammatory nature which might have a tendency to create a bias both at home and abroad;

Fourth: That they exert every effort in



promoting the spirit of friendship and brotherly love among the nations of the world.

Be it further resolved, that a copy of these resolutions be sent to our Senators and Representatives.

Respectfully submitted,
MRS. WILL BRADLEY,
Zone Leader.
MRS. ARTHUR CRAIG,
Zone Secretary.

Forest, Miss.

RACE RELATIONS IN OUR COMMUNITY (THE NEGRO)

In Lauderdale county the population is 60% White and 40% Colored. In 1938 there were 694 deaths, of these 362 were White and 332 Colored. So it can be seen that the Colored death rate is much higher than it should be.

The infant death rate is: 60.6 per 1,000 live births for White and 63.3 per 1,000 live births for Colored.

The maternal death rate is: 3.2 per 1,000 live births for White and 5.8 per 1,000 live births for Colored.

The tuberculosis death rate is: 44.3 White per 100,000 population and 60.9 Colored per 100,000 population.

Colored people are superstitious about tuberculosis and are afraid to be hospitalized. Many never see a physician. and often tuberculosis is diagnosed only at the death of a patient. Houses are frequently overcrowded and poorly ventilated.

To treat disease there is a Charity hospital and a Tuberculosis hospital. Neither hospital discriminates because of color. Negroes in these institutions are treated kindly.

To teach prevention we have the Lauderdale County Health Department. The aim of this organization is to serve the public in proportion to the population. However, as a large number of the White population have their own private physicians to whom they prefer to go and the Negro does not, due to financial limitations, about 85% of the syphilis treatment given in the clinics is to the Colored race. The maternal clinics are in about the same proportion.

Home visits made by the six Public Health Nurses are about equally divided between White and Colored. These visits are educational in an effort to lower the high death rate and increase healthful living.

We wish to commend the magnanimous spirit of the White people of this section in their relation to the Colored people. The often repeated question, "What are you doing for the Negro?" Have you seen his school-houses? Have you gone inside and seen the cracks in his floors? and so on, are very unfair questions, since they are not asked so much for information, but to convey a sarcastic inference.

The figures show that in Kemper county, if all the money that the Negroes pay in taxes were used for educational purposes, it would not run their schools more than two weeks, yet Kemper county gives them six months, while Lauderdale county rural schools are given four and one-half months, and Meridian city schools eight months.

The majority of Colored teachers' educational qualifications will not average a high school education. It is further noted that the superintendent has put emphasis on better prepared Colored teachers, by advancing their salaries and encouraging them to go to summer schools. The school-houses are slowly being improved and equipment being added. The superintendent of Kemper has made the statement that they were ready to give the Colored people eight months when they would accept it.

We would recommend that we advance our gifts to the Colored people by asking the enforcement of the compulsory attendance law and free school books to all children. Also, under religious education we find only one Vacation Bible School and very few women are getting to take advantage of religious training schools. We recommend that we assist them in these respects.

On investigation in our city we can find nothing being done through the churches to assist in obtaining a Reform School for delinquent Colored children. The Colored club women of the state are working at the job—without much success.

We recommend a committee from the Christian Social Relation Groups from our missionary auxiliaries be appointed to appeal to our representatives to appropriate funds to assist in this work. The adult classes may also be asked to make the same request. We further urge this group to visit the Colored Missionary Groups to urge their interest and cooperation.

In considering the working conditions of Negroes, each individual who is employing one or more can do his part in giving more adequate pay, reasonable hours and every Sabbath for religious observance. Do we by our treatment of them cause them to have confidence in our religion?

One very important item which should be given earnest attention and serious consideration in any and all discussions of racial relations is the impact of the personal influence of the White race upon the Negro race and the influence of the Negro race upon the White race in the matter of health, morals and religion.

It is well known of course, that the Negroes and Whites constitute the largest racial groups in the South, and the various relations and unavoidable contacts create racial problems for which solutions must be found either now or in the near future by the helpful and sympathetic cooperation of both races.

As individuals and collectively, they are brought into daily contact in the home, in industry, in the field and in the market places. In spite of these contacts, and perhaps because of them, we do not believe for one moment in social equality, and it is certain that the best elements among the Negroes themselves do not desire it, preferring to preserve their racial integrity; but these many channels of contact, which are necessitated by the presence of the Negroes among us, afford the Whites innumerable opportunities of influencing the moral and religious life of the Negro race and it should be noted with emphasis that opportunity invariably carries with it responsibility.

Another thing which should engage our careful and serious thought, for our own racial self-preservation, if nothing more, is the reciprocal relations of the two races upon each other in the matters of health, morals and religion. As a matter of fact, no two races can dwell together without influencing the one the other in health. morals and religion.

Doubtless the influence of the Whites upon the Negroes is greater than the influence of the Negroes upon the Whites because we are the dominant race, which, of course, imposes upon us the greater responsibility; yet the reactive pull of these two racial influences, if the pull should be in different directions, would naturally and inevitably tend to bring the two races to a common level, so that it may be said that the two races must rise or fall together. It is for the White man to say which it shall be.

It was Dr. J. W. Gilbert, an educated Negro, who accompanied Bishop J. W. Lambuth when the Bishop opened the mission station in Africa, who once said: "You White people must lift us Negroes up or else we will pull you down." So then, to save ourselves from a possible tragic situation, as well as for our Christian concern for the welfare of the Negro, we should extend to him a helpful hand till, facing the rising sun, he stands shoulder to shoulder with the White man in the opportunity and with the capacity of working out the destiny of his own race.

REV. J. W. RAMSEY,
MRS. J. W. RAMSEY,
MR. J. W. BALDWIN,
REV. E. D. SIMPSON,
MRS. KATHLEEN BLANKS,
MRS. E. A. PHILLIPS,
MRS. W. GILMORE.

The more eminent the specialist, the more dangerous he is. Scientists who have strikingly distinguished themselves by great discoveries or useful inventions often come to believe that their knowledge of one subject extends to all others. Edison, for example, did not hesitate to impart to the public his views on philosophy and religion. And the public listened to his words with respect, imagining them to carry as much weight on these new subjects as on the former ones. Thus, great men, in speaking about things they do not thoroughly understand, hinder human progress in one of its fields, while having contributed to its advancement in another.—Carrel.

WHAT OTHER UNIFICATIONS?

By Bishop Edwin H. Hughes

(Delivered at San Antonio, Texas, Jan. 2, 1939)

One of the temptations now in dealing with Unification of American Methodism is to fall back upon the glory of the recent past. We are still under the spell of many thrills—that of a major movement that declined to be halted by minor arguments; that of a mighty crusade for "togetherness" that swung forward with godly tumult; that of the mood in whole States and Conferences which was willing to sacrifice past and dear relations for future and, presumably, dearer associations; that of hundreds of thousands of Methodist members and of a multitude of preachers who go trustfully into other camps and carry no weapon save love; that of individuals who held to what they deemed one ideal within the many ideals of union and contended for it bravely—and then accepted the overwhelming votes of God's own children as the evidences of God's own will; that of the acclaim of Christiandom for a matchless achievement in bringing millions of Christ's followers into oneness; that of the believers of Jesus catching up with the children of the political and commercial worlds in the dream of a reunited land; that of Christ Himself coming forth from the Garden where He prayed for the oneness of his people, to meet his vision on its luminous way! All these thrills have come in the near calendar days. The glory of them is on our hearts. This evening could be spent in their ecstacy. If we dared to concentrate them in this hour and in this room, we would send our praises, our Hosannas, our Hallelujahs aloft to the rafters of the sky—until we should find ourselves petitioning for the veiled revelation lest the full radiance should blind and overcome us.

Some of us may be peculiarly tempted to linger in the areas of joy. The legal consummation represents so many years, so many prayers, so many labors, so many loved. When men have wrought long in the Conservatory of the Lord and at last see the century plant burst into bloom, they are excusable if fragrance and color are in their speech. Yet Unification passes now into a new phase. The toil of agitation passed into a brief banquetting stage; the crusade must now pass from refreshment to labor. Grant, the General, must give way to Hayes, the reconstructor; Lee, the soldier, must be succeeded by Lee, the Educator. Our cause is now to be advanced not by ecclesiastical "carpet-baggers"—but by evangelical "saddle-baggers!" The Mayflower Compact must grow toward a spiritual Constitution. The eagerness of the agitator must yield to the steadiness of the legislator. The Uniting Conference is to be one of the most significant gatherings in the history of our faith. It is to plan for greatest reunion of God's people ever accomplished since our Saviour died on the Cross. It should not be a rendezvous for the dilletante or for the disturber. There patience should seek her perfect work. Every Methodist in the old-time triple divisions should pray that our forces may be united at a common mercy-seat so that they may be henceforth united in a common hope, a common love, a common service.

All this deals with legislative unification. But the Wesleyan movement in the past has had other unifications: and that movement in the future must preserve and increase the higher consolidations in the One and only Name. What are some of these?

I.

There is, first of all, the matter of individual unification. If Jesus did not use the term: "split personality," He surely implied it again and again. Christ and Belial could not share a heart. God and Mammon were irreconcilable in one spirit. The divided house always had shaky foundations. The prodigal could not occupy both the swinefield and the parental home. Long before Robert Louis Stevenson came Jesus hinted often at the story of Dr. Jekyll and Mr. Hyde. Paul knew the experience of the two-man life and wrote it tersely in the Seventh of Romans, ere he passed into the glory of the other world. John knew it also, and he sprinkled the Revelation with the names the Beast and the Lamb as they contested with each other. Long before the Saviour came the Psalmist prayer "Unite my heart to fear thy name"—as if aware that he himself was two battling spirits and not an integer of peace.

Our modern literature often takes note of that inner conflict. When a life is not split up and down it may be split lengthwise; as Fito Melema in "Romela," or Arthur Dimmesdale in "The Scarlet Letter" so dramatically show. Whittier puts the almost fearful pageant in a poem called "My Soul and I," where a man "dialogues" with himself as if he were speaker and audience, judge and culprit

"Stand still my soul, in the silent dark,
I would talk with thee."

That dualism we have all known. Mr. Wesley knew it well. For him the division was healed in Aldersgate Street. The two men, who served to moan confusedly in his Journal up to that May evening, (became quite fully one new man in Christ). From that time onward, for more than half a century, Wesley preached a gospel that cured the severed life. He had found out that what the weak law could not do, the one Saviour could do. The first talk of Methodism was the unification of the human heart; and this task remains as its chief ambition and endeavor. If the legislative work could be accomplished and followed by that power of Christ among us that would cure the demonic possession that still makes two fighters in the small room of the distracted heart, we would create the best climate of faith and hope for our merged life. Suppose that in 1939 following a Uniting Conference we should have a crusade that should make hundreds of thousands of men whole, just one in Christ, what a glorious beginning that would be for all our mutual work! Let us all pray importunately that this deep and inner unification of individual hearts may thrill us as we pass together into the Temple where the light shines upon the uniting altar.

II.

There was a second form of Methodist unification on which we put only a moment's consideration. In its starting the Wesleyan movement was an adult crusade. But its leader and leaders quickly gave it a domestic emphasis. Infant baptism stood more or less for that: for a domestic unification in The Name of Christ. The early counsel about marriage, especially the negative advice about being unequally "yoked together with unbeliever, etc." had the like import. Probably Mr. Wesley's marriage only increased his sense of the necessity of a unified home! If Charles Wesley created in his great brother's heart the emptiness that, following the Grace Murray tragedy sent John to the not always affectionate arms of Mrs. Vazeille, Charles was surely not an agent of unification! But, wholly apart from the sad humor of John Wesley's married life, it must still be observed that our human leader by the provision of our earliest rules and by the pathetic tuition of Kingswood School, sought to merge the generations in the divine grace. We need that domestic unification now—need it beyond words to tell. The divine love that delivers the personal spirit from wrecking cleavage should be mightily invoked to bring Methodist homes everywhere into the unity of faith until the altar of the home becomes one with the altar of the Church.

III.

Mr. Wesley wrought ,also, for a third form of unification. He organized his people into a "Society"—doubtless taking that name from some source because to him it simplified oneness. His Journal is filled with dread because of the discord of his groups. The lack of spiritual harmony violated his sense of fraternal unity. He could scarcely endure disputes among his people over that he called "opinions." Hear these phrases:

"Having disputed away both their faith and love."

"Lord, if I must dispute, let it be with the children of the devil. Let me be at peace with thy children."

"That accursed itch of disputing."

"People who had disputed themselves out of the power of religion."

"Dear lovers of controversy."

He wanted to "pass an absolute act of oblivion"—on disputes! There are literally scores of instances, given in his Journal and Letters, where Wesley

prayed for the unifying of the hearts of the Methodists themselves. He suffered dreadfully when the saints became bewildered! When good men resorted to fist-shaking and name-calling he regarded it as an offense against all the harmonious esthetics of Christ's Kingdom. He wanted Methodists to be one then; and he wants us to be one now. He and his Lord do not desire us to fight again the battles of our grandfathers and fathers. They did their own contesting inadequately. God furnished us an alibi by planning for our later arrival. We have enough current contests of our own. I have never known a time when there was larger need for unified love and service for the people called Methodists. When we note the gambling craze; the liquor debacle; the state-solidarity obsession; the war threat; the blasphemy of the intelligences; and a dozen other problems of magnitude—it is surely not time to debate seriously the official title of a District Leader. Call him District Superintendent—and leave him in the Supe! Or call him Presiding Elder—and let him slide! For myself, I testify that as an American I have won the victory, the great victory, of loving every lost Methodist Protestant and Southern Methodist! I do not want anybody to interfere with that high state of grace! How strange it is that we do not often push our doctrine of free-will and free-grace into the realm of disposition! Bless God for love, shed abroad, and made broad! Bless God that as the psychologists would say, I am "motivated" and "integrated!" Quite dogmatically I repeat Longfellow's lines to all the children of Wesleyan households:

"I have you fast in my fortress:
And I will not let you depart,
But put you down in the dungeon
Of the round-tower of my heart.

"And there will I keep you forever,
Yes, forever and a day.
Till the walls shall crumble to ruin
And molder to dust away."

IV.

There was, again, a fourth form of unification for which Wesley made an almost inconceivable sacrifice. Shall we call it continental or American? He, himself, was a good deal of an Englishman—never quite recovering from his jibes at the Scotch, and never wholly reconciled to the political contentions of our forefathers in this new world. He used the wrong adjective when he wrote his "Calm Address to the American Colonies." He should have called it a Dynamite Utterance! But when at last God spoke for a Continent, Wesley listened to God. To keep us unified over here the high Churchman surrendered his last sacerdotal redoubt and gave us an ecclesiastical extension of the "liberty" wherewith he said, God had "so strangely made us free." So he settled the controversies about authority and surrendered the scepter of King John to Emperor Francis I! He quieted the quarrels about the sacraments by declaring that God had as much right to provide for an emergency in the eighteenth century as he had in the first and second. He saw that God could not be imprisoned in a calendar! He saw, too, that God was not the localized and tribal deity of the English. So he initiated us into the independence that made for unification, dismissed us from the parental roof wth his blessing, and bade us set up for ourselves an unsplit hearthstone.

We must all have wondered many times what John Wesley in Heaven thought of our separations—if he had wireless communications about them. Really, I think I know: but I will not tell! Perhaps in 1839 he said—"Well, I was a good deal of a Methodist Protestant myself." And perhaps he said in 1844, "When I was in Georgia I was the first Southern Methodist! They drove me out with an unwarranted warrant!" Yet there must have been something deeper than the jocular in his attitude. It may be that God deputized a wise angel to whisper into Wesley's heart an assurance like this: "Do not grieve, great servant of Christ. These separations will all tend to the larger unity. One will provide for the religious unity of Methodists, North and South. The other will hold a lovely and plucky group under your banner, until at length they come again with rejoicing, bringing their lay sheaves with them." As my dear Brother Bishop Matthews Simpson Hughes, once said substantially, "our separations were providential; but now that the causes of them have been removed we must not overwork providence!" Certainly there are as many providential tokens that God is now bringing us together as there were then that God thought we might well abide apart for a time. He fixes up for us a separation—not a final divorce. Just now I am not concerned as to who it is that has two wives on his hands! But I shall not allow any mother and daughter analogy! nor admit the figure of speech about the prodigal son! The three sisters, Faith, Hope and Love, are together again; and the greatest of these is the one that can truly be called Charity. The Lord now calls us to the unification of a Continent and makes larger our hearts that they may eagerly receive the wider grace of his redeeming Son.

Certainly there is an actual national meaning in our merger of Methodist forces. The great and brainy Southern Statesman, Calhoun, expressed the conviction that our separation of 1844 was a prophecy of the nation's severance. Since history proved the accuracy of this judgment, we are surely allowed to predict that Methodist unity may work toward further unity in the Republic. Some of my friends have smiled over a parallel that I have occasionally drawn between John Wesley and George Washington. The veins of each were filled with good English blood. They were both gentlemen, of high class. Wesley was just enough the older to give him time to start a religious movement and make it ready for influence on the new government, headed by Washington. They looked alike, though one was tall and the other short of stature. They both married widows—Washington showing better judgment! They were both childless. John Wesley's only child was a church; George Washington's only child was a nation. The two children have been brought up together, and each has influenced the other.

This brings us naturally to a brief consideration of our jurisdictional system.

Even if in our long history some have said that the ecclesiastical leap from the once-a-year Annual Conference to a once-a-Quadrennium General Conference was so wide as to suggest a chasm, it is still true that the most of us, without the argument of Union Sentiment, would scarcely have advocated cleaving our churches with a sexton. It is, of course, significant that the Commission for the study of the Supervisional System of the Methodist Episcopal Church, working independently, should have submitted to our General Conference a proposal for a jurisdictional scheme. Yet what you would advocate for a Church with two million members, or three million, or four million, might well be different from what you would urge for a Church with more than seven million members—and for a Church which we may expect under the blessing of God to expand to Ten Million, Fifteen Million, Twenty Million. The larger your proposed denomination, the more convincing becomes the argument for a jurisdictional plan. As you increase your spiritual, ecclesiastical and geographical territory, the more need there is for a half-way House between Annualtown and Generaltown!

There are also zones of life that have their own distinct social climates. The Northeast is different from the Southeast; the Southwest and Northwest are different from all three; while the Pacific Slope is different from every one of the others. These communities of interest can never be exactly defined; but their blurred boundaries are none the less real. Those who travel the length and width of the Continent are always impressed with the variety of the weather—and with the variety of the folks! Leadership for one region could well be unsuited for another section. There was once a Northern Bishop who would not have done well in the South; there was once a Southern Bishop who would have been a strange cat in a Northern garret! If it be true that the jurisdictional limitation might lead to the election of a Bishop who was only of

sectional size, it is also true that a thousand comparative strangers in a General Conference might in ignorant enthusiasm choose a Bishop who could not possibly be elected by a smaller constituency that knew him well! When we remind ourselves that the lay-members in several of our jurisdictions will be far more than our total membership was in 1840; and that a Jurisdictional Conference might well be as large as our General Conference has hitherto been, we can see that the proposed plan does not expose the Church to paucity or smallness.

Yet it is good to observe that we all enter the Union with the purpose to guard against a wrong emphasis upon the jurisdictional plan. In an effort to make three Churches into one, we do not aim to split three Churches into six. If we cast out the demon of division, we should not allow him to come back bringing three others more wicked than himself! We should not make the walls so high as that only Rahab's rope or Paul's basket would be equal to negotiating them. We should not make them think that only trumpets of violence would cause the Jericho ramparts to collapse! The new and holy city of our dreams should have twelve gates on every side; but not six walls inside!

The hopeful consideration here is—that our Churches with their strict Annual Conference divisions have kept a measurable unity. If we could do this in the green tree, why not in the dry? The engineering skill that bridged the Hudson, and then the Ohio, and then the Mississippi has now spanned San Francisco Bay with a structure of marvel. If a state can have more than a hundred counties and keep its unity; or if a nation can have forty-eight states and find its oneness in a right federalism, there is no reason why a Church should not train a sextette to sing the Lord's song in unison!

In these several cases, suggested as examples, cohesiveness has been secured by the use of higher unifying factors—legislatures and representatives, courts and judges, officers and Governors. In our ecclesiastical domain unity can be kept in two main endeavors. After more than thirty years in the Episcopal office, I am impressed with its importance as a unifying factor. The College of Bishops can sustain and increase the sense of merger. Of course, we must not overdo the claimed relation of episcopacy to unity. It has more than once worked toward division. The mightiest cleavage the Church has ever known grew out of an exaggerated doctrine of one Bishop's power. The Church of England pulled away from a channel that had been clogged by sediment from the Tiber River. The greatest divisions of American Methodism were all complicated by Episcopal meanings. A tree can be split from the top as well as from the roots! We may well dread anything that even resembles divisiveness among the Bishops—feeling deeply that a study of Church history warrants that uneasiness. But the Bishops can be great agents of unity. They can keep the shuttle flying back and forth over the broad loom of our ecclesiastical life. They can make the gracious warp and woof that shall tie us together in the love of God.

Our General Conference, too, should be made gloriously connectional. The fact that it is not to elect the Bishops would lead only the superficial to regard it as less meaningful. Indeed, the absence of the competitive element may cause it to become even more the loom whereon we make the garment of our Lord. Its attention to spiritual Missions might set the ecumenical call of Christ in the center of the Church's life; and might renew to millions of hearts the final command of the Redeemer for the winning of the world to his saving Name. We could well hope that this great body might be so conducted as to inspire perplexed pastors and bewildered laymen and to increase among us the circle of genuine evangelists. Our deeper unity must always be found in the area of the Spirit. The nearer we come to Christ in our General Conference, the nearer will we come to each other. The right use of our vast quadrennial meeting would baptize that gathering into the new Name of Pentecost.

This same emphasis may be urged concerning our connectional Boards. Whatever their number they should now be made as fully as possible, and later be dedicated utterly, as ties that bind our hearts in Christian love and create the fellowship of kindred service. The anti-Christ of this present movement will be the man or the group that whispers or shouts the watch-words of cleavage. "They" must become "we"; "their" must become "our." The first person singular pronoun must not be sunk into our great new field until its row-like idiosyncrasy makes a prickly fence of separation. You all remember the story that is old enough to command respect! A man lived at Twin Falls, Montana, and there had twins born in his home. Then he moved to Three Rivers, Michigan, and his wife presented him with triplets! He then declared that he was glad that he was not living at Thousand Islands! Speaking geographically still, there is in Kansas, in the West, a town called Six Corners; in Georgia, in the South, there is a town called Six Mile; in Michigan, in the Central States, there is a town called Six Lakes! The Methodist Church must not move to any one of those places! Our dwelling place should be the Holy City, New Jerusalem! We must have One Lord, One Faith, One Baptism, One Church! Three large Northern rives flow into the Mississippi—the Iowa, the Illinois and the Ohio! Three large Southern rivers come into the same vast Channel the Missouri, the Arkansas and the Tennessee! So do the waters flow the length of a continent, moving with a majestic sweep on the gulf of the Lord's love. Our goal now is no streamlet, no creeklet, no riverlet; our goal is that River of God that flows beneath his throne, bearing to earth the fertility of Heaven, and nurturing along all its blessed shores the trees whose leaves heal the nation.

V.

There was another unification that appeared in the initial life of our people. From the start we had a proper universalism; in attainment, and therefore, in invitation. The man from Macedonia came before us at once, though when we crossed the divide we found that the man was a woman! In Paul's case he was Lydia! In our case HE was Barbara Heck! Thomas Coke was a frontierless apostle. America could not confine him; not only because Asbury restrained, but because God in Christ constrained. The Lord gave our first great missionary a tomb in the sea—because no other sepulchre was adequate as a symbol. He did the like for the first great American Baptist missionary. Adariram Judson. The waters that laved both coffins at last boomed against all shores. These men carried world empires in their hearts.

Some of us are more and more impressed with the possible meaning of the statue in New York harbor. That figure is not an American conceit; it is a French tribute. Its real name does not end with Liberty; that is only its beginning. The fulness is "Liberty enlightening the world." Overseas, in the World War, the homesick soldiers spoke of the return home under two forms—seeing the "Lady with the Lamp in her Hands"; or getting back to "God's country." Both speeches were profoundly true, and both could be made deeply Christian. We do want to make this "God's Country"; and we do want God to give us the lamp that will enlighten the world. A united Methodism can be content with no less holy dream than that! We may be mightily impressed with the spiritual mathematics. If twelve apostles at last conquered the world empire of Rome, what in God's name cannot our multitudes do? If one man named Paul said, "I can do all things through Christ which strengtheneth me," what can our United throngs not accomplish? If we shall chase a thousand and two, put ten thouand to flight, what on the basis of geometrical progression, can seven and a half million redeemed sons do for a planet's redemption? The word " " refers to all the dwellers in the world. The word "Universe" means something condensed into "one," and it has the same first two syllables as "unification." We are to do

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Christian Education

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CHURCH SCHOOL LESSON MAY 14, 1939

By Dr. J. R. Countiss

MAKING FRIENDS FOR CHRIST

Golden Text.—But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Eph. 2:13.

Acts 19:1, 8-10; 20:17-21; Eph. 2:19-22

King James Version

Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

The lesson affords a fine study in itinerant ministry—Paul has gone from Corinth to Ephesus, and Apollos from Ephesus to Corinth, and each is carrying on in his own noble way. They are friendly successors and fellow-laborers in Christ, though factionalism is stirred by lesser souls who make invidious comparisons in their preaching, some preferring Paul, some Apollos, some Cephas, while others select a "Bible name" for themselves and become a sort of superfaction, saying, "we are of Christ." As we read the story of ancient days, we have to confess that human nature is not much changed. Every true minister leaves the church improved in some respect for his ministry, and happy is the church that had its due turn with pastors who were evangelists, organizers, builders, teachers, preachers, debt-payers. All these are needed. There is no place in the kingdom for factionalism or jealousy.

It is the business of every Christian to make friends for Christ—to win souls for the kingdom. For this work, Paul had a consuming passion. Always under the stress of a divine call, yet he used always the most rational and commonsense methods, preaching first to those best prepared to understand and receive his message—the Jews—always the Jew first! How favored has been the lot of the Jew and what fearful penalty has he paid for not living up to his opportunity. When opposition arose in the synagogue, Paul did not stubbornly contend for a hearing there, but sought out the lecture room of Tyrannus and there preached the word to all who would come to hear. He seems to have remained in Ephesus for three years, and to have done a most thorough work judging by the number and character of his converts and the lofty spiritual tone of the epistle later addressed to them. It is neither courageous nor wise merely to stir opposition. We do not thereby win friends for our cause or our Lord. Paul knew a better way. By withdrawing from the synagogue he was able to make Ephesus a great Christian center.

When Paul was on his way to Jerusalem, he called the elders of the church at Ephesus to come down to Miletus that he might give a final charge and bid them farewell. He reminded them of how with all humility he had been steadfast in the faith under persecution, boldly declaring the whole counsel of God in spite of the cost in tears and temptations. He had offered the gospel to Jew and Greek upon the same terms, with the result that for those who accepted, the dividing wall was forever broken down, so that henceforth there was neither Greek nor Jew. The section from the Ephesian epistle is a welcome into the universal brotherhood of Christian fellowship. All other brotherhoods are clannish, racial, sectional, national, mere group loyalties intended to promote some selfish advantage. Only the church of Christ welcomes men as men, regardless of race or clan, class or color. The spirit that manifests scorn or contempt for others is not the spirit of Christ. The Christian will neither condone nor tolerate injustice or indignity to the least of God's children. The world will not be truly Christian till, as nearly as is humanly possible, every member of the race is given a fair opportunity to share its privileges and benefits.

Paul studied to win men to Christ, to make his friends the friends of Jesus. To this end, he became all things to all men. Not that he dissembled or compromised, but that he laid himself out to make contacts, to find points of common interest, to cultivate and to understand men that he might win them. Are our friends also friends of Jesus? Have we sought to make them so? Why not introduce them to him?



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The Christian Fireside

"YES, MOTHER!"

By D. T. Page

When Johnny is building a kite on the floor,
And shavings are scattered from window to door,—
When over the clatter and rustle of all
Comes the sound so insistent of mother's kind call;
"Oh, Johnny! Please run to the store for me, Dear!
So supper'll be ready when Daddy gets here."—
What joy! The quick answer; "Of course it's no bother!
I'd do anything for you,—the answer's,—'Yes, Mother.'"

When Nellie and Jeannie are playing with dolls,
Or reading, or sewing, or make-believe calls,—
If into the quiet of the pleasant playtime
Comes mother's sweet voice without rhythm or rhyme,—
"Please, Girls, I must ask you to help with the dishes.
I'm really too tired to consider your wishes."—
What joy! The quick answer; "Of course it's no bother!
We'd do anything for you. The answer's, —'Yes, Mother.'"

When Mother Columbia, or City, or State,
Is in need of some service,—be it small, —be it great,—
Or merely requesting you and I take a stand,
By living and voting the way that we should
To make the world better,—do the best that we could.—
What joy! If quick answer; "Of course it's no bother.
We'd do anything for you. The answer's, —'Yes, Mother.'"

There's hidden a voice in the hearts of us all
That will tell us what's right, if we list to its call.
Whether working, or voting, or playing, —no matter;
Its voice is still urgent, without bluster or clatter,—
"Be true to your country, be true to yourself,
Be true to your God, nor sell out for pelf."
What joy! The quick answer; "Of course it's no bother.
We'll always be true! The answer's,—'Yes, Mother.'"

—Advance.

HEADACHE
The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.
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THE CALL TO PARENTS

When things go wrong, when home life is out of control, when children become obstreperous and unwieldy, when parents are at odds with each other, when moral defeat stares them in the face, they cry like babies because they do not know what to do, and all the while they have been practicing a code of conduct that has produced such sorry situations. It is a case of the blind leading the blind, for the parents live in a moral shamble, even more than their children, and must take the consequences of their negative habits.

Not until our Christian homes and our Christian parents sense the positive importance of sound Christian and moral education and take steps to align themselves with Christ and His teachings will there be any hope for our homes developing a sound, moral and Christian life. There is a ringing call coming today and that call is this: Parents, get right with God.—The Presbyterian.

LOVE

By Henry S. Alkire

"Love is a very scarce thing, but whatever it touches turns into pure gold." It is "the ladder the angels left swinging from heaven after their tryst on earth; so poor mortals could some sweet time climb up to where the angels went."

Love can never die, for it is born anew with every innocent babe. After life, love is the world's greatest force. God loved but once; such a pure, holy love that it will last eternally. He loved this old world, and He loves us, when we are not very lovable. His love is a great gulf stream, flowing out across the paths of men to warm and to give hope. It was just like God to show love to all His children.

God's love levels mankind. Children follow the receding tides, staking each waterhole, and saying "This is mine." But the next rolling sweep wipes away all claims and the children must make more claims. Some day God's tidal wave will cover all the scars, and His infinite love will usher in our long-prayed for, and devoutly-to-be-wished, universal brotherhood.

Love never destroys, never assassinates. Lust, not love, is a killer. Love preserves and protects the object it worships. Deposit love in God's bank, and you will always have credit there when you pray. He honors the checks on love. A young man, son of Andrew Carnegie's boyhood friend, came to the capitalist's office asking for a loan. The great Scotchman grabbed his hat, and bade the young man accompany him down Fifth Avenue several blocks. Then they returned, and Mr. Carnegie began to resume his work. Said the astonished young man, "How about the loan?" The shrewd man replied, "Go to any bank we passed." He did, and got the money.

Enoch walked with God; and what a reward! When God sees us walking with unfeigned love, our credit will be quickly established with Him. HE IS LOVE.

—N. Y. Advocate.

Do not have your concert first, then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all in harmony with Him.—J. Hudson Taylor.

The only trouble with the "hands across the sea" idea, as we've read somewhere, is that Uncle Sam had his leg pulled, too.—Road Builders News.

Do This If You're
NERVOUS
Don't take chances on products you know nothing about or rely on temporary relief when there's need of a good general tonic like time-proven Lydia E. Pinkham's Vegetable Compound, made *especially for women* from wholesome herbs and roots.
Let Pinkham's Compound help build up more physical resistance and thus aid in calming jangly nerves, lessen distress from female functional disorders and make life worth living.
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Over 1,000,000 women have written in reporting glorious benefits—Pinkham's MUST BE GOOD!
Lydia E. Pinkham's
VEGETABLE COMPOUND

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The twenty-ninth session of the Louisiana Conference held recently in Lake Charles might well be called the "Unification Session." In the opening night a 'Unification Dinner" had been arranged by Mrs. G. W. Dameron. Guests of honor for that occasion were friends from the other branches of Methodism. A number of leaders of women's organizations of the M. E. Church and Methodist Protestant were introduced and spoke words of greeting and encouragement.

Mrs. C. I. Jones, who had attended the Council meeting held in Asheville, told of a number of outstanding women leaders of "the other Methodisms" whom she had met and heard.

Mrs. W. M. Ledbetter told of a Spiritual Life Retreat held in December in Cincinnati where women of the three Methodisms had "fellowshipped" and worshipped together.

Another interesting feature of the Unification Session was the morning worship period led by Rev. H. L. Johns, pastor-host, on Wednesday morning. He centered his message around the Scripture in which was Jesus' prayer for his disciples. Jesus prayed that "they might all be one so that the world might believe." Rev. Mr. Johns spoke of the Uniting Conference, now being held in Kansas City, as the "Wedding Day of Methodism."

Mrs. Mary Freeman's morning devotional on Wednesday also had the Unification theme. She based her meditation on the verse: "For we are all one in Christ Jesus."

One event we always look forward to at Conference is hearing the reports of the work of the districts and Conference. This year Mrs. W. M. Ledbetter and the district secretaries told "the story of 1938" in a most unique way. It was headed "Builders of the Highway," and before they were through we realized that all missionary women are builders of the highways which lead to the Kingdom of God.

Mrs. Ledbetter in summing up the year's work said, "a resume of the record for 1938 reveals these words from Mrs. Perry's annual message: 'We look back to give thanks—we look forward to take courage.'" The financial report showed that every district in Louisiana had overpaid its pledge and that the Conference had overpaid its pledge to Council $3,378.21. The total amount of the Week of Prayer Offering in 1938 was $2,206.28.

Mrs. Ledbetter closed this interesting report by saying: "To the district secretaries and zone leaders, to all who stand in places of leadership, and to the rank and file who remain steadfast and loyal, we express our deep and abiding appreciation in the words of St. Paul: "I thank God at my every remembrance of you—For of this I am confident, that He who has begun a good work within you, will go on to perfect it in preparation for the day of Jesus Christ.'"

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Two important events for the Christian Social Relations Bureau come this month.

First, May the 18th is GOODWILL DAY and some observance should be made for it in each community. This is one of those occasions when a number of organizations can cooperate. In communities where school is still in session, the P. T. A. will be planning a program and auxiliaries may assist. Where school has closed, the auxiliary should lead the way. The observance may vary from a very simple program to a pageant or parade. Notice the third recommendation under "International Relations and World Peace" in the C. S. R. recommendations adopted at the recent conference in Laurel, and now in the hands of your superintendent of C. S. R. In the May issue of the "Mississippi Parent Teacher," Mrs. C. C. McDonald, National Chairman of International Relations of the P. T. A. (and our conference recording secretary) gives the story of Goodwill Day. Let us observe it even though it be a simple program in the church school on May 20th.

The other important event is cooperating with the women of the local Negro Methodist Church in sending one of their women to the Annual Christian Conference for Negro women, at Jackson College, Jackson, Miss., May 25-31, 1939. Notices giving details have been mailed each auxiliary superintendent of C. S. R. For further information, write Mrs. C. C. Alford, 1338 North State Street, Jackson, Miss.

Our conference president, Mrs. Paul Arrington, who is in Kansas City attending the Uniting Conference, writes that it is a wonderful meeting. "A very cosmopolitan group, with many countries represented."

Accounts of the district meetings will appear next week.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Annual Conference Legislation

1 That we undertake as a Foreign Special through the department of Supplies, to furnish a microscope for the Lewis Memorial Hospital in Africa. (a) That all money for Foreign Supplies be sent to the Conference Treasurer and reported to the Conference Superintendent of Supplies.

2. That we search for needed workers —Foreign: doctors, nurses, teachers, social workers both rural and urban; Home —rural workers, public health nurses, Wesley House workers, three young men for workers with boys.

3. That we pray that boys and girls give their lives for mission work at home and abroad.

4. That a challenge be given young women not only in regard to local activities and Christian Social Relations, but also point out the need for professional young women, such as doctors, nurses and teachers in the field of world-wide missions.

5. That Scarritt clubs be formed of Scarritt graduates in each district to promote the interests of Scarritt College Associates.

6. That efforts be made to assist the church at large to raise gifts for ten scholarships of $500 each.

7. That the Spiritual Life Groups cooperate in promoting the Youth Crusade and the work of the Commission on Evangelism.

8. That every Spiritual Life Group promote the circulation and use of the Upper Room, the World Outlook, and recommended devotional books and pamphlets.

9. That each auxiliary send the study leader to the Mission Study Class at Woods Junior College, June 5-10, 1939. (Mrs. W. B. Landrum will teach this class, and will use a book based on the topic "Christ and the World Community at Home and Abroad.")

10. That more definite responsibility for securing members who give prayer service and an offering to missions be laid upon the auxiliary president and the finance committee.

11. That auxiliary officers continue to emphasize an increase in per capita giving.

12. That we accept Council recommendation for the distribution of Week of Prayer funds as follows:

Foreign: Building of a Woman's College at Colegio Bennett in Rio de Janiero, Brazil. (Miss McKinnon asks that we make a special matter of prayer: Right teachers for this new college and right Brazilian leadership).

Home Field: (1) $4000 to the Amherstdale project of West Virginia coal fields; (2) $4000 to the West Dallas Woman's City Board Work for a recreation building; (3) The balance to be directed to the Retirement and Relief Fund.

In Memoriam

MRS. MARY ANNIE MAYO

Born in Early County, Georgia, August 25, 1854. Her folks moved to Texas when she was four years old. Converted in early girlhood. Pioneer of Tyler County, Texas. Became the mother of Methodism in that section and the "Shunammite Woman" of Spurger community. Mother of ten children, all having had college training, nine of them taught school. All faithful Christians and loyal Methodists. She was laid to rest in the nearby Spurger cemetery. Rev. K. C. Minter officiating, several other Methodist preachers assisting. Sometime before her departure she wrote on the back of the poem printed below.

"I love this song. If you can sing it for me I am waiting for the call."

"The hour of my departure's come,
I hear the voice that calls me home
At last, O Lord! let trouble cease.
And let thy servant die in peace,
The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky."

EDDIE ARTHUR PETERSON.

RESOLUTIONS OF LOVE AND APPRECIATION

Mrs. Susie Mayfield Beckes was a native of Bruceville, Indiana, and came to Pelahatchie as a bride thirty-two years ago.

Her beautiful Christian life was finished April the twenty-seventh, when she was called to come up higher and enter into the reward that awaits God's people.

Mrs. Beckes was charming in personality, beautiful in character, lovable in disposition; these noble characteristics tell the beautiful story of her life. She was loved by everyone who knew her, and she loved everybody, and was a real joy to those who worked with her.

Since God, in his infinite wisdom, has taken unto himself our friend and worker, whose gentle presence and Christian influence we shall surely miss; be it resolved

First: Because of the faithful discharge of duties committed to her hands, that we perpetuate her memory by recalling loyal service to the church, to the Woman's Missionary Society and church school;

Second: That we express our sympathy for her loved ones in this great bereavement;

Third: That while we miss her, and are grieved over her departing we realize, "He doeth all things well";

Fourth: That a copy of these resolutions be sent to the bereaved family, one to the New Orleans Christian Advocate for publication, and one be spread in the minutes of the Woman's Missionary Society.

Committee:
MRS. W. H. BASKERVILLE,
MRS. T. A. RIVES,
MRS. ELIZABETH BERRY.

RESOLUTION OF APPRECIATION OF MRS. G. H. GALLOWAY

God, in his infinite wisdom, has called from our midst our beloved sister and co-worker, Mrs. G. H. Galloway. Her life was a life of service to her Lord and those dear to her. We miss her so much, but we know that heaven was made more beautiful when her sweet spirit mingled with the angels. She will be at the "Beautiful Gate" to welcome those she left behind.

The influence she left will lead others to know and serve the God she loved. The way she bore her sorrows and her happy smile brought sunshine to those in sorrow, who could see Jesus in her life. Her influence will ever linger in the memory of those she loved and who loved her, as her Christ-like life meant so much to them.

At the sixtieth anniversary of the Woman's Missionary Society, of the Mississippi Conference, she was one of the number who were honored as a "Golden Service" member, she having been in the work of the society for over fifty years. She had also been honored by being made a Life Member of this same organization; therefore, be it

Resolved, that we give expression to our sorrow, on account of so great a loss;

That we express to her loved ones our sincere sympathy in this hour of grief;

That a copy of these resolutions be sent to the family, a copy entered in the records of the Woman's Missionary Society of Court Street Methodist Church, and a copy be sent to the New Orleans Christian Advocate for publication.

Our dear Mrs. Galloway closed her eyes
and slept.
At the news of her death we all wept.
Her soul left the body, God took it away.
With us her sweet memory will always
stay.
Her precious body lies beneath the sod.
But her Spirit is at Home with God.

(Signed) The Priscillian Missionary Society of Court Street Methodist Church, Mrs. H. O. Seibe, Mrs. R. E. Rolling, Mrs. H. C. Spence, Mrs. C. D. Fuller.
Hattiesburg, Miss.

WHAT OTHER UNIFICATIONS?

(Continued from page 11)

our part in making this world "one in Christ our Lord. The command of our Lord for us is "Go" into all our rural districts until the savor of Jesus is over our fields. "Go" until Jesus, weeping over our cities, conquers them with his tears and gathers all their children under the shelter of his love. "Go" until the islands of the sea find that the uniting grace of Christ overcomes the separation of all waters. "Go"—until states shall find their only solidarity in the Redeemer and all union empires yield to Him. "Go"—until continents shall tremble from rim to rim under the power of the One Lord and all kings and rulers and people come to the brightness of his glory. "Go"—until the last sinner, standing on the crumbling edge of a false world, shall lay down his rebel arms and shall cry out—"Nay, but I yield! I yield!" For the word of final command for a unified Methodism is that it shall introduce that realm of saving grace and love wherein all souls shall dwell in the final UNIFICATION.

When the Sunday services become merely incidental to bridge parties, bazaars, oyster suppers and the like there will be little evidence of spiritual life in a church. Its own local finances will usually be in a precarious condition and the support of the work of the kingdom at large will be given little consideration. Are we right in stating that the unworthy methods of raising money are gradually disappearing from our Lutheran church life?

Is Constipation "slowing you down?"

Get relief this simple, pleasant way!

Feel sluggish? Often that tired, listless feeling is caused by constipation.

If that's *your* trouble, probably all you need is a good laxative. So, before you go to bed tonight, take a tablet or two of Ex-Lax.

You'll find that Ex-Lax is an effective laxative—yet it is *gentle*, too. It gets results in a pleasant way without upsetting the stomach.

Best of all, Ex-Lax is easy to take—it tastes like delicious chocolate. 10¢ and 25¢ boxes at your druggist's.

BEWARE OF IMITATIONS! REFUSE SUBSTITUTES!

There is *only one* genuine Ex-Lax! Look for the letters "E-X-L-A-X" on the box and on each separate tablet. To be sure of getting the *best* results, insist upon the *original* Ex-Lax!



THE REVIVAL SEASON

(Continued from page 5)

some form of certificate of membership in the Church. These may be had from our Publishing House. Once in my pastorate Bibles were given to all children received on profession of faith with a certificate pasted on the blank opening leaf. This has been nearly twenty years ago but frequently they are mentioned with much evidence of appreciation.

A good use for the Fellowship of Evangelism in the local church may be discovered in this connection and often new converts are among the most successful soul winners. The Master spent more time training disciples than in winning them. Let us follow Him in our prayerful, patient endeavor to lead persons to Jesus and teach them the way more perfectly.

"TEMPLE OF RELIGION"

There seems to be widespread misunderstanding with regard to the Temple of Religion at the World's Fair.

Exception has been taken to the fact that the Temple is to be dedicated on Sunday, at noon, by those who suggest that this ceremony will provide competition with regular services of worship in the city and even profane the Sabbath.

Three facts are to be noted in reply:

First:—The Temple of Religion is dedicated to purposes which make Sunday a most appropriate day for its dedication. It is a religious building. Second:—Admission is by invitation only and attendance is limited to twelve hundred, of whom a third may be Protestant. Obviously this is not offering competition to city churches. Third:—It was necessary to have the dedication at this time or to postpone it until Monday, in which case religion would have come in as an insignificant after-thought rather than as receiving fitting priority. The ceremony for the main opening of the Fair is set for 2 P. M. and this determines the program for the day. This hour was fixed a year ago to meet the schedule of the President of the United States.

Again, it has been said and resaid—some have actually preached and published sermons—that there will be no opportunity for the proclamation of true Christianity, for the reading of the Bible or for Prayer in the Temple. I have seen with my own eyes a letter inviting a Christian minister to speak in the Temple on the subject: "God's Place in Man's Life." Surely that is the central theme of Christian Gospel. Furthermore, prayers will be offered and the Bible will be read.

We may conscientiously deprecate aspects of the Fair as we do of the life of our city—we may object to its being opened on Sunday—but surely that is no reason why we should withhold our participation from a religious dedication and from a continuing witness to a tragically jealous world throughout the duration of the Fair that in this city Catholic, Jew and Protestant can find a realm for brotherhood in their relation to Almighty God.

—R. W. S., in Met. Church Life.

EASILY OFFENDED

It is a great disadvantage to a person to possess a disposition that is easily offended. It is a serious matter because he loses his peace of mind and obtains nothing in return. Ofttimes his seeming offense has no foundation in fact, and is only a supposition. No person likes to be around those who have the reputation of interpreting every little vague word or happening as a slur. It is peevishness and ungenerous. Such dispositions are often inherited, and are hard to overcome, but by prayer and watchfulness the Christian can get the mastery over this serious defect. A person of this kind should take a broader view of life, and not deal in such petty thoughts. The Bible teaches that a Christian is "not easily offended." If you are easily offended, climb to higher grounds. Imaginary wounds and slights have robbed some of many golden hours, which might have been spent profitably to themselves and others.—Publisher Unknown.

Experts agree
TENNESSEE BASIC SLAG
IMPROVES SOIL
INCREASES YIELD
AT LOW COST
Farm experts all over the South will tell you that Basic Slag helps vetch, corn, peas, peanuts and other crops.
Write today for our big FREE BOOK on Basic Slag.
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Corinth District—Third Round

Wheeler Ct., at Blackland, May 7.
Iuka Ct., at Pleasant Hill, May 10.
Iuka Station, May 10, night.
Burnsville, at Jacinto, May 11.
Ashland Ct., at Blackjack, May 14.
Chalybeate Ct., at Camp Ground, May 15.
Baldwyn, at Baldwyn, May 21.
Booneville, May 17, night.
New Albany Ct., at Ecru, May 24.
New Albany Station, May 24, night.
Sherman Ct., at Belden, May 28.
Guntown and Saltillo, at Pleasant Valley, May 31.
Mantachie, at Palestine, June 2.
Belmont, at Old Bethel, June 4.
Fulton, at Fulton, June 4.
Rienzi Ct., at Bethel, June 11.
Blue Mountain Ct., at Jacobs Chapel, June 10.
Corinth Southside, at Shady Grove, June 16.
Dumas Ct., at Dumas, June 18.
Corinth First Church, June 21.
Pottscamp, at Bethlehem, June 20.
Waterford, at Asbury, June 25.
Holly Springs, June 25, night.
Kossuth, at Pleasant Hill, July 2.
Corinth Westside, at Box Chapel, July 18.
Abbeville Ct., at Union Hill, July 9.
Oxford, July 9, night.
Myrtle Ct., at Union Hill, July 12.
Marietta Ct., at Mt. Nebo, July 15.
Tishomingo Ct., at Mt. Pleasant, July 21.
Hickory Flat Ct., at Ebeneezer, July 16.
Ripley, July 23.

W. R. LOTT, P. E.

Greenwood District—Third Round

Greenwood, First Church, Sunday, May 21, 11 a.m., Q. C. at convenience.
Itta Bena, Wednesday, May 24, 7:30 p.m., Devotional and Q. C.
Belzoni, Wednesday, May 31, 7:30 p.m., Devotional and Q. C.
Tchula, Sunday, June 4, 11 a.m., Preaching and Q. C.
Lexington, Sunday, June 4, 7:30 p.m., Preaching and Q. C.
Black Hawk Charge, at Bowling Green Church, Tuesday, June 6, 11 a.m., Preaching and Q. C.
Ebenezer Charge, at Liberty Chapel, Sunday, June 11, 11 a.m., Preaching and Q. C.
Slaughter and Cruger, at Cruger, Sunday, June 11, 7:30 p.m., Preaching and Q. C.
Pickens and Goodman, at Richland, Sunday, June 18, 1 a.m., Preaching and Q. C.
Carrollton Charge, at Carlton, Sunday, June 18, 7:30 p.m.. Preaching and Q. C.
Duck Hill Charge, at Chapel Hill, Sunday, June 25, 11 a.m., Preaching and Q. C.
Acona Charge, at Acona, Sunday, June 25, 7:30 p.m., Preaching and Q. C.
Moorhead Charge, Wednesday, June 28, 7:30 p.m., Devotional and Q. C.
Drew Charge, at Wade, Saturday, July 1, 11 a.m., Preaching and Q. C.
Inverness and Isola Charge, at Isola, Sunday, July 2, 11 a.m., Preaching and Q. C.
Webb and Sumner, at Sumner, Sunday, July 2, 7:30 p.m., Preaching and Q. C.
Ruleville Charge, at Ruleville, Wednesday, July 5, 7:30 p.m., Devotional and Q. C.
Swiftown Charge, at Fairview, Sunday, July 9, 11 a.m., Preaching and Q. C.
Minter City and Glendora, at Minter City, Sunday, July 9, 7:30 p.m., Preaching and Q. C.
Poplar Creek Charge, at Wesley's Chapel, Sunday, July 16, 11 a.m., Preaching and Q. C.
Vaiden and West Charge, at Hebron, Sunday, July 16, 2:30 p.m., Preaching and Q. C.
Winona Circuit, at Bluff Springs, Sunday, July 23, 11 a.m., Preaching and Q. C.
Winona Station, Sunday, July 23, 7:30 p.m., Preaching and Q. C.
Sunflower and Doddsville Charge, at Doddsville, Sunday, July 30, 11 a.m., Preaching and Q. C.
Sidon, Price Memorial and Philip Charge, at Sidon, Sunday, July 30, 7:30 p.m., Preaching and Q. C.

HENRY F. BROOKS, P. E.

Sardis-Grenada District—Third Round

Olive Branch, at Miller, May 14, a.m.
Byhalia, at Emory, May 14, at night.
Red Banks, at Marvin, May 17.
Mt. Pleasant, at New Salem, May 18.
Lake Cormorant, at Walls, May 21, a.m.
Crenshaw and Sledge, at Sarah, May 23.
Horn Lake, at Eudora, May 24.
Batesville, May 28, a.m.
Longtown, at Cypress Corner, May 30.
Holcomb, at Spring Hill, May 31.
Tyro, at Mt. Vernon, June 4, a.m.
Como, June 11, a.m.
Hernando, June 11, at night.
Tutwiler, at Vance, June 18, a.m.
Lambert and Crowder, at Crowder, June 18, at night.
Sardis Circuit, at Curtis, June 20.
Shuford, at Pisgah, June 21.
Courtland, at Chapel Hill, June 25, a.m.
Arkabutla, at Hunters Chapel, June 28.
Marks-Belen-Darling, at Darling, July 2, a.m.
Cockrum, at Cockrum, July 5.
Senatobia, July 9 a.m.
Sardis Station, July 9, at night.
Coldwater, at Brooks Chapel, July 12.
Oakland, at Oak Grove, July 16, a.m.
Charleston, July 23 a.m.
Pleasant Hill, at Bakers Chapel, July 26.
Grenada, July 30 a.m

Please be ready at your quarterly conference to elect one delegate and one alternate delegate to the Annual Conference.

C. T. FLOYD, P. E.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

The recovery of the militant concern which once saw its goal in the redemption of the world is not to be accomplished by the invention of new slogans nor the creation of new machinery. There is no magic in language and no power in organization to bring it to pass.

—General Conference M. E. Church.

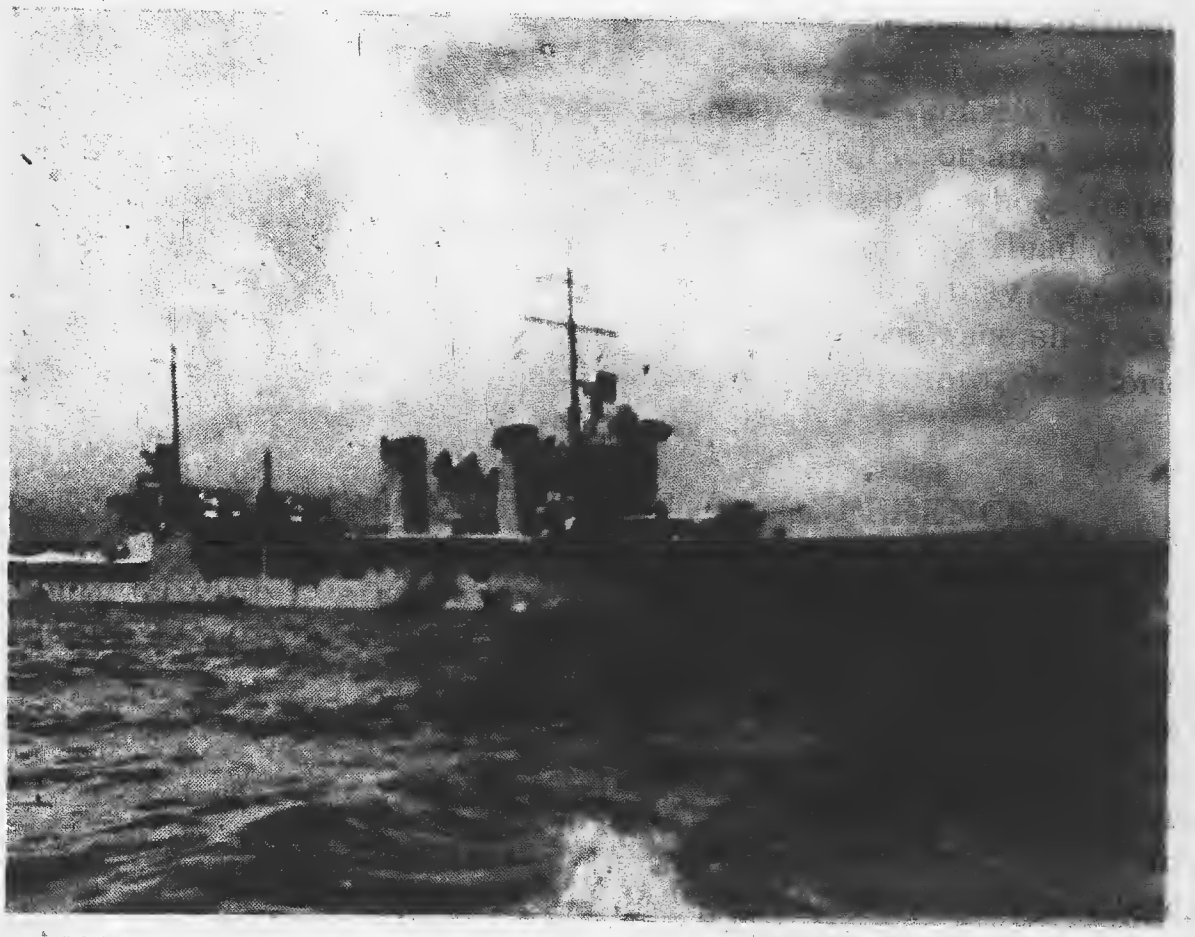
THE PRAYER-ROOM TODAY

Our intercessory prayer, O Lord, is raised today for the unfortunate, vagrant, forsaken masses of men. Grant us a catholic and inclusive care for the whole human family, that sincerely we may pray for all mankind. Amen.

Vol. 86. No. 20.

NEW ORLEANS, LA.
THURSDAY, MAY 18, 1939.

THE U. S. S. NEW ORLEANS



This is the third vessel of the United States Navy to bear this name. The present New Orleans is a "Treaty Cruiser" of 10,000 tons, is 573 feet in length, has a complement of 50 officers, 600 enlisted men, and 40 marines, and was commissioned Feb. 15, 1934. Rev. J. H. Brooks, of the North Mississippi Conference, is Chaplain.

Wallet of the Week

BRITISH CRIME STATISTICS for 1938 show a remarkable respect for law. In London only fourteen murders were committed and only ninety deaths attributable to "foul play" occurred in Britain. The average number of murders each year in London for the last decade has been twenty. The limited area involved makes the suppression of crime a much simpler problem than in the United States, but the fewness of British murders as compared with the many in the United States is a humiliating comparison.

* * *

THE GIDEONS, an organization of Christian traveling men, is on a new path of pioneering in making the Bible accessible to the people of this modern age. In response to their offer, the Eastern Air Lines has placed a copy of the Holy Bible on every plane of their Silver Fleet. A special metal pocket has been installed as a receptacle for the volume, and it is said that there has been a gratifying response to this service by the passengers. At any rate, the Bible does not seem to be outmoded, as some would like to have people believe.

* * *

WALTER SELLON, a staunch defender of John Wesley against the savage onslaughts of young Augustus Toplady, is credited with the suggestion of a Methodist hospital and the establishment of a theological college long before others had sensed the need for training Methodist preachers. An unpublished letter of John Wesley to Sellon shows that in the early part of 1772, Mr. Wesley was seriously contemplating coming to America "to turn bishop." This was evidently in response to the appeals made to him for an ordained ministry for the American societies.

* * *

THE PRESBYTERIAN CHURCH OF AMERICA, of which the late Dr. J. Gresham Machen of Princeton was a militant spirit, adopted the name "Orthodox Presbyterian Church" at a special closed session of its General Assembly in Philadelphia recently. The secession occurred in 1936, and the change of name was made necessary by a court order of January 18, 1939, denying to the denomination any name "similar to, imitative of, or contractive of the name Presbyterian Church in the United States of America." The Church has four thousand two hundred and twenty-five members, ninety-nine ministers and sixty congregations.

TOTAL CIGARETTE SALES for the five leading brands for 1938 is reported to have been one hundred and thirty-three billion. The distribution among the competing cigarettes was forty-three, thirty-eight, thirty-five, nine and eight billion each. The total for 1937 was one hundred and forty-one billion, which shows a reduction for 1938 of eight billion—a small increase, but let us hope that it may indicate a tide of recession which may gain in volume as it continues.

* * *

THE MISSOURI PACIFIC RAILWAY LINES, during February of this year, retired on service pensions seventy-eight employes under the provisions of the Railroad Retirement Act. The listings of these retirements, as carried in the current number of the **Missouri Pacific Lines Magazine**, cover practically every branch of the service—office men, dispatchers, train crews, track men, ordinary laborers and miscellaneous—in nine different states of the Union. The list of persons to be retired was furnished by the Railroad Retirement Board.

* * *

THE CODEX SINAITICUS, transcribed sixteen hundred years ago, has been reconditioned by the British Museum and made as clear as was possible. In the course of the work of restoration, it was discovered that the manuscript was the work of four scribes, and that the most of it was taken from dictation rather than copy. This conclusion was arrived at through differences of spelling and manifest differences in the pronunciation of the Greek language. This appears to be the first critical opinion ever given regarding the text of this historic document.

* * *

THOMAS JEFFERSON'S RELIGION, according to a discussion beginning in the **New York Times**, would hardly qualify him for church membership today. He characterized the creeds of the churches as their "own fatal inventions" and he professed a desire for the restoration of "Primitive Christianity" free from "the metaphysical abstractions of Athanasius, and the maniac ravings of Calvin, tinctured plentifully with the foggy dreams of Plato," but he admitted that he had never permitted himself to "meditate a specified creed." One wonders if the views of the sage of Monticello on religion may not have been "tinctured" with "foggy" dreaming.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

A REUNITED METHODISM

After a century of disunion and rivalry which, whatever may have been the cause of division, can no longer be justified by doctrine, polity or problem, American Methodists have consummated the most extensive and one of the most significant reunions ever effected in the history of Protestant Christianity. On exhibition in the building where the reunion was effected, was the quaint-looking silk hat of Nicholas Snethen who was probably the ablest leader in the founding of the Methodist Protestant Church, and the marble-top table which was used at the Conference in Greene Street Church, New York, in 1844, was the same table at which the presiding officers sat for the service of consummating the reunion of the long dissevered hosts of Methodism. That table was the mute and solitary witness of two momentous occasions in the history of the Christian Church, and its top, broken in half by the pounding of the gavel in the hand of the presiding bishop, was a pathetic reminder of the turbulence of that Conference so long ago. Henceforth its story will include a Conference whose mind was to restore the fraternity which was broken in 1844.

The Conference began with the Communion at Grace and Holy Trinity Cathedral of the Protestant Episcopal Church—a ceremonial dedication—and a procession to the great auditorium where the sessions were held. It ended with a solemn service of consecration and the rededication of united Methodism to the task of world evangelization, when nine hundred delegates with uplifted hands voiced personal and corporate allegiance to "the Methodist Church" which became a fact by the Declaration of Union.

A touching incident of the service was the projection of pictures of Doctors Ward and Lewis of the Methodist Protestant Church, Bishops Hendrix and Mouzon of the Methodist Episcopal Church, South, and Bishops Cranston and McDowell of the Methodist Episcopal Church—fallen leaders whose sacrifical devotion and service paved the way for that [illegible] hour. The address of Bishop Edwin H. H[illegible] long live in the memory of the twelve thousand people who crowded the great auditorium to witness the momentous event. Judge Horace H. White, of Louisiana, was accorded the honor of moving the adoption of the Declaration and no man in Methodism is more worthy of the recognition thus given, for he has been associated with the organized effort for Union since its beginning in 1916, and he has been throughout a consistent worker for its consummation.

As the great throng filed out of the place which in the years to come will be a shrine of Methodist history, we saw a less orderly procession with numbers ever increasing, beginning the march of spiritual conquest; whose evangelistic fervor and devotion will sustain the Wesleyan tradition; whose impact upon the world will be worthy of the Head of the Church; and whose shouts of victory may be echoed in the joy of angelic hosts until the race shall pass the last frontier of life and enter into the glories of the ageless and the eternal.

THE UNITING CONFERENCE

Sunday

The proceedings of Saturday, aside from privileged and routine matters, had to do with Publishing Interests, Lay Activities, and Judicial Administration. These closing days and the strain of work are beginning to register in the attitude of the Conference to irrelevant debate and what seem to be unnecessary points of order and questions of privilege. The delegate who would interrupt the course mapped out by the Committees has to be able to show real cause, or be retired from the arena of debate with something of humiliation.

The long report of the Committee on Membership and Judicial Administration, dealing with the preliminaries and the trial procedure of the Church, was adopted by the Conference in almost the identical form of its coming from the Committee. The trial procedure is so interlocking that no one dared to offer modification except [illegible] points. A [illegible] were accepted [illegible] and

some suggested modifications were rejected by the Conference.

At the evening hour on Saturday Handel's oratorio, The Messiah, was given before an audience of about twelve thousand people. The solo parts were rendered by artists and the chorus was made up of nearly four hundred voices. It was one of the highlights of the Uniting Conference. The Hallelujah Chorus is to be repeated at the conclusion of the session on Wednesday evening.

Sunday found many distinguished preachers in the pulpits of Kansas City. We heard Dr. Ralph W. Sockman at Melrose—the church where the family of the late Bishop E. R. Hendrix worships. Dr. Sockman's theme, "The Isolation of the Innocent," was developed out of the incidents of Christ's baptism and Pilate washing his hands. The sermon, unique in conception, and felicitously illustrated and presented, was sound in its teaching and was well received.

At the afternoon service in the auditorium, Bishop Edwin H. Hughes thrilled his audience with a Temperance address which was not more devastating in its arraignment of the "iniquities" of the liquor traffic than of the cowardice and compromises of those committed to Temperance by every implication of Christian profession, and of our national experience in recent years.

At the evening service, a great audience heard Dr. Ernest Fremont Tittle on "The Church." We may have expected too much, but we confess to a measure of disappointment in it. It followed a preliminary service of an hour, was itself almost an hour long, and the style and delivery were both less attractive than we had expected. It should be said, however, that Dr. Tittle's hour at the end of a strenuous day of committee meetings and public addresses was one which no preacher would covet.

CLOSING SESSIONS

In one sense at least, the close of the Uniting Conference was not unlike the conclusion of other great deliberative bodies—its work was finished under limitations of time which made legislative perfection impossible. In addition the Conference action was restricted by the terms of a Plan of Union whose ultimate implications its framers could not foresee.

It is not possible to review in the space here permitted, the action of the closing days. Some things were done which were not altogether satisfactory to any one, but the true measure of the meeting is not to be found in the imperfections of what was enacted. It must be found in the fact that the Conference did set up a real framework of Union for the three constituent bodies. Union itself will introduce many practical problems, but the spirit and the common purpose we now have will go far toward resolving any difficulties which may arise.

A surprising incident of the closing hours was the defeat of "full clergy rights" for women by the narrow margin of thirteen votes—384 to 371. The action of the Conference touching superannuate support followed certain lines which we knew were inevitable, but it took action which places it within the power of any Annual Conference to redeem the superannuate from mendicancy and actual want.

(Continued on page 5)

Editorial Miscellany

By Dr. H. T. Carley

"SNAKE IN THE GRASS"

It was a talking snake that wrought such havoc in the Garden of Eden. Snakes don't talk any more—but they bite. Not all of them are poisonous, but most of us take no chances—we either try to kill one when we find it, or remove ourselves quickly—perhaps hurriedly would be a better word—from its vicinity.

The instinctive, inherited, or acquired fear of the snake—whichever it is—makes most people give all snakes a wide berth, whether dangerous or not. A few days ago we had some Negroes moving a pile of old lumber down on the farm. One of them caught a glimpse of a serpent under the pile—and work ceased instantly. We maneuvered around and discovered that it was a harmless black runner. With his head under a plank, he probably thought he was hid; but his exposed tail gave us the chance for a little innocent fun. We caught him by the tail, dragged him out, and held him up for the laborers to admire (it was really a nice looking snake). Instead of admiration, however, consternation seized them and, in their vernacular, they "lef' out." If they could put as much energy and enthusiasm into their work as they did into getting out of the way, they'd make a championship team in anybody's crew. Our repeated assurances that the snake was as harmless as an earthworm fell on deaf ears. It is hard for facts to stand up in the face of fear.

Harrison was mowing the grass in the backyard yesterday. He was proceeding calmly, steadily, methodically—as usual. Suddenly a yell, quick action—mainly backward—and the mowing was over for the time being. He had found a snake in the grass. The garden hoe was handy, and the bad moccasin was soon a good one—dead.

Human "snakes in the grass" are just as bad, but not so easy to get rid of.

ON PREPARING THE PREACHER

By R. Dale LeCount

Preaching is a daring thrust of the human spirit. The preparation of the preacher for this adventure is far more difficult than the preparation of the sermon. The sermon involves the jottings of point and sub-head, with the thought moving steadily on toward a climax. Perhaps an illustration comes to give a winged grace to an otherwise cumbersome logic. One may labor over the sentences; correcting, changing, amending until the manuscript is laid aside with a deep sense of gladness. Or perhaps, the finished product is merely an outline; a rather haggard and skeleton form that we trust will come to life in the fervor of the hour. At any rate, the sermon is written and we feel that our task is completed. In reality it has only begun. The elder Dumas once defined the essentials of a drama, "two trestles, three planks and a passion." Just so! The sermon needs the preparation of a passion.

The preparation of the passion is a far more disciplinary task. The preacher's outline may be merely a scaffolding that holds a gaunt embrace around the mounting tower of his soul. There comes a blessed impatience when he wants to knock the frame away. His soul belongs to beauty; conscript of a heavenly vision.

For this preparation he needs loneliness. "No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer." The experience will be like thrusting a pier into deeper waters, whereon he stands far out to hold commerce with the realms beyond. How glorious to build one's pier out toward God and have the end bruised by the coming in of many ships from eternity! The preacher also needs the human touch. All the while the interpreter is joined to the human shore where needs are stark and real. He sees the erosion on human faces where torrential beauty rushes down gullies of sin and fear. Furthermore, he needs communion with nature: "Study the sky! Study water! Study trees! Study the sounds and scents of nature . . . but remain (yourself) in God-dependence, superior to them." (Charles Kingsley.) What a discipline—this experiential preparation of the preacher! In all human experience is there a more startling or more privileged place on which to stand?

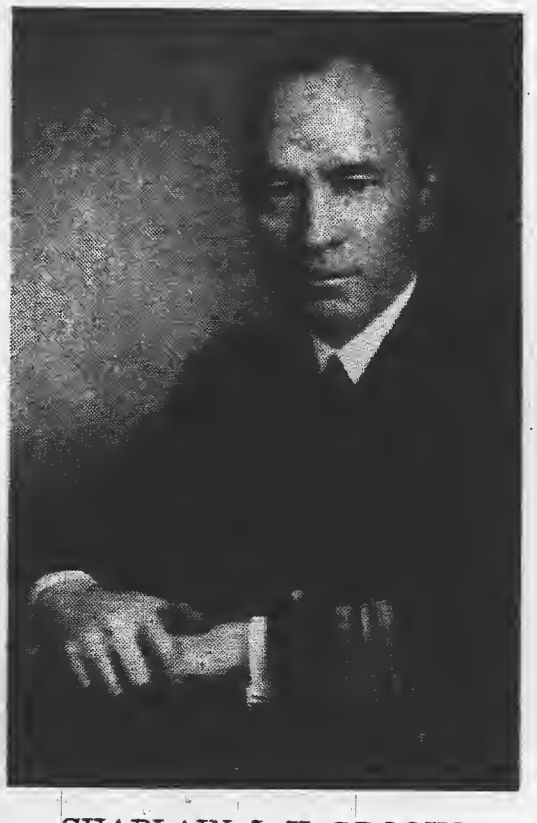
Recently in contemplating the preacher's art, I recalled Dr. Alexander Whyte's admonition concerning the delivery of the sermon:

"Do not despise delivery falling back upon matter. The matter is dead without delivery. Delivery! Delivery! Delivery! said Demosthenes to the aspirant. You able fellows are tempted to despise delivery as being 'popular.' I implore you to rise above that delusion, and to do your very best by your message by delivering it your possible best. And pray after it. We are tempted to pray before preaching, because we are afraid of the people and of our work; but prayer for ourselves and for the people after preaching is much neglected."

Certainly this form of discipline will go far toward the preparation of the preacher, giving his spirit a balance of humility and power.

It has been a growing habit of this preacher to prepare for his task by praying with what sincerity he has:

Almighty God, whose word is eternal, wilt Thou grant unto me words of persuasion and power. In the speaking hour, help me to address my own soul. And yet help me to forget myself with only enough of self remembered to keep me aware of the doubts and sorrows of men.



CHAPLAIN J. H. BROOKS

Oh Thou loving Spirit, may I be torn between two attractions: Thine own glory and the wistfulness that dwells in human faces. May Thy Spirit so claim and possess me that I may preach Thee above the heaviness of flesh and low aims. May I be the instrument, be Thou the music. May I be the voice, be Thou the persuasive Spirit. Put a light in my face, I beseech Thee, as one who has visited Thy mountain, and afterwards keep the light aglow, not as a barrier to my fellows, but as the beauty of the Lord our God. Help me to preach Thee as love knows how. Through Jesus Christ our Lord. Amen.

There have come moments after such a prayer that the preacher has felt himself prepared. The manuscript has glowed with a light and joy. "I was not nervous," says Charles Kingsley, "for I had prayed before going into the desk that I might remember that I was not speaking on my own authority but on God's, and the feeling that the responsibility (if I may so speak) was on God and not on me quieted the weak terror I have of offending people."

After the sermon there is a nervous exhaustion. The high excursive wing of the soul is wearied as a migratory bird half falls to the earth. In that defenseless hour one is besieged with sundry and glowing compliments. "It was a beautiful sermon," etc. Well-meaning people remind the preacher that certain committee meetings are scheduled. Can he be there on Thursday evening? So the preacher is fed back again into the ravenous maw of gear-wheels and appointments. Where now is the spent passion? Who of us has the energy or the thought to pray? And yet, what an invaluable preparation it is for the preacher; an insight for him rightly to appraise his weakness and power.

O God, Thou unwearied One, Whose words of life are evermore spoken in silence; wilt Thou continue Thy whispering to the hearts of my people. I am now speechless, and the words which were recently mine have seemed inadequate to picture Thy grace. Forgive the idle word, I pray; the words which vaunted my poor pride. May such words fall upon the altar to be consumed by Thy fire. But to the words of praise and truth, wilt Thou give wings, that they may fly straight to their mission to comfort, accuse and change the human spirit. Oh, Thou everlasting One, be Thou the prevailing One in my heart. Sustain my zeal and faith in the power of Thy word to accomplish all things. In Christ's name. Amen.

Prayer for ourselves and for the people after preaching will keep alive the passion.—The Presbyterian Tribune.

CLOSING SESSIONS

(Continued from page 4)

Superannuate support is to be lifted out of the Benevolence column and it will henceforth be an item of ministerial support. We will discuss this more fully in a later issue. Suffice it to say now that the willingness or the unwillingness of every Annual Conference will fix the fortune of its own veteran preachers.

Of course there will be some awkardness in the operation of the new church, but all this will disappear in the course of the years and it may now be reduced to a minimum by the consecration, the good sense, and the tact of our pastors and presiding elders. No change was made in the church press.

Men grow on difficulty and handicap. And they grow sluggish and soft when this is removed from their diet. It has always been so. And it will always continue to be so.

—Roa[illegible]

Conference News and Personals

Louisiana Conference

Bro. L. W. Davis, Box 192, Lafayette, expresses his appreciation of the Advocate which helps him to keep track of Methodist doings throughout the State.

Rev. L. P. Moreland, Choudrant, reports that his work is going nicely. As is his custom, he has been devoting part of his time to "rounding up" renewals for the Advocate.

Rev. J. W. Faulk, Plain Dealing charge, reports a fine meeting held at Benton last month with three additions to the church. Rev. Jolly Harper was the preacher and "the job was well done."

Mrs. W. S. Blades, Kentwood, makes a business note doubly appreciated by the conclusion, "A satisfied subscriber." We sincerely appreciate the commendation which that phrase carries.

We regret to learn that Rev. J. D. Fomby, pastor at Rayne, is still confined in the Veterans' Hospital at Pineville. We understand that he is improving and we hope that he may soon be able to return to his charge.

Dr. W. L. Doss, Jr., of the Monroe District, reports good progress in his work and is looking forward to the new setup of the United Church with a loyal spirit, but with a measure of anxiety as to the changes involved.

Dr. D. B. Raulins, presiding elder of the Ruston District, favors us with a copy of the program of the District Conference which meets at Springhill on May 16. We hope to be able to attend in the interest of the Advocate.

Chaplain R. W. Faulk is now located at Cavite Navy Yard, P. I. The work is very heavy and there is great need for another Chaplain. This need has been made known to the Navy by the Commander without any results so far.

Rev. C. K. Smith reports a great meeting at West Monroe in which he had the assistance of Dr. F. M. Freeman, of Noel Memorial, Shreveport. At the time of his reporting the meeting he was leaving for New York with his son and George Lambert, where he is to appear on the program, We the People. All of them are guests of the sponsors.

The program of the Summer School for Christian workers to be held at Centenary College June 12-16, includes Dr. J. Fisher Simpson, Bishop A. Frank Smith, Dr. Charles R. Zahniser, Mrs. Bessie W. Lipscomb, Dr. Gaius Glenn Atkins, Dr. H. L. Pritchett, and Rev. Nat Long. This list of specialists, teachers, and pastors will afford a variety which should interest all our preachers and people.

Mississippi Conference

Dr. M. L. Smith, President of Millsaps College, announces that Bishop J. Lloyd Decell will be the commencement preacher and Dr. Guy E. Snavely will deliver the baccalaureate address at the approaching commencement, June 4-6.

Rev. J. O. Hanes held his nineteenth annual revival, sponsored by the Tatum Lumber Company of Hattiesburg. Free busses were provided for transportation and the people came from twenty miles around.

Rev. H. G. Roberts, superannuate, is now living with his brother, Rev. L. L. Roberts, at Prentiss, after a period of ten months spent in the hospital at Whitfield, where he was greatly benefitted by the treatment received.

Rev. C. W. Wesley, now in his fourth year at Canton, speaks very highly of his people who manifest a great interest in the work of the Church. He feels that this year will be the most successful of the four spent with them.

Rev. Hilary S. Westbrook, Williamsburg charge, says that he is happy in his work. They have had some wonderful services on the charge and are looking forward to fine revivals and a good closing out of the year's work. A Youth Crusade rally service was held on Sunday afternoon, May 7, at Williamsburg church, with Rev. Irl H. Sells, of Jackson, preaching the sermon.

North Mississippi Conference

The editor appreciates a message from his good friend, Mrs. Battle Bell, of Columbus. It is but another reminder of ties which abide across the years which refuse to be dissolved.

A note from Rev. D. R. McDougal, who lives in Memphis, Tennessee, says that he is still in poor physical health. While he has improved very little he has been able to escape an operation. We hope that he may soon be much improved.

Rev. R. S. Lawson, superannuate, living at Big Sandy, Texas, welcomes the visits of the Advocate as it keeps him in touch with his friends of former days. He expresses sorrow over the passing of Bro. Melville Johnson and Bro. T. W. Lewis, and asks an interest in the prayers of his brethren, being almost bedfast because of rheumatism.

Rev. W. I. Henley, Drew, has just closed a good revival with five additions on profession of faith. Rev. W. C. Newman did the preaching, bringing helpful messages which resulted in great good to the church as a whole. Bro. Henley says that since going to Drew he has been as busy as the "one-armed paper hanger," but that he is enjoying the work very much. His people received him royally and are doing their best to carry out the program of the Church.

General

Dr. Lewis O. Hartman, editor of Zion's Herald, is to be the commencement preacher at Gammon Theological Seminary, Atlanta, Georgia, on May 21, according to a invitation issued by the faculty and Senior Class of that institution.

We rejoice in the continued improvement of Bishop Hoyt M. Dobbs, who, as we understand, has been granted a year's leave in order that he may be fully recovered before he shall undertake the arduous responsibilities of his episcopal task. We feel sure that he is well on the road to complete recovery and that the Church may look forward to the resumption of his gracious and constructive ministry.

Bishop W. T. Watkins, Atlanta, Georgia, will receive a cordial welcome from the brethren of the Mississippi and the North Mississippi Conferences to which he was recently assigned. We have known Bishop Watkins for many years and we feel sure that he will carry forward the work and will promote the harmony and good spirit which prevailed under the leadership of Bishop Dobbs.

PAGE M. T. PEW

Dear Dr. Duren: Mr. Pew has some very good ideas. Seems to me he should permit people of his church to express their views and take a part in his church. Sure there would be different views. (No two people are exactly alike in ways or views!)

Through the compromise of our views we are able to accomplish the greater things in life. Selfishness and greed are bad for the body as a whole. People need the church and the church needs people.

We should not expect others to share our views one hundred per cent, (or should we?) Each writer in the Bible seems to have his view. Some are probably better than others. Their main views generally agree.

I wonder if Mr. Pew will go to a Meth-

odist, Baptist or Presbyterian hell or heaven?

A. PEW ATOM.

HEIDELBERG CHURCH

Dear Dr. Duren: The Heidelberg church had the pleasure of having Rev. N. U. Boone conduct a Training Course for Christian Workers from May 2-5, on "The Educational Work of the Small Church." The attendance was good at every session. More than 20 were in attendance each night. Bro. Boone issued 14 credits at the close of the course. We wish to express through the Advocate our appreciation of the work Bro. Boone did in the school.

He conducted the sessions on a high plane and revealed that Christian education could be a spiritual adventure. Bro. Boone will be helpful to any church that may secure his services as a teacher. We commend him to those considering a short course. We hope to have him our way at some future date for another course.

Yours sincerely,

B. M. LAWRENCE.

MERE SUGGESTIONS

If it is not being too presumptuous on my part, I desire to give words to some things that have been agitating through my mind and heart as a result of my studies and observations relative to what I believe would be beneficial to the work of the Methodist Church. Such I believe would add to the efficiency and economy of our work.

Administratively, I would like to see one General Superintendent or Bishop for each conference instead of several sub-bishops, presiding elders, as we have now. The presiding elders could be used to have charge of a small parish, say half a dozen charges, centering in a centrally located strong station church. The presiding elder would be the pastor of the central church and at the same time have supervision over the surrounding half dozen charges, more or less as the case may be. That supervising part or administration of the small parish plan area would be a part of his work as pastor without additional pay to that of the salary paid by the church of which he is pastor, bearing in mind that such salaries are usually sufficient to cover the small extra expenses attached to such administrative or supervising duties. The main work of the presiding elder or district superintendent or whatever name he may bear, would be to keep the bishop of the conference informed as to the needs and changes that may be required in the charges over which he is the supervisor. The quarterly conferences could be easily arranged in such a small compact area through some week nights or through joint meetings through the conference year.

This arrangement might be objected to on the grounds that the pastor and district superintendent duties and responsibilities would be too heavy and that the central church is paying him to be the pastor of that one church and not to give time to other places. The answer to the first part is that such men are selected for their supposed, if not actual, superior ability and, therefore, they could easily handle such a situation and give justice to all the requirements of their central pastorate and the work of supervision over the small area in their parish. As to the other part of the objection, the churches are already taxed for the work of supervision and administration as it is. Nothing more would be demanded of those churches than that which they are already doing on that score.

Many advantages would be the outcome of such a plan. First, it would mean a much greater economy of time, travel and expense in the matter of supervising and administering. Whereas, now we are paying some $30,000 for presiding elders in this Louisiana Conference, this plan would eliminate all of this expense as somebody said, "an unnecessary evil." or is it a necessary evil? Of course the bishops's salary would have to be paid, but at the most it would not be more than $6,000 or $7,000. That would mean a saving of approximately $23,000 in this conference alone. Several needy causes could be met with such a saving and economy. Second, it would add efficiency to our system without in the least sacrificing any part of our established policy of itinerancy. Pastors and superintendents could be changed just as easily as they are now and with perhaps more first hand information on the part of the superintendents of the small parish. Too, the bishop of the conference would have an opportunity to visit all the small areas at least and thereby come to know the local situations much better than he is able now. Third, it would make a more permanent system of charge arrangements. The charges placed in a certain area would belong to that area and would form a compact whole. It would not be so necessary to have the charges kicked about "like a football" as they are now. This certainly would add greatly to the morale and esprit de corps of many of the smaller churches in the rural areas. Fourth, this would solve the problem of the shortage of preachers, a situation which we are now beginning to face and which I am afraid we will face more and more unless we develop more spiritual power and a better spirit of genuine brotherhood among the ministry and laity of the church.

This is one of many more suggestions which I have in mind concerning many phases of the work of the church, not with the purpose of changing the nature of any of our work, but with the desire to improve, if possible, the effectiveness of the program of the church with the least possible friction and with a greater zeal and enthusiasm.

JAS. A. KNIGHT.

Kinder, La.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

HONESTY IN LITTLE THINGS

When Grover Cleveland was a boy, he insisted upon returning the egg that a neighbor's hen daily laid on the Cleveland side of the fence. Thus he began to give proof of the honesty that marked him as a man and as President of the United States.

Honesty in little things leads to honesty in matters of great importance. There are times when a fellow feels that it will do no harm to cheat a little. "No one will notice," he thinks. But even if no one else notices, the boy himself knows, and that compromise with dishonesty paves the way for still more crooked dealings. The boy who has the ambition to win true success will be honest in every detail. He cannot afford to make any exception.—Pioneer.

Before you give way to anger, try to find a reason for not being angry.

—Road Builders News.



REV. A. J. HENRY TRANSLATED

Dear Dr. Duren: Rev. A. J. Henry, pastor at Guntown and Saltillo, died in Tupelo Hospital Saturday morning, May 13, after an illness of several months. We held the funeral at Guntown Sunday morning at nine o'clock and went to Ebenezer, Miss., for the burial Sunday afternoon.

W. R. LOTT,
Presiding Elder.

This news will bring sorrow to many hearts. A good man has gone and his modest place of service will not be easy to fill.

(Editor)

PERSONAL AND OTHERWISE

Louisiana Conference

Rev. J. W. Booth, pastor in Algiers, New Orleans, underwent a second operation on last Saturday. We are glad to report that this completes the work for the relief of his trouble, he reacted splendidly from the ordeal, and every indication is for full recovery of his health.

Mr. V. L. Caldwell, a staunch and valuable member of the Methodist Church at Abbeville, has been spending a few days at the Baptist Hospital in New Orleans. He has not been up to par recently and he is having a complete check-up on himself. We trust that he may be able to return to his home when the period of observation is finished with the assurance of a quick recovery of his health.

Rev. Ellis Smith, pastor at Kaplan, is in Touro Infirmary for treatment. Bro. Smith, who has been in declining health for some time, was in a hospital recently but failed to get relief from his anaemic condition. We trust that an early improvement may be in prospect for him. Let his friends remember him in their prayers and with messages of cheer during these days of his suffering.

CONVERSE CHARGE

Dear Dr. Duren: I have been thinking for some time of writing about Converse charge. We are fortunate in the return of our pastor, Bro. A. H. Baggett, for another year. He has built up the work and everything is going in a good way. Our Church School and Missionary Society are fine. Our revival is to begin on Sunday night, June 4, and will run through June 11. Bro. D. B. Boddie will be the preacher and we are looking forward to a great meeting. We cordially invite all to hear him, and we are asking your prayers for the success of our revival services in the Converse Methodist Church.

A MEMBER.

DR. JOHN KEITH BENTON NAMED DEAN OF VANDERBILT SCHOOL OF RELIGION

Dr. John Keith Benton, Professor of Philosophy and Psychology at Drew University, Madison, New Jersey, has been named Dean of the Vanderbilt School of Religion, according to an announcement just made by Chancellor O. C. Carmichael. Until recently, Dr. Benton was Visiting Professor of Christian Doctrine at Duke University. He will succeed Dr. Umphrey Lee, who resigned as Dean of the School of Religion to accept the presidency of Southern Methodist University.

Dr. Benton received his A. B. degree from Birmingham-Southern College, his B. D. from Yale University, and his Ph. D. from the University of Edinburgh. He has had wide educational experience, having served as Professor of Philosophy and Religion at Southern College, Lakeland, Florida, and Professor of Philosophy and Psychology at Drew University. In 1937 he was Lecturer in Philosophy of Religion, Pendle Hill Summer Session. In that year he was also Lecturer at the National Conference on Religion and Mental Hygiene.

He was a member of the Board of Directors and Chairman of the Central Committee of the National Council on Religion in Higher Education from 1935 to 1937. He is a Fellow of the National Council on Religion in Higher Education, a member of the American Philosophical Association, Phi Beta Kappa, Pi Gamma Mu, Pi Kappa Alpha, a Mason, Rotarian, and Honorary Texas Ranger, appointed in 1936. During the World War he served as cadet and pilot in the Air Service of the U. S. Army from 1917 to 1919. Dr. Benton has traveled widely abroad, having visited Great Britain, France, Italy, Germany, Holland and Switzerland.

Business will put away encouraging profits when it puts away discouraging prophets.—Road Builders News.

TYLERTOWN METHODIST CHURCH HISTORY

By Rev. T. J. O'Neil, Tylertown, Miss.

Tylertown Methodist Church is an offspring of China Grove Church, which is situated about seven miles Northeast of Tylertown, and is the mother of all the churches in Walthall county.

In 1809 Ralph Stovall bought 160 acres of land in the China Grove community. Soon after, W. B. Ligon, Ralph Reagan, N. B. Raiford, T. C. Barr, S. M. Jones, L. T. Lewis, L. J. Quinn, W. J. Ball, William Lampton, and others bought land in the same community, and a colony was formed.

In 1812, a Baptist church was organized in a small log house in the community. In 1836, the Methodists bought this building and enlarged it, and organized a Methodist church. In 1844, Rev. N. B. Raiford, a local preacher, one of the pioneers of the community and a slave owner, began the erection of a neat frame building which still stands, and is in good repair, for it was built of the heart of virgin yellow pine. Mr. Raiford and his slaves felled the trees and sawed the logs into lumber by hand and dressed it by hand. The church was finished in 1864. It is one of the few churches still standing that was built with provision made for the accommodation of the colored people.

Some glorious revivals have been held in this grand old building. Around its altars, many persons, both white and colored, found salvation—most of whom have been transferred to the Church Triumphant.

As years passed, the center of population changed. There has been such a great exodus of White people from the China Grove community that at present there are very few White people in and about this sacred spot that has been a great spiritual lifesaving station.

In 1895 a Methodist church was organized in what was then the village of Tylertown, by Methodists who had immi-



THE METHODIST CHURCH—TYLERTOWN

grated from China Grove, Sartinsville, Magee's Creek and other communities. The writer has not been able to learn the names of the charter members, but prominent among them were the Lamptons, Conerlies, Lewises, McDonalds, Holmes, Packwoods, Balls and Yarbroughs.

The church was organized in a small wooden structure in the northern suburbs of the village. In 1906, the Brookhaven District Conference was held in this building—the only District Conference held in Tylertown until 1938.

In 1917, the beautiful, commodious brick building, on the main street of the town, in which the congregation now worships, was erected under the leadership of the energetic pastor, the Rev. H. A. Gatlin. In 1929, under the leadership of the Rev. W. B. Alsworth, one of the best loved pastors that have served Tylertown, the educational annex was built. The parsonage which was built under the leadership of the Rev. Ira E. Williams in 1938, is one of the best in the Mississippi Conference.

Some of the records have been destroyed, and the writer is not sure that he has a complete roster, but according to the records available, the pastors that served Tylertown church are: M. J. Miller, W. W. Morse, B. H. Rawls, E. F. Edgar, J. E. Williams, T. H. King, T. B. Cottrell, H. A. Gatlin, C. F. Emery, F. B. Ormond, J. M. Lewis, W. B. Alsworth, J. T. Weems, Ira E. Williams,, T. J. O'Neil.



REV. T. J. O'NEIL, Pastor

No history of Tylertown Methodist Church would be complete without prominent mention of Dr. R. E. Sylverstein, who went to live with God, January 3, 1939. Dr. Sylverstein lived for many years about a block from the parsonage, and his chief delight was to look after the health and other needs of the pastor and his family. Many are the preachers who will rise up in judgment and call this noble, ascended saint blessed because of his many kind ministries to the occupants of the parsonage.

The present official board of this church is: A. W. Willis, D. E. Lampton, I. L. Brown, F. H. Ball, H. W. Boyd, R. J. Conerly, W. W. Collins, P. N. Givens, T. R. McDonald, Van H. Miller, John A. Packwood, M. B. Waring and Lester Williams, stewards. D. E. Lampton, J. O. McDonald, A. B. Conerly, T. R. Holmes, E. W. Kitchings, John R. Robinson and J. W. Yarbrough, trustees; H. W. Boyd, General Superintendent of the Church School and President of the Board of Christian Education; M. B. Waring, Chairman of House Committee; Mrs. Olin Anderson, Chairman of Music Committee; Mrs. W. I. Conerly, President of Woman's Missionary Society.

The Junior Stewards are: Olin Anderson, Jr., Kermit Simmons, Louis Wilkinson, Bubber Ball, Ted Ball, Hubert Barlow, Lawrence Barlow, T. A. Brulte, James Boone, George Turner Collins, Howard Conerly, Truly Conerly, Ray Foil, William Glasgow, Jack Kitchings, James McDonald, William Lampton, Elton Waring, Charles Willis.

We use our young people very freely. The Junior Stewards serve as ushers, assist in making the every-member canvass, distributing the church bulletins, etc. They sponsor the music for the evening services and occasionally render the entire program for the worship hour. Miss Patricia Willis is pianist for the morning worship hour and Miss Elizabeth Brumfield for the evening worship hour —both high school girls. Mrs. Werner Vaught is pianist for the Church School. All these young people enjoy doing church work.

Farmer (on telephone to police)—A blue motor car passed here, killed a cow, containing four gentlemen and two greyhounds, one of which was a clergyman with no license.—Selected.

THE REPRESENTATIVE FIRMS AND INDIVIDUAL NAMES APPEARING BELOW HAVE SPONSORED THESE HISTORICAL FEATURES OF THE TYLERTOWN METHODIST CHURCH

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ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference, of the North Mississippi Conference, M. E. Church, South, convened at 2:30 p. m., May 4, in Shannon, Miss., with presiding elder N. J. Golding in the chair. A short devotional was given by C. A. Northington in which our attention was directed to the heritage of the Southern Church.

In the absence of the secretary of the last Conference, the presiding elder asked K. E. Clark to call the roll. The roll was called and absentees were noted. On motion, K. E. Clark was elected secretary.

On motion, the bar of the Conference was established, and the Roberts Rules of Order was adopted. The chair called attention to the suggestive program and offered as nominations the arrangement of the various committees as they appeared on the suggestive program. The arrangement was adopted.

Rev. A. R. Beasley, Holly Springs; Rev. W. M. Williams, Sanitorium; and Rev. J. J. Garner, State College, were presented to the Conference.

The chair called for pastors reports. The reports indicated a district-wide increase in church school enrollment, a sound financial condition, and an increased interest in evangelism.

The presiding elder spoke in appreciation of the work accomplished by the pastors and the people.

The Conference stood as Rev. R. P. Neblett led in singing "Saviour Lead us."

The chair introduced Rev. Orville Daemmer, President District Young People's Division, who addressed the Conference on the youth crusade.

R. G. Moore moved that the rules be altered in order for us to hear Dr. W. M. Williams, who spoke on his work as chaplain at the Mississippi Tubercular Sanitorium.

Rev. W. C. Beasley, pastor-host, who had been delayed by pastoral duties, welcomed the Conference and made announcements relative to entertainment.

Various announcements were made and the Conference adjourned with the benediction by Rev. W. C. Galceran, Sr.

Evening Session

Dr. W. A. Tyson delivered an inspiring and enlightening sermon on the subject of rewards. The service was concluded with a re-dedication service led by Dr. Tyson.

Second Day

Conference convened at 8:45 a.m., with devotional by G. R. Meaders. After congregational singing, led by W. C. Beasley, the minutes were read and approved. The roll of absentees was called and substitutions were made.

Rev. W. N. Dodds, Rev. W. M. Wright and Rev. W. W. Bruner were introduced.

On motion, the secretary was instructed to send a suitable message to our beloved Bishop Hoyt M. Dobbs.

Rev. C. A. Northington presented the report for the Board of Missions and it was adopted.

Rev. John McKay, son of our pastor at Nettleton, was introduced.

The chair called for reports from local preachers. (For reports and action taken see Journal.)

R. W. Flint presented the report of the Trustees of District Property.

Mrs. E. H. Cunningham spoke in interest of the District Parsonage.

On nomination of the presiding elder, the following were elected as a licensing committee: W. L. Storment, C. A. Northington, W. C. McKay and W. C. Beasley.

At 10:50 a. m., on motion, the Conference recessed until 11 o'clock.

At 11 o'clock Rev. R. G. Moore brought a timely message, and the Conference was dismissed with prayer by Rev. J. J. Garner.

Second Day—Afternoon Session

Rev. R. E. Wasson conducted the devotional, using the theme, "Making Christ Real."

After congregational singing, led by Rev. R. P. Neblett, Dr. W. A. Tyson brought a stirring message on evangelism.

Rev. T. M. Bradley made the report for the Licensing Committee. Charles Douglass Mayo and Evans Loyd Gean were unanimously elected to receive local preacher's license.

Rev. S. P. Ashmore was confirmed as District Director of Golden Cross.

W. B. Harrison presented the report on Lay Activities. The adoption of his report carried with it the election of W. L. Underwood as District Lay Leader, also T. O. Gore and R. T. Carter as Associate Lay Leaders.

Rev. E. R. Smoot, on invitation of the chair, delivered an address on the Benevolences.

"Jesus Keep Me Near the Cross," was sung.

Remaining reports were read and adopted.

On invitation of the pastor, Rev. W. L. Storment, Okolona was selected as the place for the next District Conference.

W. J. Dawson read the report of the Courtesy Committee.

The Minutes were read and adopted. "Come My Everlasting Portion," was sung. A short but impressive memorial session was held for Dr. T. W. Lewis, and the Conference adjourned with a consecration service led by Bro. N. J. Golding.

K. E. CLARK,
Secretary.

VICTIMS OR VICTORS!

By Walter Towner

Jesus cared! He cared what happened to people. He cared when people got into trouble. And he cared when He saw them starting down the road that gets them into trouble. He cared when people lived out their lives without ever realizing that life can be fine and noble. Jesus cared!

Do you?

How much do you care what happens to a young person? Do you care enough to be interested in an earnest campaign to get young people into our church schools? If Christian leaders really would care, as Jesus cared, the success of our efforts to help young people would startle the world.

There is just one thing that stands between us and success. There is just one thing that keeps us from helping that young person find his way and learn how to live gloriously, as a working member of the Kingdom. That one this is—we do not care enough.

But thanks be to God, we can care enough. It is of gravest importance that we bring ourselves to care so much that we will go into action for the Lord and for our young people. It is of gravest importance that we bring them in increasing numbers under the teachings of Christianity, and do it soon. For it is later than we think.

Much has been said and much written concerning the demoralization of youth under the totalitarian governments. The process seems indeed to have been "demoralization"—a negative teaching that reverses the pattern of decent education of the young. It seems consciously to set about to raise up a generation that is at best unmoral, if not actually immoral.

And we have bewailed this monstrous thing. We have seen in it a throw-back to paganism. It stands in our sight as a cancer in the body of human righteousness.

And all the while, a comparable thing has been going on in America right under our very noses. God be thanked that it is on a smaller scale. It can be said that this generation of youth is probably undergirded with right thinking and right attitudes to as great a degree as any generation has ever been. But the fact remains that the de-moralization process is on in America and is gaining momentum.

That is why it is important that youth be brought under the influence of the church school program in far greater numbers than we are at present conceiving.

The agencies for the mass creation of attitudes and sanctions among youth are available to all who can pay for them. The warmongers, the liquor sellers, the Sunday desecraters, the nit-wits who make a fat living from jitterbugs and kindred victims, can and do pay for them. There is now in process a wholesale distortion of youth's sense of values. The problem has been with us since Adam, but lately the forces for demoralization have gained a tremendous advantage through outstripping the righteous in using the modern attitude-forming agencies —radio, screen, press, billboard.

If you doubt this, take a day off and

test the attitude of youth-in-general toward liquor. The plausible, smooth advertising of the liquor sellers is succeeding. There is no doubt about this. This advertising is factually unsound, but marvelously clever psychologically. And it is changing youth attitude and youth conscience.

If you further doubt, take another day off and check on the recent swift swing of youth in the matter of participating in mass killing—war. There is no question but that here again attitudes have been changed—and changed in the direction of de-moralization.

And so on. The idea is not to be gained that youth has gone to the devil. But the rate of the age-old process of persuading some of youth to go to the devil has been tremendously stepped-up of late.

How much do you care? It is to be remembered that Jesus cared. We have in our keeping an agency that will go far toward offsetting this evil process. That agency is the young people's division of our church schools.

The following literature is suggested: Reaching Young People (308-B, free); A Guide to Personal Evangelism Among Young People (302-B, free); Evangelism and Church Relationships (215-H, 15 cents); Bringing People into the Fellowship of the Church (64-B, free).

BABSON WARNS LIQUOR TRAFFIC MUST BE "CRUSHED" TO SAVE DEMOCRACY

In a statement made by Roger W. Babson, economist, in Boston, Massachusetts, Tuesday evening, April 25, at a dinner celebrating the seventieth anniversary of the formation of the National Prohibition party, he arraigned the "commercialized liquor traffic" as menacing "our entire political structure" and as threatening the destruction of "our freedom as termites destroy a well-built house."

In his discussion of what he regards as an outstandingly serious situation facing the American people today, Mr. Babson said, reports the American Business Men's Research Foundation:

"But only since the repeal of prohibition, however, have I realized the terrific dangers of the commercialized liquor traffic.

"After most careful study, I am convinced that only by crushing the liquor traffic can democracy be saved.

"The American people are now fast approaching the time when the liquor interests will be running the United States government. If our constitution is thrown over for fascism, it will be due primarily to the liquor traffic which has never known when to stop in its nefarious and underground campaigns. The great danger of such a development cannot be over-emphasized. Even today, the liquor interests claim that they elected President Roosevelt and that it is up to him to protect them.

"As a statistician, I am especially disturbed by the arguments which the liquor interests use in connection with taxation. They claim that because liquor is contributing about $500,000,000 a year to Federal and State treasuries, they are entitled to special consideration. Let me tell you, however, that they are telling you only one-half of the story. The other half is that liquor, on which they pay this tax, has so wrecked the character of thousands that our Federal and State governments are now required to pay out more than $500,000,000 a year for relief! This relief expense the country never had before the repeal of prohibition.

"Newspapers and magazines might temporarily suffer until legitimate advertising should increase sufficiently to make up the slack. If, however, we have learned something from the mistakes made under Prohibition, we will not allow these newspapers and magazines to suffer. We will see that the government carries on an educational paid-advertising campaign to develop the character, health and efficiency of the American people. This will more than offset any losses due to suppressed liquor advertising. England and other countries are already meeting the problem in this way.

"Notwithstanding the above, the liquor gang will claim that to take the profits out of liquor would hurt real estate values. Statistics show that this is an outright falsehood spread about to fool the voters of the United States. The liquor tracic has done real estate far more harm than good. This can be proved in almost every community.

Statistics show that the liquor traffic is also a great contributing cause to unemployment. But look about your own community. You will find that for every five homes fully employed, no liquor will be purchased by four of these homes. On the other hand, for every five homes on relief, you will find that liquor is being purchased by four of these homes. I am not a fanatic on liquor. Things cannot continue to go wrong as they are now going without a spiritual, social and financial collapse."

The anniversary dinner in Boston is one of seventy being held in every section of the country. It was held in the First Methodist Church of Boston, and, besides Mr. Babson, the speakers included Dr. Leigh Colvin, Ph. D., of New York City, and Edward E. Blake of Chicago, National Chairman.

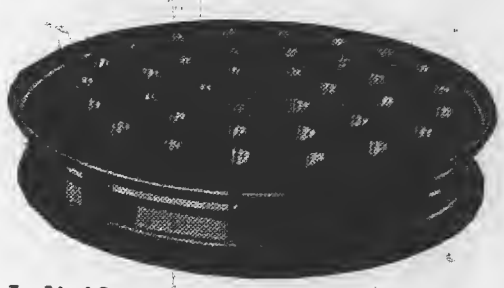
THE BIBLE

In these days when democracy is being forced to take stock of her resources, lovers of human freedom will read with encouragement the releases from the annual report of the American Bible Society, whose 123rd annual meeting has just been held and whose sole purpose for a century and a quarter has been to make the Bible available to all men of all nations, however little they may have with which to purchase it. Wherever this great book has been seriously read human freedom has flourished and democratic institutions have been born. Earl Baldwin in an address in Toronto recently expressed his belief that Britain's disposition to attempt the solution of the international problems by honest deliberation and conference roots back into generation upon generation of Bible reading by the people of England. Even in the face of the dictator's edict the Bible out-sold Mein Kampf in Germany last year by 200,000 copies. Latin America, for whose trade and friendship dictators are strenuously bidding, has a hunger for the Scriptures that is apparently insatiable.

China, with all her appalling needs, bought more Bibles from the Society than ever in her history. Japan likewise increased her purchases by about 10 per cent over the year before. Meanwhile the Scriptures moved into a dozen new languages in 1938, bringing the total number of tongues in which some part of the Scriptures have been translated to 1,021. It is now conservatively estimated that nine-tenths of the people of the world might hear some substantial part of the Scriptures read in their native tongue. No book in the world even faintly approaches this record. As long as this continues human freedom has a great ally.

—American Bible Society.

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Christian Education

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CHURCH SCHOOL LESSON MAY 21, 1939

By Dr. J. R. Countiss

BEVERAGE ALCOHOL AND THE HOME

Golden Text.—Do not drink wine nor strong drink, thou, nor thy sons with thee.—Lev. 10:9.

International Uniform Lesson.—Jeremiah 35:5-10; Ephesians 5:15-21; 6:1-4

King James Version

Jer. 35:5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

Eph. 5:15 See then that ye walk circumspectly, not as fools, but as wise.

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

6:1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Alcohol is one of man's most ancient and difficult enemies. Bible injunctions and regulations as to its use and its danger carry us back more than 3000 years. Even when it was not forbidden as a beverage, it was hedged about with restrictions as moral and religious leaders observed its deadly effects on character and the ghastly unfitness of drinking men for solemn duty or high endeavor. Long before alcohol was known in the concentrated forms of distilled liquors, men were forbidden to use wine at the seasons when they ministered in the holy temple. Later generations have learned that all of life is holy, and science has taught them that the evil effects of strong drink abide long after the drinker has become "sober." Alcoholic beverages become increasingly dangerous to the individual as he becomes more refined and to society as it becomes more complex. Jungle men and cave dwellers might consume quantities of alcohol that would be disastrous to the delicately balanced system of a genius, or to that of any modern professional man. A drunken cowboy riding his mustang across the plains of a trackless frontier or emptying his six-shooter at the moon was no such social menace as a modern drinker in a high-powered automobile on a crowded highway.

The Rechabites found safety in total abstinence. They lived by principle, by their own reasoned high moral principle rather than by the loose social customs of the thoughtless and indifferent. They could resist royal temptation and refuse to join the hilarious crowd in emptying the flowing bowls at a banquet. They dared to be different. Weaklings and fools suffer their conduct to be controlled and their standards set by maudlin beer-guzzlers and winebibbers.

Alcohol Drive is a oneway street whose allurements are all at its entrance. There we find youth, beauty, laughter, and hope, while at its exit we discover premature age, miserable ugliness, bitter tears, and utter despair. Makers and sellers of alcohol present no testimonials from those who have graduated from their institutions, none from the men and women who have tasted the dregs of dissipation. Their products are never recommended by athletic coaches, by employers of labor, by those whose business calls for clear brain, steady nerve, or skilled hands. Unfortunately, there was a time of ignorance when physicians prescribed alcohol as a stimulant, but science has disclosed their mistake and the practice has ceased.

Above all other social institutions, the home suffers from the evils of strong drink, its economic blight being the smallest part of its cost. Alcoholic poison soon warps the judgment and ruins the disposition of even the finest people, so that it is no longer possible for them to meet the delicate duties and responsibilities of the home. Strife and bitterness displace harmony and affection. The Rechabites were total abstainers and left no place in their social life for the deceitfulness of alcohol to make shipwreck of their homes. The fathers who drink with their sons and the mothers who join their daughters in cocktail parties can only look forward to a day of calamity in the home, with none but themselves to blame. Happy homes and beverage alcohol are everlasting and implacable enemies. May we never see a truce in that war!

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NORTH MISSISSIPPI CONFERENCE

(Carried forward from page 15)

and children some of the most necessary facts concerning Ethyl Alcohol.

Zone two of the Greenville District Woman's Missionary Society held its second quarterly meeting Wednesday, April 26, at Jonestown.

The zone chairman, Mrs. Henry Williams, of Friars Point, had charge of the business session, at which the auxiliaries from Coahoma, Lyon, Adult and Young Women, Friars Point, Jonestown, and Birdie made interesting reports. Special emphasis is being given in each society to the work in Christian Social Relations.

As Mrs. Williams has been appointed District Secretary, she handed in her resignation as Zone Chairman, naming Mrs. Wooten, of Coahoma, to succeed her, Mrs. Wooten to name the Zone Secretary.

The theme of the program was "Echoes of Council and Conference." Mrs. Wheeler, of Coahoma, gave the devotional, using as her topic "Service Attitudes." Mrs. Williams talked on Education and Promotion. "The Spirit of Conference," was given by Mrs. C. W. Avery of Jonestown. Mrs. Eason, of Coahoma, discussed "Women in the New Methodist Church," and Mrs. Williams "Negro Education in Mississippi.

The Jonestown ladies had decorated the church with baskets of beautiful spring flowers, and during the social hour they served a delicious salad course.

Mrs. H. L. Talbert and Mrs. Ratliff are attending the Uniting Conference in Kansas City. They are located at the Statz Hotel. Mrs. Ratliff, our reserve delegate, has been seated in Jude Kyle's place this past week. She writes that she has been working on the committee on District Conferences. Mrs. Talbert says being a delegate means real work. We are very proud that we have such capable representatives at Kansas City.

Baton Rouge District—Third Round

St. Francisville, at Concord, June 4, a.m., Q. C. 1 p.m.
Jackson, at Concord, June 4, a.m., Q. C. 1 p.m.
Amite, June 4, p.m., Q. C. following the service.
Clinton, at Cleer Creek, June 11, a.m., Q. C. 2 p.m.
Kentwood, June 11, p.m., Q. C. following the service.
Denham Springs, at Alford's Chapel, June 18, a.m., Q. C. 1:30 p.m.
Walker ,at Alford's Chapel, June 18, a.m., Q. C. 1:30 p.m.
Gonzales, at Meadow's Chapel, June 18, p. m., Q. C. following service.
Zachary, at Slaughter, June 25, a.m., Q. C. 3 p.m.
Istrouma, at Baton Rouge, First Church, July 5, p.m., Q. C. 7:45 p.m.
Plaquemine, at Baton Rouge, First Church, July 5, p.m., Q. C. 7:45 p.m.
Baton Rouge, First Church, July 5, p.m., Q. C. 7:45 p.m.
Lottie, at Porte Barre, July 9, a.m., Q. C. following service.
Greensburg, at Center, July 16, a.m., Q. C. 1:15 p.m.
Franklinton, July 16, p.m., Q. C. 3:30 p.m.
Angie, at Franklinton, July 16, p.m., Q. C. 3:30 p.m.
Natalbany, at Tangipahoa, July 23, a.m, Q. C. 2 p.m.
Hammond, July 26, p.m., Q. C. 7:45 p.m.
Ponchatoula, at Hammond, July 26, Q. C. 7:45 p.m.
Springfield, at Wesley's Chapel, July 29, a. m., Q. C. 1:15 p.m.
Pine Grove, at Killian's Chapel, July 30, a. m., Q. C. 1:15 p.m.
Baker, at Bethel, July 30, p.m., Q. C. following service.

J. HENRY BOWDON, P. E.

Hattiesburg District—Third Round

Bonhommie, at Camp Tatum, May 21, 11 a. m. and 1:30 p.m.
Main Street, May 21, 7:30 p.m.; Q. C. July 24, 7:30 p.m.
Hattiesburg Ct., at Rawls Spgs., May 28, 3 p.m.; Q. C. District Parsonage, July 11, 8 p.m.
Broad Street, May 28, 7:30 p.m.; Q. C. July 28, 7:30 p.m.
Waynesboro Ct., at New Hope, June 11, 11 a.m. and 1:30 p.m.
Waynesboro, June 11, 4 and 7:30 p.m.
Heidelberg, at Philadelphia, June 18, 11 a.m. and 1.30 p.m.
Kingston, at Antioch, June 18, 3:30 p.m.
West Laurel, June 18, 7:30 p.m.
Bucatunna, at Lewis Chapel, June 25, 11 a. m. and 1:30 p.m.
Ellisville, June 25, 7:30 p.m.; Q. C. July14, 7:30 p.m.
Sumrall, at Arbor, June 28, 11 a.m. and 1:30 p.m.
Matherville, at Threadville, June 30, 11 a. m. and 1:30 p.m.
Taylorsville, at Knight's Chapel, July 1, 11 a.m. and 1:30 p.m.
Magee, at Sharon, July 2, 11 a.m. and 1:30 p.m.
Bay Springs, at Stringer, July 2, 4 and 7:30 p.m.
Williamsburg, at Santee, July 9, 11 a.m. and 1:30 p.m.
Court Street, July 9, 7:30 p.m.; Q. C. July 10, 7:30 p.m.
Montrose, at Garlandsville, July 16, 11 a. m. and 1:30 p.m.
Moselle, at Pleasant Ridge, July 16, 4 and 7:30 p.m.
Shubuta, July 23, 11 a.m. and 1:30 p.m.
Petal, July 23, 7:30 p.m.
Mt. Olive, at Gilmer, July 30, 11 a.m. and 1:30 p.m.
Collins, July 30, 7:30 p.m.
New Augusta, at McLain, Aug. 6, 11 a.m. and 1:30 p.m.
Richton, at Avera, Aug. 6, 4 and 7:30 p.m.
Seminary, at Bethel, Aug. 13, 11 a.m. and 1:30 p.m.
Laurel, First Church, Aug. 13, 7:30 p.m.; Q. C. July 21, 7:30 p.m.

The pastors will please be ready to make nominations for Church School Superintendents, and the Church School Superintendents, after consultation with the pastor, will be ready to make nominations for the three divisional superintendents. Please have all nominations in duplicate. The Quarterly Conference will please be ready to elect one lay delegate and alternate to the Annual Conference, by ballot without nominations. Qualifications of delegate to be found in paragraph 45, Discipline 1938.

W. B. ALSWORTH,
District Superintendent.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

A highly interesting feature of the Annual meeting of the General Board of Missions, which is held in Nashville, is the reading of the appointments of missionaries and deaconesses. The following appointments for the Louisiana Conference were made at the meeting held recently. St. Marks Community Center, Deaconesses Mary Lou Barnwell, Julia Southard, Julia Lovin and Hazel Bulifant; Rural Work, Monroe District, Deaconess Sheila Nuttall; Rural Work, Ruston District, Deaconess Margaret Infinger; State Normal School, Natchitoches, Deaconess Mammie J. Chandler; Jubilee Inn, Shreveport, Deaconess Mary Freeman; MacDonell French Mission School, Houma, Deaconesses Ella K. Hooper, Elizabeth Covington, Ruby Lannom, Mable Harnell and Josephine Steele. It is with genuine regret that the Louisiana Conference gives up Deaconess Verna Webster, who has done such outstanding work at St. Marks Community Center and Cedar Grove Church, Shereveport. Miss Webster will be associated with Miss Margaret Young at the Wesley House in Nashville.

Miss Mammie J. Chandler is new to Louisiana women but comes with splendid experience as a worker at State schools.

Some Highlights of the Council Meeting in Asheville

Good news from a far country was contained in the cable from China, which brought the news to the Woman's Missionary Council at Asheville, that four pieces of church property that had been occupied by the Japanese had been returned to Methodist missionaries in China. This referred to Soochow University and Laura Haygood School at Soochow, and also to the Virginia School and the Soochow University Middle School at Huchow. The cable mentioned the facts that repairs and replacements are urgently needed on the buildings.

Miss Ella Leveritt, Newman, Ga., missionary emeritus, presented to the Council a rare piece of jewelry, a pendant that had been presented to her by the Chinese people when she left the field a few years ago after 41 years of service in China. She asked that this be sold and the money sent for rehabilitation work in China. The pendant typifies the love of the Chinese people and has other symbolic meaning. It is a heart of gold set with twelve precious stones with a pearl drop and suspended on a golden chain. The entire piece symbolizes a heart full of love, the streets of gold, the stones named in Revelations, and the pearly gates. The pendant was purchased by a Council member, who wishes her name unknown, and was presented to Mrs. J. W. Perry, as a token of appreciation of her years of splendid leadership as Council president.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Five of the six districts of the Mississippi Conference have held their annual meeting. The Hattiesburg meeting will be held in June.

The Brookhaven District meeting was held in Centenary Church, McComb, with Mrs. C. E. Mullins, district secretary, presiding. The spirit of the meeting was evidence of a closer walk with God, and reports showed the work is growing along all lines.

Two conference officers were present: Mrs. Paul Arrington, president, spoke of "The Woman's Missionary Society, a Channel Through Which Women Express Christianity," and Mrs. E. E. McKeithen, superintendent of supplies, on "Practicing Christianity." Rev. J. L. Neill, representing the Fellowship of Evangelism, brought a message, "The Dependent Christ," and the Youth's Crusade was presented by Miss Lenoir.

Members of the district led discussions of the different departments of the work, in which all attending the meeting participated.

The Benton auxiliary was hostess for the Jackson District meeting, which had an attendance of 219.

Mrs. H. M. Bullock, district secretary, presided, and stated that the district could be proud of what it did in 1938, but that it must not be satisfied to rest with that, it must go forward. Since the 1938 conference ten new auxiliaries have been organized and three re-organized. The goal for 1939 is two new auxiliaries organized in each zone.

As conference guests, Mrs. R. E. Rollings spoke on "The Challenge of Missions," presenting the finances from the standpoint of the treasurer; Mrs. W. F. Mahaffey, vice-president, emphasized "The Spiritual Life of the Missionary Society"; Mrs. D. A. McIntosh, Jr., secretary of young women, spoke on "Young Women in Missions"; Mrs. Homer Frizell, chairman of Scarritt Associates, showed the opportunity which associate members have in helping to support this splendid training center for Christian workers.

Mrs. H. C. Stewart, district director of Christian Social Relations, assisted by Mrs. Eurie M. Weston and Mrs. J. N. McCammon, presented that work.

The Meridian District meeting was held in Central Church, Meridian, with the district secretary, Mrs. L. O. Todd, presiding.

The morning topic was "Our Opportunities Are Boundless in the Woman's Missionary Society": Through training our children as demonstrated by Mrs. L. G. Atkinson and a group of children of the Philadelphia auxiliary; through study, presented by Mrs. J. M. Weems and Mrs. O. S. Hopkins, of Hickory; through social action as explained by Mrs. Stanley Wilson, conference superintendent of Christian Social Relations. Mrs. D. L. St. John, conference secretary, set forth the goals for 1939.

The special guest was Mrs. R. E. Rollings, conference treasurer, who spoke on "Our gifts—They Are Returned to Us a Hundredfold." She said "To feel that you are giving money to bring light into lives that are in darkness is a thrilling experience. We are often indifferent to the call of missions. We have money for other things which we want—last year the women of America spent more for artificial flowers than they gave for missions; more money was puffed away in tobacco smoke in 1938 than has been spent to evangelize the world in a hundred years; we have money for candy, for soft drinks, for movies, but when the call comes for missions we say "we are not able to give much."

Members of clubs and classes from the Meridian Wesley House, gave a demonstration of their work, under the direction of Miss Mattie Cunningham, head resident.

The Wiggins auxiliary entertained the Seashore District meeting, with Mrs. L. J. Power, district secretary, presiding.

Mrs. J. C. Burrow, conference superintendent of children's work, spoke on "Foundation Training," and also presented the "World Outlook."

Women of the district led discussions of the different departments of the work, and Mrs. Power discussed how to raise the finances. Echoes from the conference held in Laurel were given by the women who attended.

Workers from the Biloxi Wesley House and Moore Community House explained how the work these institutions do, is real Christianity in action.

Biloxi will entertain the district in 1940.

Because of its length, there were two
(Continued on page 15)

In Memoriam

"RESOLUTIONS"

Whereas, our Heavenly Father has removed from our midst two of our most loyal church members, Mr. and Mrs. F. P. Henderson, two of our best citizens and our beloved friends; and

Whereas, in their going we feel the loss of these valuable members and know their home has lost a kind and loving mother and father; therefore be it

Resolved, First, that we as a church follow their examples of Christian principles and endeavor to keep our faith in God, as they did, to the end of life. Second, that our deep sympathy be extended to their family and loved ones and pray that God's love will supply the missing links in the family chain. Third, that a copy of these resolutions be sent to each member of their family and a copy to the New Orleans Christian Advocate.

Signed: W. L. Lewis, Church at large; E. H. Burns, Steward; H. D. Millett, Steward; E. E. Tucker, Board of Trustees and Bible Class.

Ridgeland, Miss.

RESOLUTIONS

The following resolutions were read and adopted at the regular business session of the Woman's Missionary Society.

Whereas, on May 2, 1939, it pleased our Heavenly Father, who is "too wise to err and too good to be unkind," to call home one of our sweetest Christian characters and one of the most loved and devout members of our church, Mrs. Emma Jane Wiggins; and

Whereas, though our hearts are sad we realize "what I do thou knowest not now, but thou shalt know hereafter," and we know that with faith we can believe that sometime, somehow we shall understand; and

Whereas, the wholesome life she lived and the influence she yielded will linger long in our hearts; now therefore be it

Resolved, that the members of the Woman's Missionary Society of the Sunflower Methodist Chnrch shall bow in humble submission to God's will and shall at all times try to emulate her noble life and be inspired to do greater service for God; be it further

Resolved, that a copy of these resolutions be sent to the family, a copy be spread on the minutes of the Missionary Society, and a copy be sent to the New Orleans Christian Advocate for publication.

Respectfully,
MRS. BLANCHE M. SLEDGE,
MRS. J. A. WILLIAMS,
MRS. JESSIE WILLIAMS.

IN MEMORIAM

Mrs. G. W. Smith passed away on this year's beautiful Easter Day. How we miss her! for she held the love and esteem of the entire community.

To go to her home was a great blessing. If one was in trouble we found a soothing response. As we often sat on her spacious porch, surrounded by many beautiful blooming plants, her bright, shining sympathetic nature always made us glad.

She delighted in studying the Bible and reading the Advocate. Preparing the Sunday school lesson for a large class of boys was one of her weekly tasks. She handled the boys with skill. Her interest in them extended to all the boys she ever taught, and if one went to the Philipine Islands he was still her boy to remember in prayer and send greetings to.

She looked upon the prayer meeting as essential to the Christian and was always found in her pew.

She did much for the missionary society, having held an office for over thirty years. To show appreciation of her services she was made a Life Member.

Many were the gifts she gave to friends and to those who needed them most. Her home was always a haven for her pastor and family.

Her own children and devoted husband honored and respected her, trying to gratify her every wish.

Her four boys had such respect for her feelings they never smoked before her.

We, her devoted friends, extend to the grief-stricken family our love and deep sympathy in this dark hour.

MRS. L. R. TOMLINSON.
Haughton, La.

MISSISSIPPI CONFERENCE

(Continued from page 14)

meetings held on successive days in the Vicksburg District, one in Crawford Street Church, Vicksburg, the other in Fayette, with Mrs. T. H. Fore, district secretary, presiding.

The attendance was unusual—in a contest by zones, Zone 3 took first place, with Zone 5 a close second. Only one zone leader was absent.

The same program was used at both meetings, and the conference guest, Mrs. E. V. Perry, superintendent of study, in her message stressed the fact that study must have a large place in our entire missionary program. She used a beautiful illustration of musical harmony, with the thought that each phase of our program represents a note and, in order to have perfect harmony and a beautiful song, each note must be perfectly balanced.

Each department of the work was discussed with special emphasis upon the problems and how they may be solved. The goals for 1939 were stated with explanations.

At each of the five meetings, Life Members were given recognition and the splendid part this honor plays in the work was emphasized. At the Meridian meeting, the luncheon table was arranged and decorated in an exact duplicate of the life membership pin and place cards were of gold in the same design.

Also, at each meeting the Council certificates for special mission study classes were presented to the auxiliaries which had reached the standard.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Have you ever thought of entertaining the Conference? If so read what the Senatobia reporter of that auxiliary says about the benefits of having a Conference meet with you.

Senatobia Methodist Missionary Society Meets at the Church

At a joint meeting of the circles of the Woman's Missionary Society of the Methodist Church held April 10, our president, Mrs. J. W. Whitwell, turned the meeting into an old fashioned Methodist "Love Feast." The ladies told of blessings which were varied and many received during the Conference recently held here.

We advise you if you want a spiritual uplift in your auxiliary and town to entertain the Conference.

We also voted at this meeting to clothe an eleven year old boy at the Methodist Orphanage in Jackson. Later his spring outfit, valued at $22.50 and consisting of entirely new things, was sent him.

We are studying the "Invincible Advance" with our pastor, Rev. Mr. Robinson.

We were represented at the District Conference held at Charleston, by Mrs. E. W. Varner, Mrs. J. W. Whitwell, Mrs. W. J. East, Mrs. W. T. Robinson, Mrs. Bob Mitchell, Mrs. Albert Still, Mrs. Mollie Randall, Mrs. Carl Womble and Mrs. G. L. Walker.

MRS. MOLLIE RANDALL.

Miss Winnie Lee Buckles has been visiting schools in Bolivar county. Among those visited was the Rosedale school. Under the sponsorship of the Methodist Missionary Society and with the cooperation of Mrs. Brunson of the Rosedale Public school, Miss Buckles held several classes in Alcohol Education. The High school group, the seventh and eighth grades, the fourth, fifth and sixth, and the first and second made up the groups. If Miss Buckles is ever in your territory you will find these classes most effective for getting across to your young people

(Carried forward to page 13)

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AS A DAILY DEVOTIONAL GUIDE

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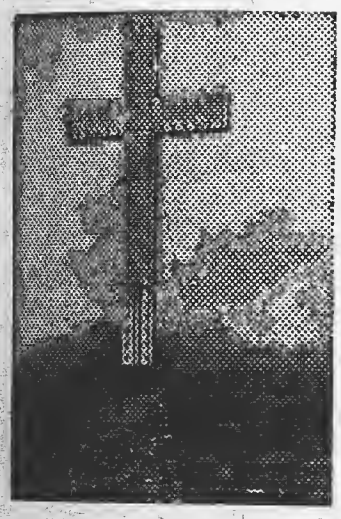
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—Sayings of Karl Barth.

THE PRAYER-ROOM TODAY

Make me of those, O Lord, who amid the confusions of the world are dwelling in the secret place of the Most High, whom Thou dost keep secret in a pavilion from the strife of tongues. Make me of those who in the busy street can carry in their hearts the music of Thy voice. Make me of those who, because they are sure of Thee, can find their way without faltering through the most perplexing paths of life. Amen.

Vol. 86. No. 21.

NEW ORLEANS, LA.
THURSDAY, MAY 25, 1939.

Resurgam

By Robert E. Goodrich

I know that I shall live again!
  Whoso that plows a fallow field,
  And sows his seeds for future yield,
Finds life the law of buried grain.
  The rainbow spans the misty sky
  And vanishes, but does not die;
It comes again with summer rain.

I know that I shall live again!
  The rivers that flow out to sea
  Return with white winged clouds to be
Refreshment to the thirsty plain.
  The mournful blast of winter's breath
  Is only sleep,—it is not death:
Life! Life! is spring-time's glad refrain.

I know that I shall live again!
  Or else this dream that haunts the soul
  Of peoples spread from pole to pole
Is monstrous madness of the brain.
  A fiction? No; the risen Lord
  Points on to life, and by His word
I know the promise is not vain.

San Antonio, Texas

Wallet of the Week

THE DIVORCE EVIL is no longer but in one of evasion is law. A few days ago the grand jury of Fulton County, Atlanta, Georgia, reported that for the year covered by its investigations, the number of divorces was greater than the number of marriages. The advertisement of a new book on the subject begins with the epigram, "Divorce Sets Fire to Marriage," names one single county as having one hundred thousand divorced families, and attributes to such broken homes a large share in the increase of juvenile delinquency and social insecurity.

* * *

MRS. LIVINGSTONE WILSON, who is the youngest and the only surviving daughter of David Livingstone, world-famous missionary to Africa, is bringing to the World's Fair in New York a number of relics associated with the ministry of her distinguished father. Mrs. Wilson is now nearly eighty and no visitor to the great Fair will be the center of more general and sincere veneration than she, and among the varied treasures assembled from the ends of the earth, none will be of greater interest than those associated with the heroic explorer-missionary of the "Dark Continent."

* * *

De RUSTKLUSICK, a convalescent home for people seeking rest from worry, and a place for the recovery of their health, is located in Leyden, Holland. Here is the center of the great bulb industry of that country, but of far greater interest is the fact that the spacious and imposing house was once the home of John Robinson, a leader of the Separatists, pastor of that church in Leyden, and the first band of Pilgrim Fathers to embark for the New World departed with his blessing and benediction upon them. He died in 1625 and is buried in Peter's Church, Leyden.

* * *

THE UNITING CONFERENCE brought to light some statistics which should have bearing upon the rather poor showing of the Methodist Book Concern in recent years. It was said that only sixty-five per cent of Church Schools use the literature produced by the Methodist Episcopal Church, as against ninety-eight per cent in the Methodist Episcopal Church, South. This should tend to soften the criticism of the business administration of the Book Concern. A large part of the profits of the Book Concern results from the sale of Church School literature, and every church should study the bearing of its loyalty or disloyalty upon the superannuate cause.

THE MISSIONARY SITUATION IN INDIA is summed up thus: Every day five hundred Hindus, Moslems and outcastes are professing faith in Christ and cutting all ties with their religious past, and every month fifteen thousand are being baptized into Christianity. This mass movement is putting a strain upon the Indian church which is overwhelming. A personnel insufficient to care for this inrush will mean a poorly instructed membership and may even imperil the future of the Christian movement in that great pagan land.

* * *

NAVY HYDROGRAPHERS report the discovery of the deepest known under-water chasm in the Atlantic Ocean. It is located between Hispaniola and Puerto Rico and at that place the depth is more than thirty-thousand feet. If Mount Everest, the highest known peak, were dumped into the chasm, there would still be more than eight hundred feet of water above its top. The second deepest depression in the floor of the Atlantic is in the vicinity of Puerto Rico also and it was discovered in 1962.

* * *

FATHER DAMIEN, the Belgian priest who died fifty years ago on the leper island of Molokai in the South Seas, lived heroically and was himself a sacrificial offering for the eight hundred pitiable lepers who were then on the island. He began his work in 1873 and ten years later was himself smitten with the plague. Up to the time of his becoming afflicted with the dread disease, his ministry and reforms were more or less resisted and resented, but in the tragedy of his sufferings he found a bond of sympathy and understanding which drew all to him and today all communions honor his memory.

* * *

"I HAVE A FIRM CONVICTION," says Dean Emeritus Brown, "that the most pressing need in the pulpits of this land today is for a larger measure of intelligent, discriminating, forceful and inspiring Biblical preaching. I feel that the younger ministers who are offering their congregations Sunday after Sunday carefully prepared, but rather academic, essays on sociology, psychology and philosophy, are missing the mark. Some of those productions might almost serve as dissertations to be presented for the degree of Doctor of Philosophy at the university. They stand, however, at a long remove from the sort of preaching suggested by the words of that Other Minister in his opening sermon there in the synagogue at Nazareth, "The spirit of the Lord is upon me, etc."

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

AN EVANGELISTIC CHURCH

Dr. Ralph W. Sockman asserted recently that there is a widespread tendency to escape from the consciousness of personal sin through activity in social crusades and that the danger of the church today is a preoccupation with social issues which may obscure the sense of sin in the individual. He meant that it is much more easy to incorporate one's self with a mass movement, which may be perfectly legitimate and a response to a great need, than it is to face up to one's personal contribution to conditions which made that need a reality.

In our opinion there has never been a time when such a gospel needs a more positive emphasis than it does today. It is much easier to confess an obligation to society in the aggregate than it is to preach or to practice a gospel which proclaims our own spiritual mendicancy and corruption. Society is abstract and impersonal and truth addressed to it is a mere ethic, a philosophy of social relations. The soul is a personal entity and the consciousness of its peril generates a passion—locates a focus for the application of the gospel of redemption. Society is equally the concern of evangelical Christianity, but the individual is the immediate interest of the evangelist. It was in that concept of Christianity that Methodism found its field and its opportunity. Few indeed have been Methodist philosophers and relatively small has been her contribution to the literature of metaphysics and formal theology. The world-fame of the Methodist Church has been achieved as an evangelistic crusader. It has influenced Christian enterprise, not alone through the activity of her own disciples, but through an evangelistic ideal and practice which others have been constrained to accept.

It is our conviction that we must continue to follow the beaten path or consent to become awkward imitators in what for us must be a field of uncharted endeavor. Methodism's true impact cannot be realized through a mass movement of eight mill[illegible] members. It must be, as it has been throu[ghout] two hundred years of our history, [illegible] appeal directed to men whose lives have been ruined by sin.

THE METHODIST PRESS

Last week we concluded our resume of Uniting Conference proceedings with the statement that there was to be no change in the church press. We desire to discuss that subject a little more at length. We opposed the plan for a church press of six jurisdictional issues for a number of reasons. Among them is the fact that we believe that such a press could not possibly serve the larger interests of our great connection and at the same time give the local news and effectively promote the local program. We believe that such a press would dismember rather than connectionalize the Church. We believe that the Southern Church has a better coverage, a more economical service, and a more effective publicity than a jurisdictional press could give. This is shown by the fact that the Southern Press had an 11% better coverage of its membership with a total subsidy 50% smaller. We opposed the paper with jurisdictional editions because we believe that it would tend to such a narrow directing of Methodist thought as to establish a bureaucratic syndication of propaganda which would militate against individuality and the power of initiative. We opposed it upon the basis of the experience of those who have tried such an arrangement. The annual report of the Methodist Book Concern for 1938 shows a total income for the five regional organs of $243,893.07, and a combined deficit of $30,479.32, to which must be added a credit for "Service to the Church" of $9,044.51. This makes a grand total of $39,523.83, which appears to have been the actual loss on these publications. This does not include the deficits of two independent organs.

The report shows that not a single paper of the connection carried itself. The smallest deficit was $2,699.45. The statement was made that January-February operations result[ed] in a net profit of [illegible], but the report [illegible] was effected [illegible] a ten per [illegible] of the em-

[illegible] and the [illegible] sermon [illegible] the quality of the [illegible] which attract a large congregation. We [illegible] any warrant for the assumption that a [illegible] press would be more interested [illegible] than would be the [illegible] of a sermon [illegible] the wide church. We [illegible] many reasons why [illegible] representing the [illegible] of a [illegible] might be far [illegible] than the [illegible] press would be.

We [illegible] for a [illegible] press for the [illegible] of the [illegible] life and the soul power of our eight million Negroes and we [illegible] for the [illegible] of the [illegible] and it [illegible] a [illegible] [illegible] to be, by the [illegible] and [illegible] [illegible] [illegible] [illegible].

THE ANNUAL CAMPAIGN

The [illegible] Conference and the [illegible] of [illegible] [illegible], by the [illegible] of the Church, [illegible] [illegible] necessary to [illegible] the [illegible] of our [illegible] campaign will now [illegible] [illegible] [illegible], we know [illegible] will [illegible], may be [illegible] [illegible].

We appeal to all our pastors and people to help us make this the greatest year in Herald progress. For one year, we have carried a heavy [illegible] of debt, we have discontinued our advertising campaign and gradually all forms of objectionable advertising with Christ, and we are constantly striving to make the Herald helpful and interesting to all our people.

We would like to see every district in our three conferences win the $100 prize. That can be done and if it should be done, it would be possible to remove the subsidy. It would give us genuine joy if that might be the crowning achievement of five years editorial and administrative work. We can do it if we will.

WHERE SHALL I GO TO CHURCH TODAY?

Suppose you looked over your paper for the announcements of Sunday services and found the following list of sermon subjects: "Such a Dead Dog"; "The man Who Was Afraid of his Wife;" "Some Scarecrows I have Seen;" "Old Dutch Cleanser;" "No Corns with Old Shoes;" "Gas Masks;" "Life's Kit Bag;" "Be a Brick;" "Bags and Bones;" "Wooden Money;" "Rat, Tat, Tat;" "A Dead Bird about Your Neck;" "Station C-O-D Broadcasting;" "Sermon in a Sugar Sack;" "The Old Fiddle;" and "First Down and Four to Go." Where would you go to worship?

Some of these themes we have heard announced, none of them are from local announcements, all of them are bona fide sermon themes. We know because we have an advertisement which we [illegible] [illegible] [illegible] "[illegible] [illegible] [illegible]" and the most [illegible] [illegible] [illegible]

MESSAGE FROM THE COUNCIL OF BISHOPS TO THE METHODIST CHURCH

(This message is to be read in every Methodist Church on Sunday, June 4, 1939, or as near thereto as possible)

The Methodists of America have entered into a new sense of brotherhood. They have consummated the largest union of Protestant Christians ever achieved. The full significance of what has occurred is beyond our present understanding; only eternity can properly evaluate the deeper meaning of what we have here done.

Of greater significance than the act of union is the result of union. The spiritual oneness so conspicuous at the Uniting Conference must be made to permeate the whole body of Methodism. Out of this union must spring a new and more intense loyalty to our Wesleyan heritage. Above all, this Methodist Church must immediately project a program of service commensurate with its latent powers and its unparalleled opportunity.

In the providence of God our Churches have come together at a moment of world crisis. In every land there is perplexity and fear. The priceless values of life are everywhere threatened. Never in modern times was there such an imperative demand for the proclamation and application of the Gospel. At the very instant of its new birth, The Methodist Church is faced with a challenge to summon all men to behold the redemptive power which has always been resident in the eternal Christ.

The burden of our duty in this hour has been upon our hearts. In response to inner promptings, no less than to the request of the Conference, your Bishops express the need for a mighty resurgence of spiritual life and its inevitable moral overflow, and their willingness to help lead the Church in a movement to bring about its consummation.

Such a forward movement should be all-inclusive, and should be dynamic, inspirational and educational in nature and method. It should involve a dissemination among our people of information concerning the history, genius, theology, policy and program of Methodism.

It should inculcate a new loyalty to all our institutions. It should interpret unification to our people and weld them together in understanding, sympathy and a sense of fellowship. It should emphasize our world-wide missionary enterprise and stimulate the passion to evangelize all peoples.

It should promote Christian stewardship and bring about a greater liberality for the larger benevolent work of our Church. It should lay bare the social and personal sins of our time and call men to repentance and reformation. It should place emphasis upon personal religious experience and seek to revive in the hearts of our people the seeking spirit of the compassionate Christ.

Such a movement must be more than a temporary enterprise of an inspirational nature. Its foundations must be wide and deep; its cultivation fundamental and constant. The best of our thought and the most competent advice we can secure shall be devoted to projecting the details of a plan, which in due time will be announced to the Church. With the hearty and unselfish cooperation of all our preachers, people and organizations, the movement contemplated should bring the Church to its first General Conference having witnessed a revival of deep religious experience, with all its forces mobilized for the inauguration of the third century of vital Methodism.

No cause is forlorn with Christ at its head. We look up and behold the morning. Christ is out on the highways of the world's needs. No ingenuity of wickedness, no indifference of scorn of men can stop His unceasing march of redemption. We resolve anew to evade no peril and to seek no discharge from the tasks, but take our appointed way with Him until the gospel has been given in its uniqueness and redeeming power to all men.

We will rejoice in Thy salvation and in the name of our God will we set up our banner.

THE COUNCIL OF BISHOPS.

PLAN OF ANNUAL CONFERENCES

Southeastern and South Central Jurisdictions

(Listings are as follows: Conference, date, place, Jurisdiction, Presiding Bishop. Figure in parenthesis indicates former church: (1) Methodist Episcopal; (2) Methodist Episcopal, South; (3) Methodist Protestant.)

Alabama (1), referred; referred; S. E.; Brown.

Alabama (2), Nov. 29; Montgomery; S. E.; Decell.

Alabama (3); referred; referred; S. E.; Straughn.

Arkansas (3), Nov. 14; Warren; S. C.; Broomfield.

Baltimore & Western Va.; Peele.

Blue Ridge Atlantic (1), referred; referred; S. E.; Brown.

Central Kansas (1), Oct. 10; referred; S. C.; Mead.

Central Tennessee (1), referred; referred; S. E.; Brown.

Central Texas (2), Nov. 11; referred; S. C.; Holt.

East Oklahoma (2), Oct. 24; Oklahoma City; S. C.; Selecman.

Ft. Smith-Oklahoma (3), Oct. 24; Oklahoma City; S. C.; Broomfield.

Florida (2), June 8; Lakeland; S. E.; Kern.

Georgia (1), Nov. 21; referred; S. E.; Flint.

Georgia (3), referred; referred; S. E.; Straughn.

Holston (1), referred; referred; S. E.; Brown.

Holston (2), Oct. 5; Knoxville; S. E.; Kern.

Illinois Conference (2); Darlington.

Indian Mission (2), Sept. 22; referred; S. C.; A. F. Smith.

Kansas (1), referred; Topeka; S. C.; Mead.

Kansas (3), referred; Topeka; S. C.; Broomfield.

Kentucky (1), Aug. 30; Lexington; S. E.; H. L. Smith.

Kentucky (2), Aug. 30; Wincnester; S. E.; Darlington.

Kentucky (3), Sept. 30; Winchester, Va.; S. E.; Straughn.

Little Rock (2), Nov. 14; Warren; S. C.; Selecman.

Louisiana (2), Nov. 15; Ruston; S. C.; A. F. Smith.

Louisiana (3), Nov. 15; Ruston; S. C.; Broomfield.

Louisville (2), Sept. 27; Bowling Green; S. E.; Darlington.

Memphis (2), Nov. 22; Paducah; S. E., Watkins.

Missouri (1), Sept. 26; St. Louis; S. C.; Mead.

Missouri (2), Sept. 26; St. Louis; S. C.; Broomfield.

Missouri (3), Sept. 26; St. Louis; S. C.; Broomfield.

(Continued on page 8)

Various News and Personals

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and Mrs. J. B. Grambling, one of the graduates of the 1939 Class of the Bogalusa High School, honors us with an invitation to the closing exercises which we acknowledge with appreciation and sincere congratulations.

Mr. Floyd J. Andrus, Eunice, requests the change of his paper to Mrs. Alice P. Marks and then adds a word concerning his appreciation of the Advocate. We thank him for his generous commendation and we hope that during his sojourn in California he may remember the paper which has served him here.

Miss Evelyn Joy Giles, daughter of Rev. and Mrs. W. H. Giles, of Bastrop, remembers the editor and his wife with a beautiful invitation to the graduating exercises of Bastrop High School on Thursday, May twenty-fifth. We join with many friends in New Orleans and elsewhere in felicitations and good wishes for Miss Evelyn.

Many friends throughout Mississippi will sorrow to learn of the death of Mrs. S. H. C. Burgin, of Corpus Christi, Texas, on Tuesday, May 16. She will be remembered as Miss Elizabeth Kilpatrick of Corinth, and for her splendid service as leader in Sunday School work at Corinth and in the North Mississippi Conference. Her body was interred among the friends of her ancestral home, Corinth, on last Friday.

General

Mr. J. F. Rawls, treasurer of the General Board of Missions, was in New Orleans last week and paid the Advocate office a call which we sincerely appreciate. We hope that he will repeat the visit soon.

Dr. W. G. Cram, General Secretary of the Board of Missions at Nashville, was the baccalaureate preacher for MacDonell School at Houma last Sunday. In connection with his visit to Houma, he spent some time in New Orleans reviewing the missionary situation in this section.

CHURCH-WIDE PASTORS' CONFERENCE

Lake Junaluska, N. C., July 25-30, 1939

By Rev. Wm. F. Quillian

Program Extra-Ordinary!

The Church-wide Pastors' Conference at Lake Junaluska will bring to the platform four distinguished leaders in the religious life of our nation. Dr. Oscar Thomas Olson, pastor of Euclid Epworth Methodist Church, Cleveland, Ohio, will deliver four addresses on "The Spiritual Life of the Preacher." Dr. Olson was a member of the Uniting Conference, delivered the Simpson Lectures at DePauw University last year, and is a pastor of large success and wide experience.

Dean Raimundo de Ovies of the Cathedral of Saint Philip, Atlanta, is in great demand as lecturer and preacher. He has had remarkable success in his work in Atlanta. His four messages will be of decided help to pastors who are facing delicate and difficult problems.

Dr. Smiley Blanton is associated with Dr. Norman V. Peale in the Marble Collegiate Church, New York. Dr. Blanton has had splendid success in clinical evangelism. During the spring he delivered a series of lectures and the attendance increased to such an extent that the main auditorium of the church was crowded during the week. He will give specific instruction with regard to this new and vital field which has opened to the Christian minister. Each address will be followed by a forum discussion.

The Conference sermon will be delivered by Bishop Clare Purcell of Charlotte, N. C., and the devotional messages will be brought by leading ministers of our church.

Bishops and presiding elders approve this Conference and urge that our ministers attend. Those who have been present are most enthusiastic supporters of this Conference. The one held last summer was most highly commended by Bishop John M. Moore in an article in the Christian Advocate.

There are no fees and hotel accommodations may be secured at most reasonable prices.

CHINESE WILL TO RESIST JAPAN GROWS

(By Board of Missions News Service)

The will of the Chinese people to resist Japan has never been stronger than at present, is the way Mrs. Morris Paty views the situation in China today. Mrs. Paty is remaining in Shanghai with her children while Dr. Paty has returned to Changchow to re-open hospital work in that center.

Mrs. Paty says: "The guerrillas are becoming better organized and more active with the passing of every week, and the will to resist Japan has never been stronger than it is today. Co-operatives are growing up in many places and the Chinese people are trying to produce their own goods in small home industries to avoid buying Japanese things. There is no thought in the Government or among the people of giving in to Japan's demands for 'peace.' They know that such peace now would mean nothing less than slavery for the whole people. And the will to resist grows stronger, if anything, for experience shows what this enslavement would mean.

"There is a fleck of comfort in the thought that the country people have not suffered as the city people have. The Japanese simply did not have the men to cover the country areas. The Japanese have a tendency to stick close to their garrisons. For instance, in a village outside of Changchow there are many people who have never seen a Japanese. But the breakdown of law and order ushered in by the Japanese has brought much suffering to the villagers. Bandits and robbers prey with little fear and make life in the country districts dangerous. However, in the last few months the control of the Chinese National Government has come back into some of the country places, and government representatives have managed to bring back a certain degree of law and order, but much is yet to be desired."

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

"Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks, seems to me not an open question."—Abraham Lincoln.

"All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest tray that life has set for the feet of genius."—Upton Sinclair.

People who put on the most style usually put off the most creditors.



According to charges by the Cook County Republican Council, a section of Chicago where 60 per cent of the real drinks are on relief supports 500 saloons.

[illegible]

[illegible]

[illegible]

tributed to save humanity from the terrible fate which threatens it today.

Somehow, I feel that my words tonight will find sincere echo in the hearts of all who hear them. It is not for me to put forward concrete proposals. That must be left to those who have the power to guide their nations towards closer understanding. God grant that they may accomplish that great task before it is too late.

—National Broadcasting Company.

CHANGE IN APPOINTMENTS

Due to the death of Rev. A. J. Henry, pastor of Guntown-Saltillo charge, it became necessary to make some changes in appointments. To fill the Guntown and Saltillo charge Bishop W. T. Watkins appointed Rev. L. P. Jumper, who was in his fourth year on Iuka Circuit. He appointed Rev. A. C. Bishop (supply) to the Iuka Circuit. Bro. Bishop has been teaching in New Albany High School.

W. R. LOTT,
District Superintendent.

NOTICE—SHREVEPORT DISTRICT CONFERENCE

The District Conference will meet in Wynn Memorial Church, Shreveport, at 9:30 a. m., June 8, for a one-day session. All connectional interests will be given opportunity to be represented.

A. M. SEREX,
Presiding Elder.

A LETTER FROM BISHOP ARTHUR J. MOORE

May 16, 1939.

My Dear Editor:

As I am preparing to sail to Europe for our conferences there, I feel impelled to write you a word of gratitude for the noble service you rendered during our China Rehabilitation Campaign. The editors all gave loyal support, and without them we could not so well have informed our people nor would the appeal have been so successful.

Many thousands of dollars have already been received. Money is coming in daily and will continue to do so until the Annual Conferences in the fall. I must say, however, that we have not yet received the minimum amount which I deem absolutely necessary to save the essential work of our Church in China. In two of our greatest Conferences the offering was postponed until June 4th, to avoid conflict with other important causes. When these offerings are taken and the remittances have come in from all the churches, I have no doubt that a sufficient fund will be in hand. For this, our Church papers are entitled to a considerable share of credit.

Again thanking you for your devoted service to this cause, I remain

ARTHUR J. MOORE.

I. E. ROBERTS CALLED HOME

Dear Dr. Duren: On the evening of May 17th, at 7:45 p. m., Mr. I. E. Roberts passed from this life to the great beyond, after having lived a long and useful life.

He was born May 22, 1868, in Itawamba county, Miss., and was a member of the Methodist Church, South, for more than 60 years. He was a steward for 35 years; served as Sunday school superintendent for 25 years. Brother Roberts lived a beautiful Christian life and the influence he left will lead others to know and serve the God he loved. He was faithful to his church and an inspiration to his pastor; a true husband and loving father. He leaves a wife, Mrs. Zoraida Butler Roberts, and a daughter, Miss Eugenia Roberts, and one sister, Mrs. Gradey, to mourn his passing.

His funeral service was held at the Methodist Church by his pastor, W. C. McCay, assisted by the following brethren: Dr. J. F. Measles, of the First Baptist Church of Amory; Rev. E. R. Smooth, of Aberdeen; Rev. E. E. Stidham and Rev. George H. Kirker, of the Presbyterian churches; Rev. Mr. Armor, of Nettleton; and also Dr. E. H. Cunningham, of Amory.

May the Holy Spirit comfort his loved ones. His physical presence is gone but the influence of his life will abide.

His pastor,
W. C. McCAY.

A LETTER FROM REV. A. H. WILLIAMS

Dear Dr. Duren: A long line of gifted and qualified people has made possible the perpetuity of the New Orleans Christian Advocate.

A close observing lady once said of a minister, "His trouble is Divine grace deficiency." The promise of "Lo, I am with you" fulfilled, has been a condition of Christian triumph from the beginning until the present time. They, as do the other kinds of Christian people, find needful often to appear humbly before God and to invoke His favor and help.

A minister once said. "My life companion and children have always helped me in my work." Many times also the pastors and Bishops have been an inspiration, but most of all, and above all, the promise of the Divine Redeemer has been my stay and support." He is our "sufficiency." "Without me ye can do nothing," said the Divine Redeemer. The supply of divine resources is sufficient for all the small Christians as well as the most highly qualified. A young minister was cast down and humble on leaving his pulpit. A pastor said to him, "Go up next time as you now come down."

A. H. WILLIAMS.

Attalla, Ala.

MRS. FULTON ENTERTAINS

A social in honor of the women representing the five churches on the Lottie charge, was given by Mrs. R. V. Fulton, on Thursday afternoon, May 18th. The program consisted of songs, devotion by Mrs. A. N. Smith on "Christian Homes," and a number of interesting games.

The interest manifested by all present was inspiring.

After the serving of delicious refreshments, the group made a tour of the parsonage to see the improvements.

With an exception of two rooms, the interior has been repainted and rug placed in bathroom, also curtains for entire house and rug for dining room have been donated by a person not represented on the charge.

Dr. E. S. Fulton, of Little Rock, Arkansas, was a guest of honor, who is here visiting his brother.

Repainting of the interior of Lottie church has recently been completed. The church has been made very attractive due to the exterior being painted last year.

We are making plans for our revival meeting here, June 25th through July 2nd, assisted by the Rev. W. D. Milton, of Lecompte.

I am endeavoring to secure the renewals of all my Advocate subscribers at expiration of present subscriptions, also secure new ones if possible.

Sincerely,
R. V. FULTON,
Pastor.

INFLUENCE

We are continually exercising an influence on all with whom we come in contact. Now, the question is, what is the nature of that influence? If we are filled with the Holy Spirit, it will be a revelation of Christ. Our lives will be a constant Epiphany. In these bodies we should carry about the marks of the Lord Jesus Christ. The tone of the voice, the line of our conduct, the look of our eyes, everything about us will speak of Christ. I do not think it is a light thing that so many who name the name of Christ, adopt a light, rattling, worldly manner, so as to emulate the manners of this world. Do not let us put on anything like cant or a sanctimonious air. Yet I am bound to say that if we are filled by the spirit there will be a certain cheerful recollectedness about us, there will be a grave serenity in the very expression of our countenance, a genial sobriety in our intercourse with others, which will impress those whom we meet and reveal the indwelling of God.

—Beecher.

The beginning of economic disaster lies in the unwise spending of public monies.—Robert L. Lund.

A CHRISTIAN HOME

On May 21 there at 7:30 p. m. Friday friends and kinsmen of Cotton Valley and vicinity gathered in the "Fellowship of Evangelism" meeting in the new home of Mr. and Mrs. W. M. Burrow, and Mrs. Sunshine Baker and children.

The following were present: Mr. L. H. Martin, Misses Mary, Tassie and Margaret Martin, Mr. and Mrs. W. C. McLendon, Mr. and Mrs. Geo. L. Matson, Rev. and Mrs. John P. Wilson and John, Mrs. Ira Cox, Misses Hazel, Helen and Odessa Cox, Mrs. J. A. Moody, Mrs. J. R. Eddy, Mrs. A. T. Eddy, Mrs. Mattie Wade, Mrs. J. M. Carrier, Mrs. T. V. Thompson and Gerry Jane, Mrs. W. V. Thompson, Doris Gleason, Mrs. Gamble, Mrs. Sunshine Baker, Doris and Harry Jr., Mr. and Mrs. W. M. Burrow.

After the regular prayer service, Rev. John P. Wilson, pastor, Cotton Valley Methodist Church, led in a formal dedication service which was very impressive.

Rev. Wilson spoke on the Christian Home. Those present spoke of the influence of their ancestral homes on their lives and the importance of their homes now.

Old hymns were sung and an hour of devotion and fellowship was spent together.

The Burrow home is located on Burrow Road on the ancestral estate near Cotton Valley. It is a modern home-like structure complete in every detail and furnishings with a lovely setting.

THE METHODIST CHURCH AT HODGE

—Dear Dr. Brown: I want to report to you, and to the readers of the Advocate the results of our revival that has been held here in Hodge.

With the indorsement of the Board of Stewards and Board of Christian Education, I secured the services of General Evangelist H. L. Flowers, for an eight days meeting, to begin Sunday, April 30. Mrs. Flowers travels with her husband and works with him throughout the revival. She not only presides well at the

Best of all, it has been dedicated to God as a Christian home, opened to the friends and fellow citizens for prayer services, social gatherings and friendly hospitality. 'Tis truly " a Home By the Side of the Road." * * *

BISHOP ARTHUR J. MOORE'S SCHEDULE

Bishop Arthur J. Moore was assigned by the Uniting Conference, held at Kansas City, to the Southeastern Jurisdiction and was continued, at his own request, in charge of seven of our important foreign mission fields. When this foreign assignment is finished, Bishop Moore will be assigned to conferences in the Southeastern Jurisdiction and will devote the rest of his life to the service of the church in this section of the nation.

Bishop Moore is scheduled to sail from New York on June 7th, on the S. S. "Queen Mary," for the supervision of conferences in Poland, Belgium and what was formerly Czecho-Slovakia. In middle August, he will proceed to Africa to hold the conference and unite with the missionaries and nationals in the twenty-fifth anniversary celebration of our work there. From the Congo, he will return to Cairo, Egypt, and take boat on October 14th for Shanghai, China. In addition to the work formerly in the Methodist Episcopal Church, South, in the Orient, Bishop Moore has been assigned to the supervision of two conferences in China formerly a part of the Methodist Episcopal Church. He will also have charge of the work heretofore carried on by both branches of American Methodism in Japan and Korea.

In view of the fact that Bishop Moore's assignment will compel his absence from America until the spring of 1940, the Council of Bishops and the Committee on Assignments have agreed for his family to continue their residence in San Antonio, Texas, until the first Jurisdictional Conference.

Mail addressed to No. 5 Rue du-Champ-de-Mars, Brussels, Belgium, will reach Bishop Moore from now until August 12th. Following that date, his address will be 316 Yu Ya Ching Road, Shanghai, China.

METHODIST WOMEN MEET

The Women's District Missionary meeting for the Southern section of the Vicksburg District of the M. E. Church, was held at Fayette church last Friday, April 28th.

A large gathering of delegates were assembled and interesting and edifying sessions were held throughout the day.

The devotional was led by the Director of Spiritual Life Groups, Mrs. W. T. Hagman, of Holly Bluff.

The Conference Study Superintendent, Mrs. E. V. Perry, of Rolling Fork, gave a very interesting talk on her phase of work.

The District Secretary, Mrs. Fore, from Natchez, was program leader, and under her efficient direction the meeting was successful from every point of view.

At noon the local Missionary Society was host to the visitors at lunch, served in the church annex.

—Reported.

METHODIST PLANS CALL FOR MODERNIZATION OF TUPELO CHURCH

The Main Street entrance will have a Gothic porch, steps in front and down the west end onto a walkway leading to the front door of the church. There will be other entrances from each side of the building.

The cloister will connect the two, joining the church at the present east rear entrance. The architect's drawing shows a closed lower story, only one story high. It will be changed to two stories, with the bottom an open driveway, used as a porte-cochere, for bad weather entrance to either the church or the educational building.

The front of the church will have two entrances, the one on the west side duplicating that of the east side. The west entrance will be closed. The present church office will be changed to the west front vestibule.

There will be little or no change in the interior of the church for the present, except a possible new carpet with a rearranged heating system.

The rooms in the rear of the church will be used for choir rooms, a pastor's study, and for the orderly storage and adequate protection of valuable church accessories.

The Education Building will provide for the nine departments of the Church School, as follows: the Nursery, up to four years of age; the Beginners, 4 and 5 years of age; the Primary, 6, 7 and 8 years; the Juniors, 9, 10 and 11 years; the Intermediates, 12, 13 and 14 years; the Seniors, 15, 16 and 17 years; the Young People, 18 to 23 years; the Wesley Fellowship, 24 to 35 years; and the Adults.

Each department will be provided with cloak rooms, literature cabinets, rest rooms and every modern facility.

There will be one large kitchen and serving room on the bottom floor, with kitchenettes on the other floors. There will be an attractive ladies' parlor, which may be used for a ladies' class, or for the Missionary Society, or other purposes.

A recreation room is also contemplated, which will be furnished with ping-pong tables, checker boards, and various games suited to group and age.

A part of the lower floor will provide for a Men's Class, with 150 seats, cloak room, rest room, tables and suitable furnishings. There will be a direct, private entrance from Green Street. This room will be available for community meetings. There will also be a commodious room given over to the Boy Scouts for their work.

Offices for the church, for the church school superintendent, and the various church school secretaries will also be provided, as well as a library and reading room.

The lot back of the church will be enclosed with a brick wall, landscaped and made into a tea garden, suitable for outdoor meetings. A door into the rear of the church will open onto a speaker's stand large enough to hold a choir and a piano. The garden will be flood lighted. There will be a small entrance on the west, with the main entrance on the east from Main Street, through the cloister or from Green Street, over the walk at the north of the education building.

It is planned to landscape the grounds all about the property.

LIONS ARE NEVER TAMED

Said a lion-tamer: "There is no such thing in the world as a tame lion. A lion may be on his good behaviour today and a whirlwind of ferocity tomorrow. He may eat out of your hand, or permit you to place your head in his mouth today. But tomorrow he will rend you limb from limb if the fury takes him. The biggest giant that ever lived takes his life in his hands when he enters the cage of the tamest lion. The blood thirst is there and some time it will flame out." There is a whole sermon in that, and many a man who has kept his body under by sheer force of will for a score of years finds at the end of that period that he has not tamed but only checked the power of sin within him. What he needs is not an animal trainer, but some power to create in his a wholly new life.—The Pacific Presbyterian.

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Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MAY 28, 1939

By Dr. J. R. Countiss

THE GOSPEL MEETING THE WORLD'S NEEDS

Rom. 1:1-17; 3:21-30; 5:1-11; 10:11-13

Golden Text.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:1-16.

King James Version

Rom. 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name;

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

When Paul wrote his epistle to the Romans he had never visited the imperial city, and was a stranger to the people whom he addressed. He introduced himself not as a learned doctor or distinguished alumnus of the University of Tarsus, but as the slave of Jesus Christ sent forth as a messenger of the gospel. Words of honor and commendation he reserved for the introduction of Jesus, for whom he claims royal blood and divine descent, born of the seed of David and declared with power to be the Son of God, holy and immortal. Such is the marked contrast between Paul's own credentials and those of his Lord and Master. Always he preached Christ, not himself, content to be abased if only Christ might be exalted.

Not merit but grace had brought him to the apostleship and called the Romans from paganism to saintliness. Merit makes for divisions and classes. Grace indicates rescue from a common peril and a common call to a free salvation. There is no place in the family of God for pride or boasting. None has aught that he did not freely receive, and all are called to be saints—nothing less than that. Such lofty attainment is not achieved through the efforts of human ignorance and weakness, but through voluntary acceptance of the wisdom and power of God himself. This is the faith that Paul so ardently stresses throughout the epistle, the faith that makes an about-face from the way of selfish desire and self-confidence and turns to trust fully and completely in God as revealed in Jesus Christ.

Paul felt an especial concern for the church at Rome. Already its members had manifested a faith that was an inspiration to other Christians throughout the known world. Theirs was indeed a "city set upon a hill." They were peculiarly blessed in standing at the very center of influence and power. What was done by the Christians at Rome would soon be heralded to the very borders of the empire. Such a glorious privilege and opportunity of necessity carried a weighty and inescapable responsibility. We do not wonder that Paul coveted a larger acquaintance with this great church that he might receive its help and share its work.

This reciprocal interest always obtains between the true minister and a loyal church. Out of his rich experience of study, prayer, and fellowship, he brings illumination and inspiration to the members, while their fruitfulness rewards his efforts and enhances his conviction that his gospel is no fiction, but the power of God unto salvation. His work is not done in the spirit of the hireling, but with the love of a shepherd who feels a sense of indebtedness to small and great and a sense of obligation to the last and the least. Many of us boast of our freedom and independence, proudly denying obligation to others. Paul humbly acknowledges his debt, proclaims his readiness to pay by sharing the word of God, and declares his entire lack of shame in spreading a gospel that carries the power of God and brings salvation to every believer.

This salvation is not so much deliverance from penalty as from the sin which deserves penalty, not so much escape from consequences as removal of a cause. It is a transformation of character. To be righteous is to be like God. It is to walk with him until sin is not attractive but loathsome, till the heart cries out for all that is pure and good. As faith in God had delivered the Jews from the bondage of Egypt, so would it deliver the whole human race from the bondage of sin. This salvation can come to us by faith alone. As well may we expect healing from a physician whose treatment we refuse as to expect salvation from a God whom we do not trust.

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DICE R. ANDERSON, President

The Christian Fireside

LITTLE JOURNEY TO A NAVAJO HOGAN

If we were to go to call upon our Navajo friends in the winter time, we would find them seated on the floor inside a small house made of logs. To keep out the wind and the rain, when the Indians build their hogans (hogahns) they place mud around the log framework. Inside a hogan, we would find almost no furnishings. The one room is living, dining, and sleeping room for the whole family.

When mealtime comes, the Navajos sit on the floor around a large pan, which usually contains mutton, stewed with corn or tomatoes, and all dip their fingers into the pan. Not many Navajo families have forks, knives, or spoons.

When it is time to sleep, the mother and girls lie down on sheepskins on the right side of the hogan, the father and boys on the left.

When summer comes, the Navajos take their sheep to the mountains where they may have grass for grazing. The whole family travels with the sheep. Their few belongings are packed into a wagon and off they go. When a spot for building the summer shelter has been chosen, a temporary one is made of cedar boughs. As soon as the family is settled, the Navajo mother sets up her loom and begins weaving a rug which she will later exchange for clothing or food at the trader's. In the summer time meals are cooked outside.

The house at the back, on the right, is called a "sweat house." When the Indian wants to take a bath he heats large stones, places them inside the sweat house, pours water over them, then undresses and sits in the steam until he feels that he is sufficiently clean. To dry himself, he rolls in the sand outside. The Navajo must crawl on his hands and knees to get in or out of the sweat house. —Ursula Heinold in Missionary Mail. Reprinted in Wesleyan Methodist.

LOOK FIRST

By Carl S. Patton

In George Arliss' autobiography there is a story of how he and some other boys once wrote a play, which they gave before an audience of neighborhood boys and girls, with their fathers and mothers. In this play there was a miser, who had long been saving all his money for his daughter's marriage. It was time for the marriage now, and in the first act the miser was seen putting his money into big bags, marking them "150 pounds," ($750 in our money) in big figures, and putting them into the safe. There were ten of them and they filled the safe. Then he blew out the candle and went to bed. In the moonlight the audience saw a burglar climb through the window and steal the money. That ended the first act. In the second act the miser was to come in, look in the safe, and discover the loss of his money. Then he was going to cry "Gone, gone!"—and, I believe, jump out of the window. It was to be a very fetching scene.

The stage manager, another boy, looking around between acts, saw the money bags lying behind the stage, where the burglar had thrown them. He had lost track of exactly what was happening or of how far the play had got. And he thought the money bags belonged in the safe which he had made on purpose for them. So he put them back.

The second act opened. The miser came in, threw open the door of the safe, and not stopping to look, threw up his hand before his eyes, and cried, "Gone, Gone." The audience, seeing the money bags perfectly safe in the safe, broke out in a roar of laughter and that ended the play.

Sometimes the consequences of not looking till afterwards are much more serious. A man told me the other day of a good woman who came out to Los Angeles, and bought a lot. She paid her money, a big sum. She took her deed. But when she took it to the bank, it was no good,—and the agent had disappeared. You hate to think anyone would do such a mean trick, but that is what he told me. She should have looked, and had somebody else look, first. The old proverb says, "Look before you leap." Many things can go wrong. We are all on the stage, with the audience watching us; and the audience will certainly laugh, or do something worse, if we don't look first.—The Advance.

No one will ever get me to say that government should do anything but govern.—Henry Ford.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The following interesting account of a lovely social affair of the Arcadia Society was taken from a daily newspaper. This affair was the result of the study of the book "The Church Takes Root in India."

The Ava Morton Circle of the W. M. S. of the Methodist church was entertained at a beautifully appointed five course Indian luncheon at the home of Mrs. Ed. Conger on Friday. Mrs. Louis Dillion and Mrs. Sam Trammell assisted the hostess in greeting the guests in true South Indian fashion. They were asked to remove their shoes, then they had flowers pinned in their hair and perfume sprayed on them. Mrs. Lon Melton assisted in the hand washing ceremony, which is an Indian ritual. One attendant carries a basin and towel, another a pitcher of water. As the first holds the basin under the hands, the second pours water over them.

The foods and seasonings which were purchased in New Orleans, were direct from India and consisted of the following: Fruit Cocktail, Dal (Split Pea Soup), Curry (Meat), Rice, Chutney (Mango pickle), Puris (bread), Gujiyas (Pastry, stuffed with Indian fruits), Spiced Indian Tea, Cashew Nuts, Dried Figs.

This was the concluding lesson on India. They had learned it was a country of contrasts—of beauty and ugliness. This lesson stressed the beauty of India and left a "good taste" for the country.

Mrs. Louis Dillon gave an illustrated poster talk on the work of the churches, schools and hospitals in India. There was a general discussion of the knowledge gained from studying the course. The discussion was very instructive since the members had read the following books: A Church Takes Root in India, Moving Millions, Mother India, A Son of Mother India Answers, Kyber Caravan, Indian Mosaic, Christ of the Indian Road, Christ at the Round Table, The Incredible Mr. Gandhi, and World Outlook and National Geographics featuring Indian Articles.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

We Are Proud!!!

Three of our conference officers have received honors, of which we are proud.

Our president, Mrs. Paul Arrington, has been selected as one of the "ten choice women" to attend a six-weeks seminar at Scarritt College, June 12-July 19, for which credit will be given by the college.

Our secretary, Mrs. D. L. St. John, has been chosen to represent the committee on International Relations and World Peace, of the Council Bureau of Christian Social Relations, in seminars at Lake Junaluska in August.

Our secretary of children's work, Mrs. J. C. Burrow, will teach the course "Plans of the Church for Nursery Children" at the Leadership School, at Lake Junaluska, August 10-24.

With 116 present, Zone No. 2, of the Jackson District, held its second quarter's meeting with the Bessie Shands' Mission as hostess. Mrs. Charles Birdsong, of Terry, zone leader, presided.

Bessie Shands' Mission is the realization of a dream of several Jackson women. Beginning in 1932 with classes under the trees, today there stands a well equipped church, free from debt, to be dedicated in early summer. Those attending the zone meeting joined in rejoicing with the community for this accomplishment. The full program of work is carried on under the direction of the pastor, Rev. Elliott Jones. In appreciation of his services, the auxiliary of the mission presented an antique communion cup to him.

The program on "The Church," was presented by Rev. Elliott Jones, Mrs. Gycelle Tynes and Miss Ollie May Gray, with special music by Miss Edna Ruth Bennett, Miss Nellie Robinson and the women of the hostess auxiliary.

Two conference officers were present: Mrs. Stanley Wilson, superintendent of Christian Social Relations, presented plans for 1939 and discussed the recommendations adopted at the conference in Laurel. Mrs. W. F. Mahaffey, vice-president, urged spiritual life groups to cooperate in the Fellowship of Evangelism. Mrs. H. M. Bullock, district secretary, complimented the zone upon reorganizing two auxiliaries and several new ones. Mrs. Horace Stewart, district director of C. S. R., and Mrs. C. C. Alford, chairman of the negro work of the Presbyterian Church, were present.

What is believed to be the first auxiliary organized since the three Methodisms united, was organized at Eminence church, on the Seminary charge, on May 15th. The Pricillian auxiliary, of the Court Street Church, of Hattiesburg, sponsored the organization and our conference president, Mrs. Paul Arrington, who has just returned from Kansas City, where she served as a delegate to the Uniting Conference, presided. Mrs. Arrington told of the first missionary society and how that small group has grown into the great body it now is and of the wonderful work it is accomplishing. 18 women joined the auxiliary and elected Mrs. John Redmond president. They made plans for the full program of work. We salute them!

The Betty Hughes Zone, of the Meridian District, held its second quarter's meeting with the DeKalb auxiliary. 55 were present and the zone leader, Mrs. J. C. Porter, presided.

Mrs. D. L. St. John, Mrs. J. M. McWilliams and Mrs. W. T. Blanks presented the program on "The Church." Special music was furnished by the Suqualena auxiliary.

Christian Social Relations was discussed by Mrs. Stanley Wilson, spiritual life groups by Mrs. W. B. Carr, and Wesley House work by Miss Mattie Cunningham.

At the afternoon session, under the direction of Mrs. Calvert, children's director of the Meridian District, an interesting presentation was given on that work.

The zone sent to Miss Betty Hughes, who is ill, a beautiful pot plant.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Each according to our natural bent of mind will select certain items from the Annual Conference Sessions Committee report on Christian Social Relations. The following are some of the things that made instant appeal to me as possibilities for my own auxiliary. If these do not in any way meet your need, study the report for your group's interest. By all means make progress in your Christian Social Relations activities. Do not do the same things you did last year. Remember Mrs. Perry's admonition—Climb far, Climb high, Climb on.

Christian Social Relations

1. That the cost of C. S. R. pamphlets, books, packets be met from local funds.

2. That we send used C. S. R. literature to Myrtle Pollard, Box 50, Chichauchau, Mexico.

3. That we study conditions in jails, state and county prisons and penitentiaries in order to arouse a public conscience regarding the appointment of just and humane keepers.

4. That we study the religious, recreational, health, housing and sanitary needs of migrant groups in our midst.

5. That each auxiliary send a delegate to the 6-day Holly Springs Leadership School, July 17-22. Expenses: Room and board, $4.50; registration, 75 cents; handcraft, 25 cents. Registration 9 a. m.—First class 2 p. m., July 17.

6. That auxiliaries work for a county

Health Unit by arousing public opinion.

7. That auxiliaries send letters to Congressmen, supporting the Vandenburg Bill for the following new Child Labor Amendment: "The Congress shall have power to limit and prohibit the employment for hire of persons under 16 years of age."

8. That we give one program to the Life of Frances E. Willard.

9. To meet your C. S. R. standard you must study one of the many interesting pamphlets offered in the study suggestions of the Committee Report. Select what your group is interested in and be an informed force in your community.

In 1937-38 Mississippi spent on Negro education $126,240.94, more than the amount expended for the same purpose in 1935-36.

Fifty counties showed a gain in expenditures on Negro education during the two year period, 1935-36 to 1937-38.

Ratio in expenditures gave Negro educables an eight per cent more favorable position than that which prevailed two years ago.

Program of Work—May

1. Business meeting—(a) Plan to send Negro women to Holly Springs; (b) Plan to send superintendent of study to Woods Junior College, Mathiston, June 5-10; (c) Cooperate in plan for Daily Vacation Church School.
2. Panel discussion of Sessions Committee Reports.
3. World Outlook Program.
4. Study Efficiency Aim.

The Oakland Zone Meeting

The second zone meeting of 1939 was held at Oakland May 2, at 2 o'clock, with 30 members and four visitors present. The visitors were: Miss Barnum, Miss Hicks and Miss Page of Sledge, and Mrs. Katherine Jones Clarke of Courtland.

We were so glad to have our new District Secretary, Mrs. Damon Page, with us.

Mrs. A. W. Bailey, chairman of the zone, presided, and the meeting was opened by singing, "Take The Name of Jesus With You," followed with prayer by Rev. Simpson of Oakland.

A special song, "Ivory Palaces," by four Oakland girls, was enjoyed by every one after which the minutes were read and approved.

The roll was called. Three societies were represented by those present. Two attained the efficiency aim in attendance.

A rising vote of thanks was given Mrs. L. R. Gordon, invalid member of the Oakland Society, for her liberal donation of $1500.00 to the Lewis Memorial Hospital.

The program was as follows: Message of Annual Conference, Mrs. Dot Hayden, Holcomb; The Study of New Legislation, Mrs. Page, assisted by Mrs. T. G. Wells, Oakland; Women in the the New Methodist Church, Mrs. Dye, Charleston; The President's and Vice-President's Message of Woman's Missionary Council, Mrs. Ellington, Charleston.. Mrs. Damon Page conducted the consecration service.

The meeting was closed with a song, Blest Be The Tie, followed with prayer by Rev. Bailey of Holcomb.

Delicious strawberry shortcake was served by the ladies of the Oakland Society.

MRS. H. K. McMAHEN,
Secretary.

Zone Meeting at Pace

The auxiliaries of the Methodist churches of Cleveland, Boyle, Shaw, New Salem and Pace held their Zone Conference at Pace on Wednesday, May 10, with Mrs. W. E. Litton of Shaw, Zone Chairman, presiding. Mrs. S. W. Courtney, of Pace, acted as registrar for the large crowd. The following program was rendered:

Hymn, Assembly; Greetings from Pace Auxiliary, Mrs. T. M. Ott, of Pace; Response, Mrs. T. H. Stout, of Cleveland; Devotional, "Service Attitudes," by Mrs. J. M. Almond, of Shaw; Roll Call, Mrs. George Frazier, of Shaw, Secretary; Business, Assembly; Vocal Solo, Mrs. J. O. Box, of Pace; Education and Promotion Legislation, Mrs. H. C. Bizzell, of Pace; Message of the Annual Conference at Senatobia, Miss Marjorie Haggart, Deaconess of the North Mississippi Conference; Women of the Methodist Church, Mrs. Henry Williams, of Friars Point, Secretary of the Greenville District; Benediction, Mrs. Lou Taylor, of Cleveland.

Among the ex-zone chairmen present were: Mesdames L. E. Dakin, of Cleveland; J. M. Almond, of Shaw; R. M. McCraine, of Boyle; S. K. Hogue, Sr., of Pace; and H. C. Bizzell, of Pace.

MRS. J. O. BOX,
Secretary.

These are the days to be very much in earnest about sending your Study Leader to Woods Junior College, June 5-10. Having once studied under a leader who has freshened up her methods and added to her general information at one of these training schools, you will never again wish to just TAKE A MISSION STUDY BOOK. Try it.

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For Women
BROOKHAVEN, MISS.
Eighty Years of Southern Tradition
The Classics and Fine Arts
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Located in one of the finest residential cities of the deep South.
Prestige - Tradition - Culture

In Memoriam

HENRY SAIL ARRINGTON

By Rev. Swope Noblin

Henry Sail Arrington was born February 29, 1885, in Ellisville, Mississippi. He moved to Collins, Mississippi, in 1904, and continued his residence in Collins until his death on March 8, 1939. 1904 was an eventful year for him, because it was also during this year that he was married to Miss Vera Turner. To this happy union four splendid children were born, two sons, James, of Collins, Mississippi and Charles, of Jackson, Mississippi; two daughters, Dorothy, of Collins, Mississippi, and Mrs. E. N. Davis, of Frost Proof, Florida. Mr. Arrington departed this life at his home in Collins at the age of 54 years. He is survived by his wife and four children.

I was associated intimately with my friend in three of the major relationships of life, viz: (1) home life, (2) everyday life, (3) church life.

His home life was beautiful and sweet. As a husband and a father he was among the truest and most noble. At all times he manifested a vital interest in his children. Especially was he interested in their educational and religious development. The door of his good home was always open to his pastor. He enjoyed to the fullest extent the fellowship and association of God's servants.

He was a man of conviction. This fact was manifested at all times in his daily relationships. The public always knew his stand on any issue. He always stood for what he believed to be right regardless of the personal cost. He appreciated his friends to the utmost. Seldom if ever was he so busy that he couldn't find a few minutes to engage in personal conversation. He had a high sense of honor, and he was true to it to the end.

He was a loyal member of the Collins Methodist Church. He demonstrated his love for his church by his attendance upon its ordinances, and his support of its institutions, as well as in many other ways.

In the home, in his everyday life, and in the church, I feel that it can truly be said that my brother has run well the race of life. "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."



DOCTOR SIZOO QUOTED

The Rev. Dr. Joseph R. Sizoo, pastor of the Collegiate Reformed Church of St. Nicholas in New York City, recently stated in a sermon:

"Our civilization is apparently not concerned in giving service, but in demanding and getting 'rights.' Today, man wants what he hasn't earned, reaps what he hasn't sowed. . . . All too common is the philosophy that a man is entitled to anything he can put his hands on. It is the gospel of irresponsibility. It is freedom gone mad. . . . Life needs to be measured in terms of a higher loyalty. The fundamental principle of human society should not be self-will but self-surrender. Without a higher law of service and good will neither democracy nor civilization can survive."

—Supreme Council Bulletin.

Columbus District—Third Round

Louisville Ct., at Vernon, May 26.
Weir, at Owens Chapel, May 28, 11 a.m.
Caledonia, at Flint Hill, May 21, a.m.
Noxapater, at Flower Ridge, June 4, a.m.
Artesia, at Shaefers Chapel, June 11, a.m.
Kosciusko Ct., at Rural Hill, June 14.
Sturgis, at Mt. Airy, June 15.
Longview, at Pheba, June 16.
Brooksville, at New Bethel, June 18, a.m.
Macon Sta., June 18, p.m.
First Church, Columbus, June 25, a.m.
Central Church, Columbus, June 25, p.m.
Sallis, at Salem, July 2, a.m.
Kosciusko Sta., July 2, p.m.
Shuqualak, at Center Valley, July 7.
Eupora, at Lagrange, July 9, a.m.
Ackerman, July 9, p.m.
Bellefontaine, at Lebanon, July 10.
Crawford, at Sessums, July 12.
Ethel, at Tabernacle, July 16, a.m.
Durant, July 16, p.m.
West Point, at Siloam, July 14.
Kilmichael, at Salem, July 22.
Chester, at South Union, July 23, a.m.
Louisville Sta., July 23, p.m.
Mathiston, at Mathiston, July 30, a.m.
Starkville, July 30, p.m.
Macon Ct., at Cookesville, Aug. 6, a.m.

Brethren, please be prepared to elect your delegate to the Annual Conference at the third Quarterly Conference.

Please arrange to observe Laymen's Day. This is the revival season. Let us make the most of it.

L. P. WASSON, D. S.

Vicksburg District—Third Round

Fayette, May 28, 11 a.m.
Anguilla, at Catchings, June 11, 11 a.m. and 2 p.m.
Rolling Fork & Cary, at Rolling Fork, 4 p.m. and 7:45 p.m.
Eden, at Fletcher's Chapel, June 18, 11 a.m. and 1 p.m.
Yazoo City, June 18, 4 p.m.
Lorman, at Mizpah, June 25, 11 a.m. and 1 p.m.
Hermanville, at Hermanville, June 25, 4:30 p.m. and 7:45 p.m.
Centerville, at Liberty, July 2, 11 a.m. and 2 p.m.
Woodville, July 2, 7:45 p.m.
Roxie, at Greendale, July 9, 11 am. and 1 p.m.
Port Gibson, July 9, 4:30 p.m. and 7:45 p.m.
Gloster, at Mt. Vernon, July 16, 11 a.m. and 2 p.m.
Edwards, at Reeves Chapel, July 23, 2:30 p.m.
Vicksburg, Gibson Memorial, July 23, 7:45 p.m.; Aug. 9, 8 p.m.
Mayersville, at Fitler, July 30, 11 a.m .
Oak Ridge, at Bradley's Chapel, Aug. 6, 11 a.m. and 1 p.m.
Vicksburg, Crawford Street, Aug. 6, 8 p.m.; Aug. 8, 7:45 p.m.
Satartia, at Sartia, Aug. 10, 9 a.m.
Washington, at Washington, Aug. 13, 11 a.m. and 3 p.m.
Natchez, Aug. 13, 4:30 p.m. and 8 p.m.
Louise and Holly Bluff, at Holly Bluff, Aug. 20, 11 a.m. and 2 p.m.
Silver City, at Carter, 4 p.m.

H. A. GATLIN, D. S.

Monroe District—Third Round

Wisner, May 28, p.m.
Swartz-Girard, at Girard, June 4, a.m.
Rayville, June 4, p.m.
Mer Rouge, at Bonne Idee, June 18, a.m.
Sterlington, June 18, p.m.
Bonita, at Bartholomew, June 25, a.m.
Monroe, June 25, p.m.
Oak Ridge, at Crew Lake, July 2, a.m.
Bastrop, July 2, p.m.
Oak Grove, at Kilbourne, July 9, a.m.
West Monroe, July 9, p.m.
Columbia, at Grayson, July 23, 9 a.m., Conference 4 p.m.
Gilbert, at Beouf Prairie, July 23 ,11 a.m.
Gordon Ave, at Claiborne, July 23, p.m.
Delhi-Crowville, at Crowville, July 30, a.m.
Tallulah, July 30, p.m.
Waterproof, at Wesley, Aug. 6 a.m.
Winnsboro, Aug. 6 p.m.
Pioneer, at Epps, Aug. 13, a.m.
Lake Providence, Aug. 13, p.m.
Mangham, at Little Creek, Aug. 20, a.m.

W. L. DOSS, D. S.

Lake Charles District—Third Round

Rayne, June 4, a.m.
New Iberia, June 4, p.m.
Hornbeck, at Holly Grove, June 11, 3 p.m.
Leesville, June 11, p.m.
Gueydan, June 18, a.m.
Crowley, June 18, p.m.
Hackberry, at Grand Chenier, June 25, a.m.
Lake Arthur, June 25, p.m.
Vinton, July 2, a.m.
Many, July 9, a.m.
DeRidder, July 9, p.m.
Eunice, at Pitreville, July 16, 9:30 a.m.
Church Point, at Estherwood, July 16, 11 a.m.
Indian Bayou, July 16, 7:30 p.m.
Abbeville, July 23, a.m.
Lafayette, July 23, p.m.
Kinder, at Hopewell, July 30, a.m.
Elizabeth, July 30, p.m.
Sulphur, Aug. 6, a.m.
Moss Bluff, at Bell City, Aug. 6, p.m.
Kaplan, at Pecan Island, Aug. 10.
Alco, Aug. 13, a.m.
Merryville, Aug. 13, p.m.
Lake Charles, Sept. 3.

B. H. ANDREWS, D. S.

In times of depression and quietness of trade, I used to prepare for better times which never failed to come.—Andrew Carnegie.



Valuable Certificates are an important part of the new folders recently sent to all of our groups.

Make particular efforts to send us these Certificates, with the designated coupons from Octagon Toilet Soap, Rumford Baking Powder, Ballard's Obelisk Flour and Luzianne Coffee and Tea. In this way you help us realize the equivalent of 12 free coupons.

The reaching of our higher goal in "Dollars for Coupons" depends on your continued cooperation in sending us coupons from all of these products.

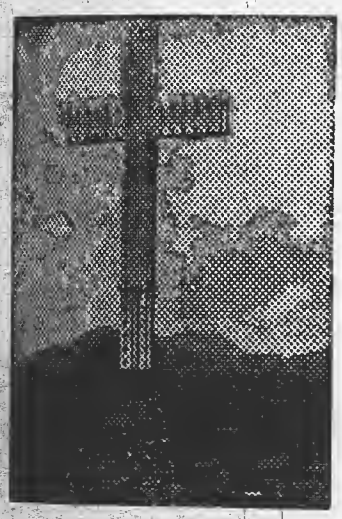
Memorial Mercy Home
815 Washington Avenue
New Orleans, La.

Methodist Orphanage
Jackson, Mississippi

Here is the complete list of products which have the coupons we need:

	Coupon Worth
OCTAGON	
OCTAGON Soap—Regular Size	1
OCTAGON Soap—Special Size	½
OCTAGON Soap Powder—Regular Size	1
OCTAGON Soap Powder—Special Size	½
OCTAGON Cleanser	1
OCTAGON Toilet Soap	1
OCTAGON Floating Soap	1
OCTAGON Soap Chips—Small Size	1
OCTAGON Soap Chips—Large Size	3
OCTAGON Granulated Soap—Small Size	1
OCTAGON Granulated Soap—Large Size	2
(Granulated Coupons count double during 1939)	
RUMFORD	
Post Card from 6 oz. Size	3
Post Card from 12 oz. Size	6
Post Card from 2 lb. Size	12
LUZIANNE	
LUZIANNE Coffee—Pound Can	3
LUZIANNE Tea—¼ Pound Package	2
BALLARD'S OBELISK FLOUR	
All cartons and bags have valuable coupons.	
2-lb. Carton	1
5-lb. Carton	3
6-lb. Carton	3
10-lb. Bag	5
12-lb. Bag	6
20-lb. Bag	10
24-lb. Bag	12
48-lb. Bag	24

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

As we look ahead ten or fifteen years, or fifty years, it is hard to see any cause for hope. There are dark days ahead. It seems to me clear that the Christian who does not become a conscious member of the Body of Christ will lose heart.

—Madras News Service.

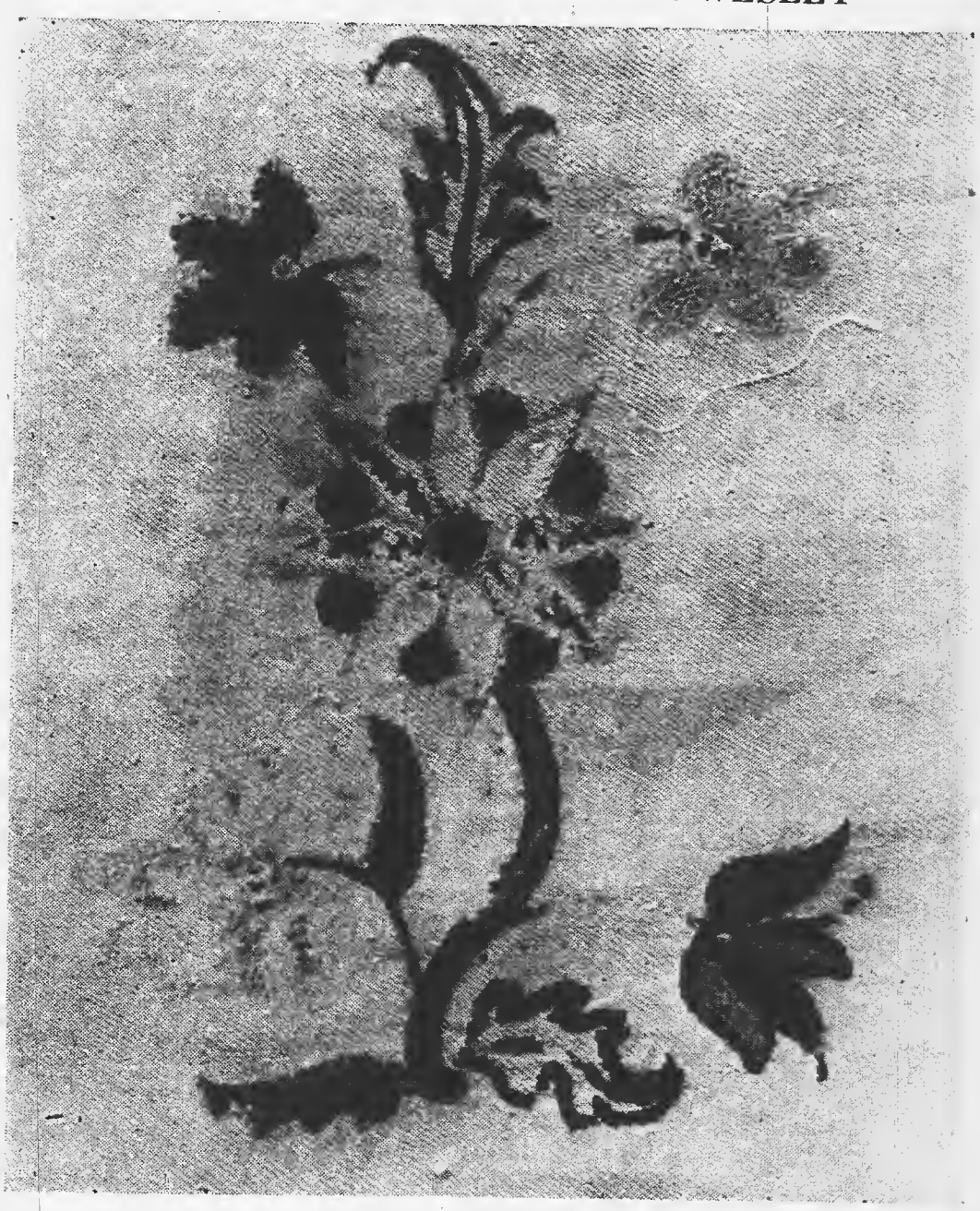
THE PRAYER-ROOM TODAY

Father, I thank Thee for the sunlit road along which Thou has led me. And yet I am constrained to thank Thee even more for times when in dark and difficult pathways Thou hast brought to me a strange sense of Thy companionship, and for the desert places where Thou hast made streams of refreshing to break forth for me.

Vol. 86. No. 22.

NEW ORLEANS, LA.
THURSDAY, JUNE 1, 1939.

NEEDLEWORK OF SUSANNA WESLEY



(Used by permission of Mrs. Anna Onstott, Brookhaven, Miss.)

A block from a quilt made of "linsey-woolsey" spun and woven in the Epworth Rectory some time between 1710-'35. Embroidered in crewel yarn. Purchased at auction about 1735 by the grandfather of "Auntie Brown," a long-time member of the Wesleyan Methodist Church in England, and in Logansport, Ind. She presented it to Mrs. Emma L. Daniel, her pastor's wife, in 1884. In 1936 Mrs. Daniel presented it to Mrs. Anna Onstott, the third person to own it in over 100 years.

Wallet of the Week

CHINESE BRIGANDS captured a missionary and his friend, according to report, and they were gagged and bound and left in a room alone on the night of Christmas eve. It was the purpose of their captors to prevent all communication each with the other, but one of the men managed to break little bits of straw from the mattress upon which he was lying and arrange them into a message for his fellow in faith and distress. The message was a single word—"Immanuel."

* * *

ADAM LEMON, of Peterhead, England, has been a bedridden invalid for many years, but he does not allow his affliction to rob him of the joy of Christian service and he makes his own contribution to the Methodist church of which he is a loyal member. He constructed a perfect model of his church with matches and glue, using nearly fourteen thousand matches and thirty-four tubes of glue. Photographic postcards of the model have been made and all the proceeds from the sale of them go to the reduction of the church debt.

* * *

THE NEW LEPER COLONY of the Congo Mission has two hundred and eighteen inmates, seventeen of whom are Roman Catholics. Dr. W. B. Lewis has the supervision of the medical work in the Congo Mission and the Methodists of Mississippi, his native state, are making great effort to secure better buildings and equipment for the heroic service which Dr. Lewis is rendering to the people of the Belgian Congo. All the inmates of the Leper Colony who are able to work have their own little gardens and practically all, irrespective of creed, attend the Methodist services.

* * *

ARCHAEOLOGICAL EXPLORATIONS of an Indian burial mound located in LaSalle Parish, Louisiana, under direction and sponsorship of Louisiana State University, have resulted in the discovery of fifty whole or restorable earthen vessels which are believed to antedate by many hundred years the arrival of the white man in that section. These recent finds are believed to confirm the assumption made by F. M. Setzler that the Indian relics of this locality show evidences of having been closely related to the mound-building culture of "Marksville" and "Hopewell."

A MEDICAL MISSIONARY of Hupeh, China, tells the story of the old Chinese custom of offering to their gods a pig. But as the old pagans grew wiser and less devoted to their deities they lessened the burden of their religious allegiance by cutting off the head and the tail which were left for the gods while they carried the rest of the pig home for themselves. We do not need to go to China for such an example of partial dedication and downright disloyalty to the demands of faith.

* * *

REV. WILLIAM E. SANGSTER, who has been designated as the successor of the late Dr. Dinsdale T. Young, is an inheritor of the atmosphere and the best traditions of Methodism. He was reared in the neighborhood of Wesley's Chapel and was brought up in Radnor Street, the first Methodist Sunday-school ever established in London. He was one of the speakers at the recent celebration of the one hundred and forty-first anniversary of its founding, and he will carry to his ministry in Central Hall, Westminster, the best to be had in Methodist upbringing.

* * *

CHURCH ATTENDANCE RECORDS reported from various cities indicate an increased interest in church worship and activities. A church survey for Omaha, Nebraska, showed a fifty per cent increase in church attendance, and the United Lutheran church reports a thirty per cent increase in attendance at its six hundred mission congregations during the past year. We have no explanation of this upturn in religious interest, but local observation has given us the feeling that such is the fact.

* * *

"BUT FOR LIQUOR, but for the saloon and its Satanic annex, that harbors young girls and brings them into association of brutes in human form, few daughters would go astray. But for the saloon there would be a scarcity of broken-up homes, less hungry and ragged children, and less grief-stricken wives. The saloon fills insane asylums, jails, penitentiaries and reformatories. It quenches the noble manhood of its slaves, and burns out the true womanhood of its victims. Many a bright intellect has been seared by its withering touch; many a suicide's grave it has helped to fill."

—Michigan Catholic, 1908.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

RETIRED MINISTERS

We promised a more extended statement regarding the superannuate cause than we were able to make in our brief summary of the work of the Uniting Conference. This legislation is involved and somewhat technical, and we do not feel altogether certain of the absolute accuracy of our interpretation, but with that understanding we will try to give our general impression of the situation under the new arrangement.

It is probable that after this year the appropriation from the Publishing House will be reduced. It is also likely that the returns from trust funds may become increasingly less from year to year. This would have happened whether we had had union or not, and it is no criticism of the present or future, but a fair statement of an inevitable situation.

Against this prospect, however, the Uniting Conference places it within the power of every Annual Conference to make adequate provision for the support of its retired ministers, by a levy up to twelve per cent of the amount paid for pastors and presiding elders, which sum must be collected as ministerial support. The immediate effect of this is to take the support of the superannuate out of the Benevolences of the church and to make the payment of his claim as certain as that of pastors and presiding elders. If the Annual Conference will fix the apportionment at a fair figure, the retired minister can have a living—not luxurious, but sufficient for his actual needs.

The new law provides for voluntary retirement at the age of sixty-five, and the better support will incline many men to retire and thus open the way for the advancement of younger men. A further effect of better provision will tend to relieve the bishop and his cabinet of the distressing ordeal of trying to arrange satisfactory appointments for good men whose years are their greatest liability and whose dependence is often a determining factor in their efforts to carry on. It is our opinion that the new plan will greatly benefit the retired man and will prove satisfactory to the Church as a whole.

"PROFESSIONAL HITCHHIKER"

Not long ago we received a letter from a friend who used one of those terms which stick in the mind and stay there. He used the term "Professional hitchhiker" to describe one of those ecclesiastically vagrant souls who, leaning first this way and then that, keep the crack in the church fence slick by their frequent entrances and exits. Like Noah's dove they find no rest for their ecclesiastical feet, and they are being constantly "pulled in" by those who seem to reckon progress with an adding machine rather than by wholesome and creative service to a needy world.

We need to overcome the disposition to gloat over the kidnapping of these homeless souls, and to desist from photographing their acts of all too temporary renunciation — rejoicing over subjugated hitchhikers instead of praising God for redeemed souls. No matter who may furnish the corral, the kingdom of God will never be established through loyalties in unstable equilibrium—moss-free rolling stones. All our churches need men and women whose fidelities proclaim the immovable purposes of God, and whose spiritual anchorage reflects His unchangeable perfection. Any church worthy of the name of Christ can get along without the aid of a hitch-hiking ministry or membership, but it must have a leadership and a people spirit-filled and anchored by a deep experience of salvation or it will utterly fail.

WELL!

Recently, says an Exchange, the house of Barton, Batten, Durstine and Osborne, prepared the script for a popular broadcast, stating that "in order not to offend any of the radio audience we never mention anything to do with war, peace, class struggle, labor, or religion." This piece of strategy is certainly in line with the boy's definition of a circle as "a round straight line with a hole in the middle." Why clutter the air channels with the nothings of those who lack the courage to think?

THE SPIRIT OF THE UNITING CONFERENCE

Many times recently we have heard and read the words: "If the spirit of the Uniting Conference could be carried back to the churches at home, all apprehension and opposition would be at an end." Such remarks may and will often terminate as wishful thinking. They certainly lack the purpose and the personal commitment of the "Haystack Prayer Meeting" in which the modern missionary movement of the church was born.

The first thing that occurs to us is to say that there are at least nine hundred men and women who have a direct responsibility for carrying the spirit and the inspiration of that Conference to the people of the whole church, even to the very ends of the earth. They shared its spirit and its high moments from the preliminary communion service and the first sound of the gavel until the last note of the great hymn, "O God, Our Help in Ages Past," died in the hush which fell upon that solemn hour, and the conclusion of the Declaration of Union commits them specifically to all that such a wish implies. These nine hundred witnesses are scattered over the whole world—ten of them are in Louisiana and a greater number in Mississippi. They can reach with ease every hamlet and country place where they may tell the story of good will and high spiritual resolve which characterized that remarkable gathering. These witnesses can do much to hasten the day of perfect Union and to make truly one the Methodists North, South, East and West. When all the friends of Union stand shoulder to shoulder with those who were eye witnesses of the power and the purpose of that Conference, the Methodist Church will be ready for a new day of spiritual conquest.

FROM WHAT I HEAR

Did you ever think of how the emphasis has shifted in the meaning of that introductory phrase with which all of us are familiar? It was once a kind of indefinite and impersonal information credit, and it indicated a chain of individuals as the medium of transmission. It probably meant that the information was more or less inaccurate, superficial in quality and unimportant as a factor in community building. It no longer suggests poverty of resources for collecting and transmitting news, but that we have become listeners to voices whose reach has been almost infinitely extended. It is no longer a chain of voices, but a single voice addressing a great "invisible audience" for a very definite purpose—it may be selling pills and cosmetics, the rendition of great music, or the preaching of a sermon. Nations sit before a battery of radios which reflect a wide range of economic difference, but a common interest in the activities and the thought of the world. One can almost feel the atmosphere of Mars' hill when St. Paul told the Athenians that they "spent their time in nothing else, but either to tell, or to hear some new thing." Sales chatter, war news, political propaganda, jazz, amateur dramatics, coarse jokes, sports —tons of chaff and a few grains of good wheat. "From what I hear" introduces a very different line of patter from that with which our fathers were familiar.

Editorial Miscellany

By Dr. H. T. Carley

NIGHT SOUNDS IN THE COUNTRY

A tree frog croaking in the gum tree.

Spring frogs piping all over the place.

A bullfrog bellowing out at the pond.

Katydids making music in all the trees.

Crickets chirping in the chimney corner.

A dog barking at a negro cabin down the road.

The uneasy twitter of a sparrow roosting in the wistaria vine.

A mocking bird pouring out his melody from the top of the crepe myrtle tree.

A whippoorwill uttering his plaintive call somewhere out in the hills.

A chimney sweep fluttering in the chimney of the room where I am sitting.

The squeak of a mouse in the wall by the fireplace.

The honking horns of two automobiles as they pass on the corner.

The tramp of a cow as she goes to the water tank at the artesian well.

The soughing of the wind through the cottonwood trees.

The roar of a truck on the Vicksburg road—evidently belated on its journey.

The hum of the voices of a group of Negroes on their way home from some late gathering.

The staccato barks of "Pat" up at the front of the house as his delicate ears detect some sound that my duller ears miss.

Three quick pistol shots at a neighbor's house—probably a possum is after his chickens.

The sonorous crow of a rooster from his perch in the medlar tree.

The clock striking twelve.

A voice from across the hall, "Aren't you going to bed tonight?"

Variety is the spice of life—and the country is full of it.

THE SUMMER REVIVAL

In January, February and March we have many district-wide rallies for different causes of the Church. We are suggesting this year that during June and July there be a district-wide rally for the cause of evangelism and for the summer revival. During July, August and September revivals will be held in thousands of our churches. Sometimes very little is done to help the preachers who are responsible for these revivals. We are anxious this year that not only district-wide evangelistic rallies be held, but that charge-wide rallies be held and that all the people on a circuit be called together before the revival season starts to hear inspirational messages about personal work and preparation for a revival.

We do not want these summer revivals to be just another revival. We desire these revivals this summer to emphasize the larger evangelism. Not only will we have evangelistic preaching but we will have evangelistic visiting. We are anxious for our Sunday school teachers, missionary women and young people to visit from house to house and tell the good news abut the saving power of Jesus Christ and that many homes will witness conversions because of the reading of God's Holy Book, and because of prayers coming from laymen and lay women who are interested in the spiritual life of their friends and Sunday school pupils and neighbors and relatives.

We sincerely hope that every presiding elder will have a district-wide evangelistic rally, and that the preachers and laymen will go from these district-wide evangelistic rallies to promote one in each circuit. We are hoping that the spirit of evangelism shall be present in every church of Methodism.

Thousands of our churches have not received anyone on profession of faith since the Annual Conference. They have come through Easter and Pentecost without winning a soul for Jesus Christ. We are anxious that this revival season shall be a time when men and women shall be brought to Jesus Christ and shall unite with the Church on profession of faith. We sincerely hope that every church will come to Annual Conference with one or more persons reported as having united with the Church on profession of faith this year. We hope the day will soon come when no church will go a whole year without receiving someone on profession of faith.

We are praying, we are hoping that the prayer groups in every church of Methodism will pray for this revival season, that each day we will pray for those men who are preaching, we will pray for those who are singing, we will be praying for those who are visiting.

Some of our cities are planning to have tent meetings, especially in those areas of our cities where we do not have churches. We hope that even the city districts will call together all the people for an evangelistic rally in order to promote the tent meetings and the special services to be held during the summer. We know that the people are hungry for spiritual things and we know that Methodism was born because of its evangelistic passion, and we hope that there will be many tent meetings in our cities this summer reaching those our churches do not reach. We are praying that thousands of persons will be reached and won for the Saviour through these tent meetings in the cities, and that many thousands will be brought to our Saviour through the Summer Revival.

This district-wide evangelistic rally may be held in June or July, and should be for all the preachers, stewards, missionary women, young people, church school teachers and officers, and members of the Fellowship of Evangelism in each church in the district. We know that the District Staff will be glad to assist the presiding elder in making this meeting a success. This staff is composed of the Presiding Elder, District Lay Leader, Associate District Lay Leaders, District Missionary Secretary, District Director of Adult Work, District Director of Young People's Work, District Director of Children's Work, District Director of Evangelism, and District Secretary of the Woman's Missionary Society.

The district-wide evangelistic rally can be an all-day meeting, a night meeting, or a Sunday afternoon meeting—whichever suits the local situation.

We offer the following as a suggested program:

1. Reports from each church, giving the number received on profession of faith since last Annual Conference.
2. How to do personal work.
3. The Church School teacher as an evangelist.
4. Preparation for the revival.
5. Promotion of the revival.
6. Conserving results of revival.
7. The revival as a means of increasing the Church School enrollment.
8. Mass and visitation evangelism—the new evangelism.
9. The Fellowship of Evangelism.
10. The use of TIDINGS.
11. Consecration Service.

Charge Rally

We are hoping that after the district-wide evangelistic rally has been held, each circuit preacher will hold a rally for his circuit, bringing all of his people together for inspiration and help before the revival begins at each point on his circuit. The pastor can use the same suggestions for a program as was given for the District.

The Fellowship of Evangelism

We believe that the best way to prepare for the revival, to promote the revival, and to conserve the results of the revival, is through the Fellowship of Evangelism. We will furnish, free of charge, to each presiding elder, as many of the blanks as he thinks his District will use.

Tidings

The issue of TIDINGS for the third quarter, July-August-September, has been prepared especially for the revival season. The following subjects will be discussed:

Preparation for the revival.
Promoting the revival.
Conserving the revival.
The Camp Meeting.
The City Tent Meeting during the summer.
Revivals in the New Testament—by thirteen writers.
The Greatest Revival in My Experience—by thirteen writers.

We will send on consignment to each presiding elder as many copies of TIDINGS as he thinks he will need for his District, or if the presiding elder will take orders, we will be glad to send them on consignment to the pastors.

Poster

We have prepared a poster for use in the churches, entitled, "Evangelize or Die." We will be glad to furnish these free if the presiding elder will order sufficient copies for each church in his District, and see that they are used in the churches.

The above materials may be ordered from the Department of Evangelism, 626 Doctors' Building, Nashville, Tennessee.

HARRY DENMAN.

YOUR MORNING FACE

Some people have an afternoon face which is very pleasant, and a face that is bright and smiling which they show in the evening. But sometimes these same people do not have a very good morning face. The face they show between six and ten o'clock is apt to have fretful lines in it.

Of course, people outside the family do not often see your morning face. We keep that face for home use only. If we have not slept well, if breakfast is not on time, if we have to hurry so as not to be late, our morning face does not leave a pleasant feeling in the home.

Yet our dearest people belong to our family, and it does seem a bit strange that we cannot wear a bright morning face to them. When we leave the house, we too often leave gloom behind us because we have been gloomy. So be careful which face you wear when you get up in the morning. Don't save your best face for afternoon or for the people you meet outside your home. As soon as you get up, go to the mirror and see if your bright morning face is in such good condition that it will brighten the whole day for the family.—The Sentinel.

—Religious Telescope.

A committee is a gathering of important people, who, singly, can do nothing, but together can decide that nothing can be done.—St. Martin's Review.

Conference News and Personals

Louisiana Conference

Dr. C. D. Parker, retired missionary from Brazil, will be at Lake Junaluska, North Carolina, for the summer, after June 1. His home is in Hilliard, Florida.

We regret having missed a visit from our good friend, Bro. W. S. Holmes, of Baton Rouge, one day last week. We appreciate his visit and we hope to have the privilege of discussing with him the particular matters which he had in mind.

We regret to learn of the illness of Rev. W. W. Perry which has necessitated treatment in a sanitorium, but we are glad to hear that he expects to be able to take up his work at Mangham in a little while and without prospect of other interruptions.

The Advocate appreciates the honor of an invitation from Miss Mary Rebecca Searles to be present at the graduating exercises of Louisiana State University May 28-30. We sincerely congratulate Miss Searles, a member of the Class, whom we appreciate and whose achievements we sincerely honor.

We regret to learn of the failing eyesight of Rev. R. H. Bamburg who has been serving Pine Grove charge. Bro. Bamburg has found it necessary to ask for release from his work and henceforth he can be reached at 619 Pearl Street, Berlin, Wisconsin. Bro. Bamburg expects to ask for superannuation at the approaching Conference.

The editor and his wife appreciate the honor of an invitation to the commencement of the high school at Lake Charles sent by Miss Persis Johns, a member of the class. She is the daughter of Rev. and Mrs. H. L. Johns, pastor of First Methodist Church at Lake Charles. We congratulate Miss Persis and her parents on this happy culmination of her high school career.

Rev. R. H. Staples reports a good revival at New Iberia in which he did his own preaching and had the assistance of Rev. and Mrs. M. V. Lewis as song-leaders. Thirty-five members had been received as a result of the meeting. Bro. Staples says that the work is progressing satisfactorily on the new educational building and that it will be ready for occupancy by mid-summer.

Methodist, Baptist, Presbyterian, and Christian Churches of Crowley have been engaged in a union meeting under the leadership of Gipsy Smith, Jr. The meeting closed on last Friday night with persons turned away for lack of room. We have not heard what were the results in terms of additions to the membership of the churches cooperating. Rev. G. W. Pomeroy is pastor of the Methodist Church.

Mississippi Conference

Rev. B. M. Lawrance, pastor at Heidelberg, adds to a business note his commendation of the Advocate and the wish that it may be able to extend its sphere of usefulness in the new Church.

Mrs. L. R. Abel, of Kokomo, thrills us with her words of appreciation for the Advocate. She is among our new readers and we are happy to be assured of the joy which it carries to her home.

Mrs. Malva Jackson writes from Moss Point that she looks forward to the visits of the Advocate for her information concerning the work of her church. We hope that she may continue to find profit and inspiration in its pages.

Miss Mattie Irwin, Port Gibson, will be ninety years old her next birthday. We appreciate her interest in the paper and particularly her desire to keep informed with reference to Unification and the progress of the Church.

The editor appreciates a message of good wishes from Miss Claudine Curtis, office secretary of Capitol Street Church, Jackson. We have many happy recollections of the days which we spent there recently.

The Young People's Assembly of the Mississippi Conference is scheduled for Copiah Lincoln Junior College June 5 to 10. The change of place was necessitated by an unavoidable conflict, but the date, as we understand, remains the same, June 5-10.

Rev. Wm. Fulgham, pastor at Roxie, reports that at the hour of adopting the declaration of Methodist union at Kansas City he was receiving into the church at Roxie Miss Claire Elizabeth Mock, whom he thinks to be at least among the first to become members of the Methodist Church.

North Mississippi Conference

Miss Bessie Woods writes in high appreciation of her pastor, Rev. H. L. Beasley, Sardis circuit. We appreciate also her good words concerning the Advocate.

Miss Mary Jane Roberds sends a list of subscribers for the credit of Greenwood Springs charge, Friendship Church, and Rev. T. F. Sartain, pastor. We appreciate the personal word concerning the Advocate message.

Rev. J. W. Holliday is doing an extraordinary piece of work on the Tremont circuit. In addition to two churches recently dedicated, he expects to have another ready for dedication late in the summer and he is not subordinating other interests to that of church building.

Friends of Mr. J. H. Johnson, Conference Treasurer, will be glad to learn of his steady improvement. He is able to dispense with the nurse who has been with him for exactly a year and he hopes to be able to carry on, not as he once did but as he must because of his impaired health.

Mrs. A. J. Henry sends us notice to the effect that her future address will be Grenada, Miss. As we announced recently, her husband, who was pastor at Guntown, was called to his reward. We trust that she may find a field of usefulness and many good things to comfort her in the hour of her great sorrow.

Rev. A. P. Stephens, Conference evangelist, Kosciusko, Miss., has had a busy year and has only one date open and that the latter part of August. At present he is at Southside Corinth, then follow engagements at Kreole, Verona, Marietta, Box Chapel, Corinth, Siloam on Marietta charge, Jacinto, Burnsville and Kilmichael.

General

Friends of Bishop Hoyt M. Dobbs will be rejoiced to learn that he is making consistent progress towards the recovery of his health. A letter from him indicates his plan and purpose to attend the session of the Hattiesburg District Conference at Mt. Olive next week.

Bishop W. T. Watkins, in charge of the two Mississippi and the Memphis Conferences, requests us to say that mail should be addressed to him at Emory University, Georgia, and not to Atlanta. Mail addressed to Atlanta has to be forwarded and that occasions delay. Bishop Watkins says: "Having labored in a field where there was no Conference organ, I have a new appreciation of its value."

CHANGE OF MEETING OF HISTORICAL SOCIETY

Day before yesterday, I authorized J. B. Cain to send you an announcement for next issue about the Historical Society in connection with our Young People's Assembly. Just yesterday the Assembly was changed from Ellisville Jun-

ior College to Copiah Lincoln Junior College, Wesson, Miss. Ellisville found itself unable to take care of the Assembly on account of the crowded dormitory conditions during their N. Y. A. Summer School, and Wesson graciously and immediately came to the rescue.

In the article about the Historical Society over my name, please change the place to Copiah Lincoln College at Wesson, letting the time stand as already listed, June 8, at two o'clock.

GEO. H. JONES.

PLACE OF ASSEMBLY CHANGE

Because of unforseen conditions recently developing at Ellisville, we are changing the place of meeting of the Mississippi Conference Young People's Assembly to Copiah-Lincoln Junior College, Wesson, Mississippi, June 5-10.

IRL H. SELLS.

DONALDSONVILLE

Eighteen months ago Donaldsonville was about to close the church for lack of interest. The congregation, discouraged at times, could be counted on one hand. There has been a great change, for instead of closing the doors, plans are being formulated to purchase property to house the Sunday school—one cannot successfully conduct a Sunday school with six classes and six teachers in one small room 30 feet by 60 feet. Two classes have been taken to the parsonage and another will have to do so as a new class is being formed.

Last Sunday there were 77 in school and 70 at morning worship. The pastor and his wife have been digging out the Protestants in this 95% Catholic town. Pre-Easter week was given over to worshipful services and were well attended. The Challenge of the Cross, so ably given by church members, will not be forgotten soon, nor will the beautiful and telling cross service. When we first came here there were but two men who attended service about once a month, now we have about twenty at each morning worship. One man who had not been in church for twenty-five years, attended three services in succession. The pastor and his wife scouted around for sixty miles one afternoon and found six new Protestant families who did not know the Donaldsonville church was still open. The following Sunday there were five of them at Sunday school and worship. They came thirty miles for the first time. At last we have a Board of Christian Education, a teacher for every class, also supply of substitute teachers. Four rooms in the parsonage have been made comfortable and livable, church windows have been made beautiful and church-like, pews varnished; everything paid for and money in the bank for repair fund. This is a missionary field right at home. This is truly an outpost of Protestantism. We minister to all faiths.

The Woman's Missionary Society is very active with much interest in Bible study and an active sewing society. The Vacherie members show much interest driving thirty miles to Sunday school and all church activities.

A campaign is now on to have one hundred in Sunday school and one hundred members at church. That beats closing the doors. We are hoping to reach back into the bayou country this summer with tracts, Bibles and open air services. We will have to carry the Gospel to these people whose need is great. We aim to have one hundred attending the Sunday school and one hundred members by November.

C. FENWICK REED,
Pastor.

KOKOMO, MISSISSIPPI

Dear Dr. Duren: We have recently closed a Vacation Bible School in the Kokomo Methodist church (Foxworth charge), and since it is the first one ever to be held in this community I feel that it should be reported to your paper. It is encouraging, I feel, to share with others our experiences, especially when they are successful.

The Baptist and Methodist churches joined forces, since the community is scattered and the memberships small. Our church furnished the expense of the literature, supplying three out of four teachers, and such miscellaneous expense as arose during the meeting of the school. The Baptists arranged for the transportation and supplied one teacher and an efficient helper, and offered help in any other way that was needed. We had splendid cooperation from the parents, teachers and children. Not only was the school a success in itself, but a new interest was created, new children brought into the church, and three classes formed in our Methodist children's division where only two had been formerly.

There was an average attendance of over sixty for the week of the school, and every child is looking forward to next year with hopes of a larger school, and the chance of two weeks in place of one week.

It was through the efforts of Mrs. L. W. Alford, of McComb, that this little school was made possible. She came out to us and gave us the encouragement we needed. She impressed upon us that even with small means and limited equipment we could do good, and that it was worth the trying. We are appreciative, and we would like for other rural churches, who have not had a Vacation School, to know that when God is with you anything is possible, and if they have the necessary faith they, too, can put on a successful school.

MRS. L. R. ABEL,
Director local Vacation School and local Supt. of Children's Division.

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SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

FELLOWSHIP WITH CHRIST

By Clyde Edwin Tuck

I know my Saviour comes to me
When I am tempted most to sin,
From its seductive snares to free,
That I His promised peace may win.

When heavy burdens weigh me down
While toiling upward in life's night,
That I may gain the victor's crown,
He floods my rugged path with light.

Though earthly hopes are swept aside,
Like withered leaves in wintry gales,
He steers me through misfortune's tide;
His mercy evermore prevails.

When old companions turn away,
And worldly joys take sudden wing,
I still rejoice from day to day;
His praises I will ever sing.

He came to earth to show the path
Back to our Father's house, and how
Love is our heritage, not wrath,
And heaven is for us here and now.

He showed us how our cares to bear,
He took from every grave its fear;
He taught that God is everywhere,
That He alone has power here.



Plan of Annual Conferences of The Methodist Church

Conferences in the United States

Conferences	Former Number	Date	Place	Jurisdiction	Bishop
Alabama	1	Dec. 7	Dothan	S. Eastern	Decell
Alabama-Georgia	1	Dec. 14	Georgetown	S. Eastern	Decell
Alabama	1	Dec. 7	Dothan	S. Eastern	Decell
Alabama-Florida	1	Dec. 7	Dothan	S. Eastern	Decell
Alaska	1	July 27	Anchorage	Pacific	Baker
Albany	1	Dec. 6	Albany	S. Eastern	Decell
Arizona	1	Dec. 13	Phoenix	Pacific	Baker
Arkansas	1	Nov. 15	Hot Springs	S. Central	Boaz
Arkansas	2	Dec. 6	Pine Bluff	S. Central	Boaz
Arkansas-Oklahoma	1	Dec. 6	Ozark	S. Central	Boaz
Central Alabama	1	Nov. 8	Tuscaloosa	S. Eastern	Decell
Central Kansas	1	Oct. 18	Salina	S. Central	Boaz
Central New York	1	Sept. 27	Syracuse	N. Eastern	Oxnam
Central Pennsylvania	1	Sept. 6	Lewistown	N. Eastern	Oxnam
Central Tennessee	1	Dec. 6	Nashville	S. Central	Boaz
Central Texas	1	Nov. 15	Temple	S. Central	Boaz
Central West Virginia	1	Aug. 16	Parkersburg	N. Eastern	Oxnam
Chattanooga	1	Sept. 20	Chattanooga	S. Eastern	Watkins
Cherokee	1	Sept. 27	Cherokee	S. Central	Boaz
Chicago	1	Sept. 27	Chicago	N. Central	Straughn
Cincinnati	1	Sept. 20	Cincinnati	N. Central	Straughn
Columbia	1	Aug. 30	Kennewick	Pacific	Baker
Columbia River	1	Aug. 16	Hood River	Pacific	Baker
Columbus	1	Sept. 20	Columbus	N. Central	Straughn
Dakota	1	Aug. 30	Huron	N. Central	Straughn
Delaware	1	Sept. 6	Dover	N. Eastern	Oxnam
Denver	1	Aug. 30	Denver	Pacific	Baker
Des Moines	1	Aug. 23	Des Moines	N. Central	Straughn
Detroit	1	Sept. 13	Detroit	N. Central	Straughn
East Anatolia	1	Aug. 16	Constantinople	Europe	Oxnam
East Ohio	1	Aug. 30	Akron	N. Central	Straughn
East Tennessee	1	Sept. 20	Knoxville	S. Eastern	Watkins
Eastern Pennsylvania	1	Sept. 6	Wilkes-Barre	N. Eastern	Oxnam
Erie	1	Sept. 6	Erie	N. Eastern	Oxnam
Florida	1	Dec. 6	Orlando	S. Eastern	Decell
Fort Worth	1	Nov. 15	Fort Worth	S. Central	Boaz
Germany	1	Aug. 16	Frankfurt	Europe	Oxnam
Germany	2	Aug. 16	Bremen	Europe	Oxnam
Germany	3	Aug. 16	Berlin	Europe	Oxnam
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MY BLESSINGS

Though other folks may have more wealth,
And some may have more strength and health,
And doubtless other odds and ends,
I count my blessings in my friends.

Though other folks may wiser be,
And knowledge out of reach of me
Be theirs, still nature makes amends
By giving me my many friends.

Tho' other folks may take earth's glory,
And honors in both song and story,
My life, my every effort, tends
To making better, simple friends.

Tho' other folks may have more taste
In dress, or speech, or manners chaste,
I prize the gift my Maker lends,
The simple art of making friends.

—Charles Locke.

SEASHORE PASTORS SCHOOL

Dear Dr. Duren: Will you please announce the following in the next week's issue of the Christian Advocate.

Bishop W. T. Watkins has just written saying he has been able to rearrange his schedule so as to be with us during the Pastor's School at Seashore Methodist Assembly Grounds, Biloxi, Miss., meeting June 19-24.

Bishop J. L. Decell has been invited and is expected to be with us also.

The White House has quoted rates to those attending the Pastor's School of $2.50 per day, American plan.

Comfortable accommodations may be had on the grounds for those desiring.

I. H. SELLS.

FACTS ABOUT RAILROADS

Under a process that has recently been developed, two steel rails can be welded together in less than four minutes, or seventeen weldings within an hour.

* * *

When you buy a railroad ticket, approximately ten cents of every dollar goes for taxes.

* * *

If the railroads hauled a ton of freight from here to the sun at average rates, the income would pay the railroad tax bill for about one day.

* * *

Taxes paid by the railroads amount to more than the federal income taxes of all persons living in Wisconsin, Illinois, Indiana and all states west of the Mississippi River.

* * *

An average ton of freight is now transported 98 miles for the price of one dollar compared with 78 miles in 1921.

* * *

For every pound of coal used by a locomotive, seven pounds of water are evaporated.

* * *

Eighty-three streamlined passenger trains are now in operation on the railroads of this country.

—Missouri Pacific Lines Magazine.

PURPOSE OF FRIENDSHIP

Just as the tree extends its roots to nourish its growth and then in return spreads forth its protecting shade over the soil from which it derives its sustenance, so should we, as the years roll on, broaden and expand our contacts with our fellowmen in order that our lives, being made richer by these new relationships, may in turn be of greater service to mankind.

That is the purpose of friendship; that is the essence of life. Let us make it a point to gain one new friend, one new human contact with life, so that each of us, my friend and I, through this interchange of viewpoint, may be bigger, stronger, more valuable to the age in which we live.—Anon.

SPECIAL PROVIDENCE

A sparrow had built its nest in a freight car while in the shops for repair. When the car was in order and started again into service, a nest full of young sparrows seemed to be robbed of a mother's care. But though the car traveled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves.

If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of His children?

—Otterbein Teacher.

DO YOU NEED HELP FOR THE SUMMER REVIVAL?

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Would you like for your Stewards, Sunday School Teachers and Officers, Young People, Missionary Women, and Personal Workers to read such articles as—

1. Preparing for the Revival.
2. Conserving the Revival.
3. Mass and Visitation Evangelism.
4. Greatest Revival Experiences—By thirteen writers.
5. New Testament Revivals—By thirteen writers.

The summer issue of TIDINGS has been prepared to help those who are engaged in the great evangelistic work of the Church this summer.

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PRICES—TIDINGS

In Quantities. Price in quantities, when ordered in multiples of ten mailed to one address, in the United States, five cents per copy, postpaid.

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Order from Department of Evangelism, 626 Doctors' Building, Nashville, Tennessee.

GOD'S GREAT PLAN

[illegible]

CHURCH DEDICATIONS TRE-MONT CHARGE

Barnett and Johnny Gresham were dedicated on May 14th to Reverend T. J. Golding preaching elder of the Shreveport District.

Reverend T. J. Golding at the eleven o'clock hour preached at Tremont to a large and attentive congregation who expressed themselves as having enjoyed the wonderful sermon. Bro. Golding used as his subject: "The Church" at the close of the sermon Bro. T. W. Holliday pastor charge, called all the officials of Tremont church, including Mr. Charley Harrison and Mrs. Ellie Gilmore, wife of our late lamented Mr. E. J. Gilmore, Trustee of the Gilmore Sanitarium Fund, to the chancel. Bro. Holliday presented the church for dedication, the congregation standing while Bro. Golding read the dedicatory sentence and prayer.

After the close of the morning service, a basket dinner was spread in the beautiful grove on the church grounds, and a cordial invitation was given for all to gather around the table. Bro. Golding offered thanks, and everyone present enjoyed the beautiful dinner, which the good ladies of the church had prepared.

At two-thirty in the afternoon a large crowd had gathered at Asbury church for the dedication of their new church. Brother Golding preached to a packed house of people, using as his subject, "What shall we name this church." At the close of the sermon our pastor, Bro. Holliday took charge, called all the officials of the church, including Mr. Charley Harrison and Mrs. Ellie Gilmore, to the chancel. Bro. Holliday presented the church for dedication, the congregation standing while Bro. Golding read the dedicatory, sentence and prayer.

MY GOSPEL

By Rev. James M. Lewis

[illegible] his thought from a statement [illegible] in the letter to the Romans, the Chapter and 16th Verse. "Now Paul was interested with the Gospel of Christ by special revelation as he himself says. So there is a distinct Gospel according to Paul as he brought out in his writings.

There is a Gospel according to every real Christian who is living in this world. I say real Christians, but I should say also, who profess to be Christians.

I do not think Paul ever realized the full meaning of the statement "My Gospel" until after the shipwreck experience. That night while he was alone with Christ something happened to Paul that greatly deepened his life and he became completely humble and unhuman-like in his claims. All his writings from that day seem to have a more glorious note in them.

While confessing here in my home reflecting on what Christ has meant to me all these years, and what He means at present, I have been thinking about "My Gospel." I suppose my family and others could tell more about "My Gospel" than I could ever do. "There's a Gospel according to you men are reading every day as they read it according to you, it lead them to the heavenward way?" that is what I am trying to get over in this letter.

I didn't have any Gospel but that which was in the Bible and what I got from my parents when I started in the ministry. I think I must have been the most ignorant young preacher of my day. I knew so little about God, the Bible and the Christian life. I don't know much yet, but in the passing years I have learned a great deal.

"The Gospel according to you" grows on you; it is very silent, steady and an unconscious growth. Others see and read it long before you do. Sometimes it is very misleading, and at times it is offensive. Many a person has been turned away from Jesus because of the way we live our religion. I am sure I have turned souls away from God at times when I was very un-Christian in my attitude toward them. I have asked God to forgive me and He has.

I can look back on my ministry now and see that gospel which was growing in me. It was a very lopsided gospel—more of self than of Christ in it. I was developing a queer and unattractive looking gospel, and one day I was told by a friend what was wrong with my life. As I studied my own life, I found it full of faults that were very humiliating to me, as they had been to my loved ones and friends. I took them to Jesus and laid my life and all I was in His hands. The Great Physician began to work on my life; He became a part of my life, and from then on things began to happen, in my home, church and community. While I am not satisfied with my [illegible] life from [illegible] I am far [illegible] than I was [illegible] and I [illegible] in my life. God's love [illegible]

Jackson, Miss.

BOOKS

The Faith We Declare. The [illegible] lectures for 1939. By Ivan Lee Holt. Professor in Drew Theological Seminary. Abingdon-Cokesbury Press, Nashville, Tenn. 128. Price $2.

In his book Dr. Lewis makes a timely message for a day of disoriented and wavering faith, and it is a very important and wholesome contribution to the literature of the present moment in the history of American Methodism. Without arousing a sterile enthusiasm or pressing for Christianity, he points out signs of decay which should receive serious consideration. Among these evidences of decadence are the disposition to debase the fundamental facts of revelation and Christian experience, a preoccupation with temporal matters and the absence of a vivid and compelling reality of Christ and a resort to ritual—the mechanics of worship—which is a common refuge for those who are conscious of spiritual poverty.

Dr. Lewis points to the fact that evangelical Protestantism is inclined to take its orders from the secular mind and to make compromise with conscience for the sake of intellectual respectability. He pleads for a correlation of Christian faith and contemporary culture which may redeem culture and implement faith. For the preacher he declares that he must share faith which he preaches before he can hope to create it in others and while he may be a logician, he must be a herald. He sums up his message in this sentence: "God's Love-song is Christ, his Word set to the music of a Perfect Life, and you sing that song."

The book is a sound, discriminating and courageous utterance. It is true to Methodist tradition and history. We commend it to preachers and laymen alike who would have a truly Christian and bracing view of the faith we declare.

THE OBSERVATION POST

Just 101 years ago Ralph Waldo Emerson delivered to the Senior Class of Howard Divinity School one of the most notable addresses in the history of the church. The following quotations are pearls of rare price:—

"The name of Jesus is not so much written as ploughed into the history of the world."

"Truly speaking, it is not instruction, but provocation, that I can receive from another soul."

"The man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.

"It is still true that tradition characterizes the preaching of this country; that it comes out of the memory and not out of the soul; that it aims at what is usual, and not what is necessary and eternal."

"It is the office of the true teacher to show us that God is, not was; that he speaketh, not spake."

"Once leave your own knowledge of God and take secondary knowledge and you get wide from God with every year this secondary form lasts."

"Meantime, whilst the doors of the Temple stand open, night and day, before every man, and the oracles of this truth never cease, it is guarded by one stern condition; this namely: it is an intuition. It cannot be received at second hand."

"Life is comic or pitiful as soon as the high ends of being fade out of sight and man becomes near-sighted, and can only attend to what addresses the senses."

How real these words are for our day!

—R. W. S., in Met. Church Life.

WISHFUL THINKING

After all, if we object to reading or hearing about unpleasant facts in the present, we should, if we were logical, go on to object to reading or hearing about unpleasant facts in the past. How charming it would be to be able to believe that all men, women, and children had always been good and kind! If we want to read only of the pleasant side of human nature, we should demand a revised Bible from which the report of Adam's first sin was omitted and from which it would be impossible to glean that Cain was a murderer or Judas a betrayer. Wishful thinking, too, could give us a revised history in which King John would appear as a saint and Henry VIII as a model husband. As a matter of fact, historical biographies have already whitewashed a good many traditional villains, including Richard III, and Judge Jeffreys, in this way.

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One might conclude from this that we live in an age of wishful thinking which wants to think well of everybody. Unfortunately for this theory, the biographers of our time have been as busy lowering the reputations of the respectable dead as mending the reputations of the disreputable. I confess that, in reading history as in reading newspapers, what I want chiefly is facts, and I have no wish to see the world of the past represented as either more pleasant or more unpleasant than it really was.

—John O'London's Weekly.

PERSONAL AND SOCIAL GOSPEL

E. Stanley Jones has thus expressed his view of the personal and the social gospel in their relationship: "The social gospel without the personal gospel is a body without a soul and the personal gospel without the social application is a soul without a body. One is a corpse and the other is a ghost. Put them together and you have a living personality. The great moment is now come when we should heal up this breach and bring together the Christian church on a great frontal attack on all evil, whether it is in the individual or in the collective will."

Brookhaven District—Third Round

Wesson, at Wesson, June 4, 11 a.m.; Q. C. June 28, 7:45 p.m.
Georgetown, at Thopsons' Chapel, June 4, 2:30 p.m., followed by Q. C.
Scotland, at Union Church, June 4, 7:30 p.m. followed by Q. C.
Nebo, at Lebanon, June 11, 11 a.m. and 1:30 p.m.
Gallman, at Mount Pleasant, June 18, 11 a.m. and 1:30 p.m.
Adams, at Ebenezer, June 18, 7:30 p.m., followed by Q. C.
Bogue Chitto & Pleasant Grove, at Johnston's Chapel, June 25, 11 a.m. and 1:30 p.m.
McComb, Labranch Street, June 25, 7:45 p.m.; Q. C. July 12, 7:45 p.m.
Crystal Springs, July 2, 11 a.m.; Q. C. July 10, 7:45 p.m.
Harrisville, at Poplar Springs, July 2, 2:30 p.m., followed by Q. C.
Monticello, at Monticello, July 9, 11 a.m.; Q. C. 2 p.m.
Brookhaven, July 9, 7:45 p.m.; Q. C. Aug. 15, 7:45 p.m.
Silver Creek, at Hathorn, July 16, 11 a.m.; Q. C. 1 p.m.
Prentiss, at Mt. Zion, July 16, 2:30 p.m., followed by Q. C.
Hazlehurst, July 23, 11 a.m.; Q. C. July 11, 7:45 p.m.
Utica, at Bear Creek, July 23, 3:00 p.m., followed by Q. C.
Magnolia, July 30, 11 a.m., followed by Q. C.
Osyka & Fernwood, at Holmesville, July 30, 2 p.m., followed by Q. C.
Summit & Topisaw, at Summit, July 30, 7:45 p.m., followed by Q. C.
McComb, Centenary, Aug. 13, 11 a.m.; Q. C. Aug. 23, 7:45 p.m.
Meadville & Bude, at Mount Olive, Aug. 13, 2:30 p.m., followed by Q. C.
McComb, Pearl River Avenue, Aug. 13, 7:45 p.m.; Q. C. Aug. 16, 7:45 p.m.
Barlow, at Pleasant Valley, Aug. 15, 11 a.m. and 1:30 p.m.
Foxworth, at Sandy Hook, Aug. 28, Q. C. and preaching 3:00 p.m.
Tylertown, at Tylertown, Aug. 28, 6:30 p.m., followed by Q. C.

Pastors will please have lists of General Superintendents and Divisional Superintendents of the Church School, in duplicate, giving the P. O. address of each.

The Quarterly Conference of each charge will be asked to elect one delegate from the charge to the Annual Conference. Let every one take notice.

R. H. CLEGG, D. S.

Meridian District—Third Round

Porterville, at Union, June 4, 11 a.m. and 1 p.m.
Binnsville, at Long Branch, June 4, 3 p.m.
East End, June 4, 7:30 p.m., Preaching.
Chuncky, at Collinsville, June 11, 11 a.m. and 2:30 p.m.
Scooba & Electric Mills, at Scooba, June 18, 11 a.m. and 2:30 p.m.
Wesley, Meridian, June 13, June 18, 7:30 p.m.
Union, at Mt. Zion, June 25, 11 a.m. and 2:30 p.m.
Hawkins Memorial, Meridian, July 2, 11 a.m.
Fifth Street, Meridian, July 2, 7:30 p.m.
Cleveland, at Mellen, July 9, 11 a.m. and 1:30 p.m.
Lauderdale-Daleville, at Daleville, July 9, 3:30 p.m. and 7:30 p.m.
Vimville, at Pleasant Hill, July 16, 11 a.m. and 1:30 p.m.
Poplar Springs, at Marion, July 16, 3:30 p.m. and 7:30 p.m.
DeSoto, at Andrews Chapel, July 20, 1:30 p.m.
Enterprise & Stonewall, at Andrews Chapel, July 20, 1:30 p.m.
Pachuta, at Andrews Chapel, July 20, 1:30 p.m.
Quitman, at Andrews Chapel, July 20, 1:30 p.m.
DeKalb, at New Hope, July 22, 11 a.m. and 2 p.m.
Decatur & Hickory, at Spring Hill, July 23, 11 a.m. and 1:30 p.m.
Philadelphia Circuit, at North Bend, July 29, 11 a.m.
Burnside, at Henry's Chapel, July 30, 11 a.m. and 2 p.m.
Philadelphia, First Church, July 30, 7:30 p.m.
Central, Meridian, Aug. 6, 11 a.m.
Rose Hill, at Pleasant Grove, Aug. 6, 3 p.m.
Newton, Aug. 13, 11 a.m. and 3 p.m.

W. B. JONES, D. S.



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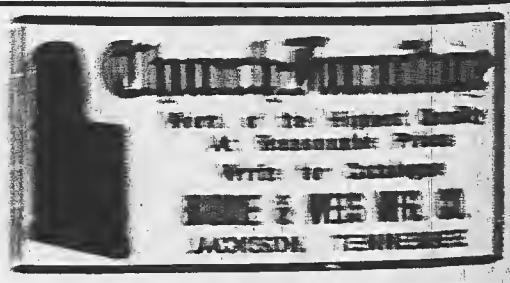
Specimen of Type

Christ's sermon on the mount.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That who-

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The Christian Fireside

MY DAD 'N ME

My Dad 'n me are the best of pals,
We never fuss, we never fight;
When Dad says, "Son, do this or that,"
I always mind for I know he's right.

My Dad 'n me are the bravest guys,
We never cry or sob like girls;
If we hurt ourselves an awful lot
We brace right up and say, "Don't hurt!"

But don't you know my Mother died,
It was about two months ago,
And Dad 'n me just cried and cried,
Because you see we loved her so.

So I just guess my Dad 'n me
Were strong and brave for Mother's sake,
But now she's gone, what will we do,
And who will say, what road to take?

My Mother loved Christ Jesus so,
And always said how good was he;
So don't you think to be real brave,
We'll follow Christ, my Dad 'n me?

—Margaret E. Edwards,
Alexis, Illinois.

THE EMPIRE-BUILDING CAT

By Lucile Anderson

It was past bedtime but the New England school teacher could not sleep. He kept thinking of the conversation he had taken part in that evening. It was at the dinner table that someone had laughingly suggested that he should put his Yankee mind to work on the problem of inventing an easy way to separate cotton fiber from the seed.

As Schoolmaster Whitney was about to give up the problem he heard a commotion in the yard. He leaned out the window to see what was causing the disturbance. There he saw a crate of chickens. The front of the crate was made of slats to allow the air to circulate freely. Through these slats a hungry cat was reaching for a supper of chicken meat. But every time she reached in back came her paws with nothing but feathers hanging from her claws.

Like a flash Whitney decided that he might solve the problem of separating the cotton fiber from the seeds. He, the schoolmaster, had found his problem solved by a cat! He would simply pull the fibers through openings too small to allow the seeds to pass.

The next morning Eli Whitney went down to the plantation blacksmith shop and set to work. As he neared success he gave up teaching to devote all his time to his invention. He wrote to his father that "It makes the labor fifty times less without throwing any class of people out of business."

He made many further improvements in the machine, but failed to become rich because people copied his work without paying him for it. However his engine built the cotton empire of the South. It made the Southerners averse to freeing their slaves. It increased the number of manufacturing towns in England and in New England. Thousands were given work manufacturing the tools needed to cultivate the cotton and to spin the fibers into thread.

Whitney called his invention the cotton engine. Cotton pickers shortened the name to gin so that today we have in every Southern town not a cotton engine but a cotton gin.

—Our Dumb Animals.

A SON'S TRIBUTE

Parents often have to linger in the shadows of almost complete obscurity while their sons and daughters go on from one victory to another until their names are blazoned far and near. But good sons and daughters do not forget, as is evidenced by this noble tribute: "To my Father and Mother who forty years ago gave me to Christ, and who, never doubting the acceptance by Him of their child, did from infancy, and through youth, train me as his; and from whom I received my first knowledge of him, so that when the hour came for my own necessary choosing, so did I recognize the claims of his love that without revulsion, and hardly knowing when, I yielded to him my allegiance and my love, devoting spirit, soul and body to his sweet will, and glad service; in thankfulness to them for their earliest teaching, and continuance of revelation of him, by example in many differing circumstances, in which their loyalty to him was a perpetual witness to my heart, of the perfection of his love; in thankfulness that they are still with me laboring together in prayer, I dedicate this book."—G. Campbell Morgan, in "The Crises of the Christ."

THE MARKS OF A METHODIST

"A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him: one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His one desire, and the one desire of his life, is not to do his will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest.

"He follows not the customs of the world, for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth: nor can he adorn himself with gold and costly apparel. He cannot speak evil of his neighbor any more than he can tell a lie. He cannot utter unkind or evil words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men."

—John Wesley.

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Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Dear Superintendents of Study: As the last month of the second quarter draws near, I hope your study program is well advanced, that you are following the outline sent you in February and that your auxiliary is profiting by these studies.

More auxiliaries reported at the close of the first quarter this year than at any one time last year. If you are one of those who reported on time, I thank you and hope you will continue; if you did not report, please try to do so at the close of each of the next three quarters.

The special event for this quarter, in your work, is the Pastors' School, in Biloxi, June 19-24. It would be well to make your reservation early. If you do not know to whom you should write, ask your pastor.

The course for study superintendents is "Christ and the World Community," which will be taught by Mrs. W. P. Landrum, of Tyler, Texas, who is a member of Council. The texts are: "Through Tragedy to Triumph," by Basil Matthews (price 50 cents), and "The Church in Social Action," by Myers (price 10 cents). You may order these from the Methodist Publishing House, Nashville, Tenn., if you wish to read them before going to Biloxi, or you may buy them at the school.

The course taught by Mrs. Landrum is also for Christian Social Relations superintendents and other workers with adult groups. Mrs. J. C. Burrow will teach a class for children's workers and Dr. Fagan Thompson will have a class on Music and Hymn Appreciation, so there will be something offered to interest all missionary and church workers. It will be nice if a car filled with several women will go from each auxiliary.

Plan now to be in Biloxi, June 19-24, for a week of study worship, Christian fellowship and relaxation. Your life will be enriched and your auxiliary will benefit.

My best wishes to each of you and I will be looking for you Monday, June 19th, in Biloxi.

Sincerely,
MRS. E. V. PERRY,
Conf. Supt. of Study.

Rolling Fork, Miss.
May 22, 1939.

Six auxiliaries were represented at the second quarter's meeting of the Northeastern Zone of the Brookhaven District, which met with the Monticello auxiliary. The zone leader, Mrs. E. A. Lofton, of Carson, presided.

The program on "The Church," was presented by Rev. R. H. Clegg, Mrs. D. R. Jenkins, Mrs. L. B. Bryant and Miss Elizabeth Smith.

Zone 4, of the Meridian District, held its second quarterly meeting with the Electric Mills auxiliary, with Mrs. Ernest Brown presiding.

Mrs. J. B. Pearson, Mrs. Allie Pace and Miss Evelyn Ellis presented the program on "The Church." During the business session, Mrs. Stanley Wilson discussed Christian Social Relations, and Mrs. W. B. Carr, spiritual life groups.

During the afternoon session, little Anita Lorene Legg, ten months old daughter of Mr. and Mrs. W. T. Legg, of Electric Mills, was presented a certificate as a Baby Life Member. She is the granddaughter of Mrs. A. C. Grantham, who has been active in that auxiliary for twenty-five years and is now serving as president.

Miss Mattie Cunningham spoke on the activities of the Meridian Wesley House, and each auxiliary in the zone agreed to furnish one new gown for the loan closet.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Zone Meeting at Benoit

It was a happy opportunity the auxiliaries of Gunnison, Merigold, Shipman's Chapel and Rosedale had when they met recently in a zone meeting with Benoit, the youngest organization in the group. To remind us that almost to the day we were celebrating their first birthday, Benoit had one single candle on each cake square.

Lovely flowers, gracious hospitality, a carefully selected program and well prepared speakers made the afternoon profitable and pleasant to those who had come seeking information for the quarter's work and desiring to make a real contribution toward building a World Christian Community.

The business session consisted of: reports that varied a little from the usual detailed accounts by including only the outstanding accomplishments of the past quarter and new objectives for the coming quarter; the election of a new chairman—Mrs. Sidney Johnson, of the Benoit auxiliary; and the decision to send the money left over from last year to the Orphans Home at Jackson.

The program opened with a devotional, "Traveling with Christ," by Mrs. Wynn of Merigold. She showed us how, if we are to travel with Christ, we must be associated with Him in every Christian enterprise.

Mrs. Dorroh introduced us to the speakers of the Annual Conference at Tupelo and interpreted for us their messages in part.

Mrs. Ernest Moore made an appeal for more workers in building the World Christian Community, for better trained leadership in the local church and for higher standards of giving. Items of new legislation leading to the development of these aims were pointed out.

Mrs. A. B. Leveratt, of Merigold, gave striking statistics concerning the "Status of Negro Education in Mississippi." Some of her comparisons were based on Negro educational facilities as she had seen them in Alabama. Others concerned our own local situation. We learned that one dollar in Bolivar county is spent per Negro child where thirty dollars are spent per white child. Self protection, justice, right call us to remedy this condition of our rural schools.

Miss Marjorie Haggart brought a message concerning the "Place of Women in the New Methodist Church." Quoting Mrs. Merle English, she gave us six "hopes" for the women in the new church: The elimination of fear, a willingness to face facts, seeing the Christian Church as a world enterprise, a getting away from the remedial approach. The sixth hope—the finding of those springs of righteousness that will help us grow in Christian grace and make this religion of Jesus Christ intelligently operative in our own day and generation—explained the purpose of this zone meeting as well as expressed a hope for all future gatherings of church women.

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In Memoriam

RESOLUTIONS

Whereas, God, in His infinite wisdom, called our beloved friend and co-worker, W. G. Barnes, to his heavenly home, on May 12, 1939; and

Whereas, Mr. Barnes has lived a useful and exemplary life as one of the leading merchants of our town, a member of the town Board of Aldermen for many years and as a private member of society; and

Whereas, he served faithfully as a member of the M. E. Church, serving as its Sunday school superintendent for twenty-five years, as a member of the Board of Stewards for a long period and took a prominent part in all church activities; and

Whereas, during his entire life his character was consistently upright and his deeds were marked by the Christian spirit; and

Whereas, his genial disposition won friends among all who knew him and held them as companions true and tried; therefore be it

Resolved, by the Brandon Methodist Church and Sunday school, that in the passing of Mr. Barnes, our church and community have sustained an irreparable loss; that our hearts are deeply touched by his removal from us; that his cheerful and winsome spirit, through health and long suffering, will always linger deeply engraven in our hearts;

That we extend to his widow and children our sincerest sympathy in this hour of bereavement, and pray our Heavenly Father to bind up their wounded spirits and encircle them with his loving care;

That we spread a copy of these resolutions on the minutes of the Sunday school; that we give a copy each to The Brandon News, the New Orleans Christian Advocate, and to his widow, Mrs. Florence May Barnes.

Signed: MRS. R. S. McLAURIN,
B. F. MORRISS,
MRS. W. E. DARNALL.

ALIBIS OF THE NON-CHURCH-GOERS

By Robert C. Carlson

The reasons often given for staying away from church are ludicrous when applied to some other institution. For example, substitute "the movies" for "church" in the most common excuses.

1. I'm out of the habit of going to the movies, I'd better not go tonight.
2. I have not been to the movies for so long the walls would fall in if I should go.
3. I know a man who has gone to the movies for years and he is no better than I am.
4. There are as many good people outside the movies as inside.
5. Too many hypocrites attend the movies. They don't live up to the teachings of the movies and so I stay home.
6. I stay away from the movies because of the kind of folk who support them. I wouldn't sit in the same room with Mr. So-and-So.
7. The performers get more money than I do—why should I keep them in good cars and expensive clothes?
8. I don't like the people in charge of the movies.
9. I can get the same relaxation and inspiration elsewhere that I get in the movies.
10. I stay away from the movies because I went when I was a child.
11. I need new clothes before I can go to the movies.
12. I have a friend visiting me and I don't know whether he likes the movies or not, and I never meddle with a man's private opinions.
13. I don't go to the movies because they admit foreigners.
14. I don't go to the movies because the directors never call on me.
15. I don't go to the movies because when I went the last time not a soul spoke to me.

CONSIDERATION FOR OTHERS ONE OF CHARACTERISTICS OF HAPPY HOME

By I. R. Faulkner

In a happy home there will be no fault finding, no overbearing spirit—there will be no peevishness, no fretfulness. Unkindness will not be in the heart nor on the tongue. Oh, the tears, the sighs, the wasting of life, and health, and strength and time—of all that is most to be desired in a happy home, occasioned merely by unkind words.

The celebrated Mr. Wesley remarked to this effect, namely: That fretting and scolding seemed like tearing the flesh from the bones, and that we had no more right to be guilty of this than we had to curse, swear, or steal. In a perfectly happy home all selfishness will be removed. Even as "Christ pleased not himself," the members of a happy home will not seek first to please themselves but to please others.

Cheerfulness is another ingredient in a happy home. How attracting, how soothing is that cheerfulness that is borne on a countenance of a wife and mother. How the parent and child, the brother and sister, the mistress and servant, dwell on those cheerful looks, those confiding smiles that beam from the eye, and burst from the inmost soul of those who are near and dear. How it heartens the return of the father—lightens the care of the mother—renders it more easy for youth to resist temptation—and drawn by cords of affection, how it induces them with loving heart to the parental roofs. Oh that parents would lay this subject to heart, that by untiring efforts they would so far render home happy, that their children and domestics shall not seek for happiness in forbidden paths.

—Wesleyan Christian Advocate.

The organization built from the inside is most frequently the most loyal and efficient.—B. A. Franklin.

Initiative is that quality which leads a man to do things when they should be done without being told.

—Road Builders News.

Keeping Step with a United Methodism . . . .

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At a conference of young people in South Georgia the other day some pastor asked one of the HIGHROAD editors why nothing was ever said about the usefulness of the magazine to the individual general reader. This pastor went on to say: "There are lots of young folks who aren't department officers, who aren't leaders in any sense and take just a small part in church activities, but who are good Methodists and like to read. Is the HIGHROAD intended for them?"

It certainly is. Every pastor and youth leader knows that this sort of person makes up the bulk of the church's young people, and knows, too, that what he reads has a deep and subtle influence on his attitudes and behavior.

Would you help this person, multiplied thousands of times throughout our churches, grow in Christian character and usefulness to Methodism? The EPWORTH HIGHROAD is his Methodist youth journal, and he should have a chance to get it at the church, take home his own individual copy and read it at his leisure. To give him this opportunity would cost your church school less than two cents per Sunday.



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The greatest need of church and nation today is a prayer ministry, not for peace alone, but for the salvaging of all the higher values of life. The greatest benefactor of the age would be the man who could set the church praying in real earnest; for that the church is certainly not doing now. If America were daily at prayer in any real and thorough sense, the spiritual power thus released would be of enormous effect in putting a stop to the ever-impending evil of warfare and bringing mankind back to God.

—Advance.

THE PRAYER-ROOM TODAY

We praise and bless Thy glorious name, O God,

For Thy Church, the pillar and ground of truth, the mother of saints in all ages and all lands.

Vol. 86. No. 23.

NEW ORLEANS, LA.
THURSDAY, JUNE 8, 1939.

The Lord's Prayer

By Huldah Schaeublin

Our Father, who in heaven art,
Oh come and dwell within my heart.
And hallowed be Thy holy name,
Its reverence be my highest aim.
And if I would Thy kingdom see,
Thy loyal subject I must be.
How can I say "Thy will be done,"
Unless it be in me begun?
And while I ask for daily bread,
My hungry brother must be fed.
How dare I for forgiveness plead
And not forgive another's deed?
And if I must temptation face,
Keep me from yielding, by Thy grace.
From every evil set me free—
I would be swayed alone by Thee.
Thine be the power, Lord, alone,
Thine all the glory, Thine the throne.

Chicago, Ill.

Wallet of the Week

THE CHRISTIAN LITERATURE in Japan is perhaps the most widely advertised evidence of all the three thousand missionaries and their helpers among the seventy million people of the empire. [illegible] the official evidence of one of every eight persons in the world's population and that is a testimonial to an ideal furnished which has the effect of leverage. This symbolic situation explains the action of the press of English-speaking people who see a danger in Japan's militaristic influence but who [illegible] the influence of the missionaries itself.

* * *

WELSH LANGUAGE used a many-syllabled word to describe something of a "not-made" relation to mankind. Curious devices are used to convey important information concerning the quality and character of words. For one, the "ng" sound in the middle of each syllable, the "hardening" process the words and an inflection method fashion the consonants playing "I" between. "I'm a man" would be written "Ingm'n mnhnnd."

* * *

THE TOMBSTONE OF A FISH is one of the curious sights to be found at Bradley, in Gloucestershire, England. The simple slab, which for more than eighty years has marked its resting place, bears the quaint epitaph: "IN MEMORY OF THE OLD FISH. Under the will the old fish do lie. 20 years he lived and then did die. He was so tame, you understand, he would come and eat out of our hand. He died April the 10th, 1855. Aged 20 Years." Beneath the half humorous epitaph is carved the likeness of the fish.

* * *

GENERAL WILLIAM BOOTH, of the Salvation Army, was converted in the bandroom underneath the main building of Wesley Church, Nottingham, England, in 1846. Recently the unveiling of a plaque by Miss Eva Booth in honor of her father, revived a memory which had been almost forgotten. It was under the evangelistic ministry of Rev. James Caughey, an American whose "Methodism in Earnest" is a well-known item in the evangelistic literature of the Methodist Church, that the founder of the Salvation Army was converted. Through Caughey, American Methodism is entitled to a measure of credit for one of the greatest by-products of the Wesleyan movement.

THE IMPERSONATOR OF DEMETRIUS [illegible] is the clear and supreme power of evangelism is [illegible] rather impressive illustration in the case of Simeon some time ago. According to the Associated Press, the payment of indemnities [illegible] the sum of two million one hundred twenty-four thousand three hundred and thirty-seven dollars and forty-two cents to the state of Illinois [illegible] completely closes the State's debt and gives impetus toward the payment of its public-school appropriation.

* * *

THE BLIND EVANGELIST BAPTIST, from Uganda in East Africa, is a native who, though blind, is giving to the people a marvelous gospel message. In all his messages he exalts the Saviour, he quotes great numbers of Scripture passages from memory, and he gives the text and references with amazing exactness. This blind evangelist has been moving among the people of Bongoland for more than a year and great numbers of the people have been drawn and instructed by his ministry, as well as amazed at his memory and his spiritual insight.

* * *

THE SONS OF JACOB, a dramatization of the story of Joseph and his brothers, is said to be the greatest play dealing with the life of Joseph and one of the greatest plays dealing with any Biblical subject which has been produced. The play is by Jan Rainis, a Latvian writer who spent some years in prison and exile before his country was liberated from Russian rule. One wonders if the author's experience of exile may not be reflected in the play telling the story of Joseph with such color and graphic effect.

* * *

THE DOMINICAN REPUBLIC, which shares a small Caribbean island with the Negro republic of Haiti, offered some time ago to admit one hundred thousand Jewish refugees on condition that they would not grow sugar, the principal crop of the country. According to the **United States News**, financial backing by private organizations has been secured by Major Frederick F. Sharles, consul general in London for the Dominican Republic, and it is expected that a refugee movement toward the island will begin soon.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH OF THE MASSES

There seem to us to be at least two senses in which a church may fulfill the conditions of being a church of the masses. It is not always a genius of adaptation on the part of the church, and no more is it wholly due to a profound and understanding response on the part of the multitudes who pass through the courts of the temple. In any case, the problem consists of both an ecclesiastical and a popular element. Multitudes have been drawn to an ecclesiastical standard through a bondage of superstitious reverence for tradition and a morbid fear of death and the spirit world. Catholic and Protestant, Jew and Gentile alike may fall under this classification. We do not believe, however, that such authority or such adherence ever truly implemented a life. At best it is too largely a mobilization of enslaved spirits.

In the best sense, we think that the church of the masses offers to sovereign souls and free personalities a ministry which satisfies, as far as any statement of truth may, the hunger of the soul for God and at the same time provides an outlet in service to satisfy the capacity of the soul for life upon its wider horizons. Through such a noble and appealing ministry, it gathers to its altars multitudes whose voluntary devotion and allegiance attest the loyalty of their minds and hearts to its ministry and message.

We are far from believing that such results are achieved by any organized system or doctrinal standards apart from consecrated personalities. We could never assent to such interpretation while we remember the transformations which resulted from the ministry of such men as Wesley, Booth, Moody, Spurgeon, Livingstone, Carey, Sweitzer, Gladden, Goodell, Stanley Jones and a host of others. A redeemed and consecrated personality finds in the church an instrumentality for making its gifts and graces effective. We would not insist upon any stereotyped expression of life and loyalty for those who attach themselves to the church. We do not believe that true results can be measured by emotional jitters, but we do not fear, as some do, the emotional enthusiasms which sometimes accompany a profound experience of release from sin. We sometimes wonder if the church of the masses may not be waiting for an effective witness on an experience of salvation which too few of us know. Of one thing we are sure: no church which sets up arbitrary intellectual and cultural hurdles in the way of its altars will ever become a church of the masses. The message to win the people must be couched in the sincerity and the simplicity of a great heart, even the heart of the Son of God.

THE SECULAR MIND

One of the most arresting statements used in Dr. Edwin Lewis' new book, The Faith We Declare, is that in which he says evangelical Protestantism is guilty of taking its orders from the secular mind. He elaborates the thought by saying that it concerns itself with considerations as to what it may give up in order that it may remain intellectually respectable. To us it carries the idea that we are intellectual and social faddists who time our march to the notes of the wayside piper, and that we have far less concern for the prophetic and the eternal values of the faith we profess than should be the case.

The more we ponder that indictment, the more we feel the justice of it. The late Bishop Charles B. Galloway once said that certain prayers are in reality a kind of devotional stump-speaking. In times of great political agitation, we all know that the pulpits of the land adopt the slogans and square off for the contest mapped in the party platforms. Sober and thoughtful men know that the whole situation is artificial and ephemeral, but that does not change the inclination of the pulpit to take its orders from the secular mind. The more general the agitation, the more abject is our surrender to the popular hysteria. Many times we have been made sick by rantings over political and social theories on the part of those who should have found a much nobler use for their talents.

We would be slow to consent to a suppression of the spirit suggested by the phrase, "the milk of human kindness," but we do not forget that Jesus gave distinct recognition to "first" interests and to "weightier matters." Fidelity to the eternal and unchangeable gospel of redempton must not be subordinated to social ferment, nor can it take orders from a generation fevered by what it may be pleased to term a world situation. The church or the ministry which fails to give first place to the regenerative and the creative work of the Son of God simply denies the faith and puts the Saviour of men to an open shame. We need to heed as never before that great truth from the lips of Jesus: "I, if I be lifted up from the earth, will draw all men unto me."

PASTORS' SCHOOL—BILOXI

The annual Pastors' School at Biloxi will be outstanding this year. In addition to Dr. Edwin Lewis, Bishops Watkins and Decell are both scheduled to be present. The School should have a large attendance of pastors and laymen, and the excellent program should do much to re-enlist the interest of Mississippi Methodists in Camp Ground activities.

A MARRIAGE OF INTEREST TO LOUISIANA METHODISTS

The editor and his wife acknowledge the honor of an invitation to the marriage of Miss Mary Bloomfield, daughter of Mr. and Mrs. David Hannah, to Mr. A. Frank Smith, Jr., son of Bishop and Mrs. A. Frank Smith, the marriage to be solemnized in First Methodist Church, Houston, Texas, on Thursday evening, June 15, 1939.

The wedding will be of particular interest to Louisiana Methodists because of Bishop Smith's wide circle of friends in this part of his episcopal parish. The Advocate joins in felicitations and good wishes for the happy young people who launch their matrimonial bark in love and hope.

THE ADVOCATE CAMPAIGN

We beg the indulgence of the Advocate readers for this brief statement concerning the paper.

Our Record—We have paid the debt of $4,000 which was the bugbear of five years ago. We have improved the grade of paper upon which the Advocate is printed. We have cancelled our advertising contract, and objectionable advertisements will soon appear no more. All current bills are paid.

Our New Goal—We ask the enthusiastic support of every District Superintendent, pastor, church, and reader for success in one other aim. If **every district** in our Conferences will secure the minimum of 400 subscribers for each district, we will send each district a check for $100 and we will ask the next session of the Annual Conferences to discontinue the assessment for the paper. We believe that we will have 100% cooperation in this effort. We challenge you to take our dare.

Editorial Miscellany

By Dr. H. T. Carley

THOSE PERFECT DAYS

"And what is so rare as a day in June?
Then, if ever, come perfect days;

"The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace;

"The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives."

—James Russell Lowell.

So the poet sang—and he was telling the truth. There are perfect days in June. But this first day of the month was not one of them, at least not in this neighborhood.

The day began as if it might be a perfect one. After a week of dripping skies, the sun rose clear. As the east grew bright, we cast anxious eyes around the horizon to see if any pesky clouds were hanging about. Not one could we see. Reassured, and happy in the prospect of a busy day on the farm, we soon had the water boiling and the coffee under way.

And then we took another look. Where those clouds came from is as great a mystery as where that turtle went—but they were everywhere. They were not thick at first—but all they needed was a little time. Soon the sun withdrew and left the scene to the weather witches. They messed things up terribly. It began to drizzle; and then it began to rain. The little bird that ought to have been sitting at his door in the sun, atilt like a blossom among the leaves, was drawing his feathers as close around him as he could and was cheeping dolorously from the thickest shelter he could find in the trees. The chickens took refuge under the house, and the ducks —we haven't any ducks—paddled around in the water. A perfect day in June—not by a long shot!

But this is only June 1. The month has 29 more days to make good—and we are expecting those perfect specimens yet.

What a tragedy it would be to let one disappointment embitter a whole life.

I BELIEVE IN GOD

Often we repeat the words, "I believe in God, the Father Almighty, Maker of heaven and earth." If we truly and deeply believe this, what follows? What do I hear and see when I am aware that God is?

For one thing, I have a sense of my own insignificance. Small and helpless is my body as a part of the material universe, so that in an instant wind, cold, fire, lightning, the floods, some invisible germ may lay it low, so insignificant, so helpless, is the person that is I over against the being that is God. "Behold I am of small account. . . . I had heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself."

It follows that other men too are insignificant, including those who think themselves important. Hitler, Mussolini, Stalin, the Japanese militarists—how small and pitiful they seem in the sight of God.

When we sense the reality of God, we see also the transitoriness of all earthly things, earthly might, power, tyranny. That holds true of nations. How many times already has it been true that

"The tumult and the shouting dies,
The captains and the kings depart.

On dune and headland sinks the fire
Lo, all our pomp of yesterday,
Is one with Nineveh and Tyre."

How many times more this truth will be demonstrated until nations learn that he alone is God and endures.

Individuals too are transitory. As the great fortieth chapter of Isaiah reminds us of the princes and the judges of earth: "Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth"—all appearances to the contrary.

Evil carries within itself the seed of its own destruction. "The fact of the instability of evil," Prof. Whitehead has reminded us, "is the moral order of the world." All that remains is what man achieves through his communion with God, by pursuit of truth, by the enlargement of his control over nature, by enlargement of the circle of human fellowship.

When I am truly aware of God, then I realize also that I cannot understand and explain everything. I am not omniscient. If I were, I should be God. But I am not. "Where wast thou when I laid the foundation of the earth? Whereupon were the foundations thereof fastened or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy?" It was not I "with whom he took counsel, and who instructed him, and taught him knowledge and showed him the way of understanding." I do not have to know all the answers about what is happening under his providence today either.

It is not essential that I should understand. Though I do not know, "I am fully known." God understands — even me. When I think of what he sees there, I am not disposed to arrogate omniscience to myself and I am able to rest a very weak and perplexed mind in the presence of a wisdom before which I shall always remain a kindergartner.

Closely related to this is the fact that the fate of the world, of justice, of brotherhood, of democracy, of peace, of the Jews, of the Negroes, of the German Church, of the people of China and Japan, does not rest upon my shoulders or yours. It rests upon God.

When, often without being aware of it, we fall into the notion that we do have the complete and final responsibility, one of two things always swiftly happens: either we despair or we become conceited and hard.

ADDITIONAL SUBSCRIPTIONS

Louisiana

Rev. G. W. Pomeroy, Crowley	11
Rev. R. H. Staples, New Iberia	3
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Mississippi

Rev. T. F. Sartain, Greenwood Springs	2
Rev. O. S. Lewis, Philadelphia	2
Rev. O. H. Scott, Vicksburg	3
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There are thirty-six individual subscriptions not listed above.

We despair because our powers are so obviously limited. The task of stopping evil is so huge, like stopping the ocean rushing into the dike with a finger. We get one evil corrected only to find that another has been neglected or has raised its head. Often our very action in dealing with one problem gives rise to another. So we grow weary—the tired radical, the tired reformer, the tired churchmember, the tired preacher, how many of them there are!

Or otherwise we grow conceited and hard. For if the job really rests on my shoulders then I must be good, then I must know what is right, then I have the truth. Then other people must follow me, submit, or else they are wrong and wicked. Oh, the hardness of those who do not grow weary. You see it happening all the time in the fighters for good causes. They can be so much more terrible than sinners, as Jesus so clearly discerned and so often pointed out. Remember his indignation against those who got "morally indignant" against their fellows?

All this is not to counsel that we give up the search for truth, give up the battle for righteousness, and lapse into passivity. Quite the opposite. If we live in awe and humility before God, then only do we become truly effective.

Conceit goes. Therefore we become so sensitive to evil that we can see it plainly, even in ourselves. Then we can really begin to battle evil, not another man who has become an embodiment of evil for us. We can be objective and realistic.

Despair and doubt also go. We know that a greater than ourselves is at work and his strength and wisdom are available for us. "My Father worketh hitherto" and so I can work. It is very conceited of us to think that he gets tired as we do. "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." When we really understand that, we have an eternal spring of life and strength in us and it overflows in our work, overflows in understanding and healing upon our fellows. "They that wait"—instead of rushing out to do the job by themselves—"they that wait for the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

I believe in God, the Father Almighty, Maker of heaven and earth.—A. J. M., in The Presbyterian Tribune.

BISHOP HOLT AT TULANE UNIVERSITY

Bishop Ivan Lee Holt preached the baccalaureate sermon for Tulane University and Newcomb College last Sunday morning. The service was held in Dixon Hall of Newcomb College and it is needless to say that Bishop Holt's eminence as a churchman and as a national religious leader added to the interest of the occasion. The visit of Bishop Holt was of special interest to New Orleans Methodists since his episcopal lot has been cast with the Jurisdiction in which the city falls.

COMMENCEMENT AT MILLSAPS COLLEGE

Bishop J. Lloyd Decell, of Birmingham, Alabama, was the commencement preacher at Millsaps College. Practically the whole of Bishop Decell's career has been intimately associated with Millsaps College and the Methodism of the Mississippi capital. His circle of friendships will, of course, be widened by his episcopal service, but nowhere will he be more sincerely loved and-appreciated than by the people of his native state.

If we have to do without things we need, we just grin and bear it; it's doing without unnecessary things we want that makes us downhearted.

—Road Builders News.

Conference News and Personals

Louisiana Conference

Rev. C. D. Powell, pastor at Melville, writes that his work is going forward in a satisfactory manner. We appreciate the loyalty of Bro. Powell to every interest of the Church and his faithfulness in carrying through the entire program of work.

Mrs. F. W. Scott, Rt. 3, Grand Cane, is a subscriber to the Advocate of a kind any editor appreciates. She not only expresses her appreciation of the paper, but gives tangible evidence of her desire to share with others the messages which she enjoys.

Bishop A. Frank Smith, whose area includes the Louisiana Conference, preached at First Church, Lake Charles, on Sunday morning, May 28. At the evening service the congregation of Simpson Methodist Church worshipped with Rev. H. L. Johns and his people, and Rev. T. B. Herndon was the preacher for that hour.

Dr. Wm. H. Wallace, Jr., pastor of First Church, New Orleans, is rejoicing in the fact that the membership of that congregation has passed the 1100 mark for the first time in its history. On May 28, the membership was 1101. We congratulate the pastor and his people on this evidence of progress in that important center of our New Orleans Methodism.

Msisissippi Conference

Mrs. J. M. Sinclair, Rt. 1, Braxton, places us in her debt by her words of appreciation of the Advocate and its weekly visits.

Miss Mary Andrews, of Memphis, will be sojourning at 2936 33rd St., San Diego, Calif., for several months. She asks that the Advocate be sent to her temporary address that she may not lose touch with folks back home.

Rev. W. B. Jones, presiding elder of the Meridian District, reports a fine conference and we regret very much that we failed to enjoy it with him. Having missed connections with his invitation we overlooked the date of the meeting.

Mrs. D. E. Kelly, whose late husband was a member of the Mississippi Conference, notifies us that her residence henceforth is to be 427 Washington Street instead of 519 Rutherford, Shreveport. We appreciate Mrs. Kelly's abiding interest in the Advocate.

Rev. O. S. Lewis, pastor at Philadelphia, is doing a splendid work in that church, not only in the details of pastoral administration, but in the finer manifestations of heart which endear a pastor to his people. By vote of the recent district conference he is to be the host of the district conference next year if and when it shall be held.

Mrs. Maybelle B. Martin, Advocate representative for East End, Meridian, not only continues her interest throughout the year, but presses as well the special campaign with a loyalty and vigor we cannot fail to acknowledge in a personal note. We have many good friends of the paper, but none who have supported it more staunchly than she.

The editor enjoyed two good conferences and as many helpful sermons during the past week. At Mt. Olive, Hattiesburg District Conference, we heard Rev. J. D. Slay, and at Morton, Jackson District Conference, Rev. Geo. P. McKeown. Bro. Slay is one of the younger preachers who has great promise, and Bro. McKeown, a veteran, whose messages always have point and power.

The young people of Philadelphia Church are making preparation for the coming of the Youth Crusade Caravan June 24-30. Prior to this event a Daily Vacation Church School will be held under the direction of Miss Alyene Nicholson, daughter of Rev. T. E. Nicholson, of Central Church, Meridian.

Rev. J. S. Purcell, now of Fort Meade, Florida, is a native of Black Hawk, Mississippi, served for many years in the Mississippi Conference, and is now one of the pastors in sunny Florida. Many friends in Mississippi will be delighted to know of the success of Bro. Purcell and the splendid family of children with whom he and Mrs. Purcell are blessed. Miss Francis Doris, the fifth A. B. in the family, will be graduated from Florida Southern on June 9.

It is with sincere sorrow that we report the death of Bro. B. H. Casey, who died of a heart attack in the Columbia Hospital on May 24. Bro. Casey was sixty-three years old and is survived by his widow; four sons, Wilmer, John, and Robert, of McComb, and Rev. Frank M. Casey of Vaughan; and two daughters, Mrs. J. A. Livingstone and Mrs. Luther Brent, both of McComb. Funeral services were conducted from La Branch Street church by Rev. L. J. Snelgrove, his pastor, Thursday, May 25.

North Mississippi Conference

Rev. K. E. Clark, Pittsboro and Bruce, reports a real revival at Bruce in which Rev. N. J. Golding, presiding elder, did the preaching. Bro. Golding went from Bruce to Coffeeville, where he assisted Rev. T. M. Dye, Jr.

Rev. E. H. Cunningham, pastor at Amory, preached the sermon at the closing exercises of Amory High School, on Sunday evening, May 28. There were forty-nine members of the graduating class.

Dr. W. A. Tyson, the energetic and resourceful pastor of First Church, Tupelo, is making progress in the plans for expanding the plant which is to serve that splendid congregation in the years to come. Our own happy recollections of Tupelo church almost make us envy his great opportunity.

Rev. Roy A. Grisham, Educational Secretary for North Mississippi, is active throughout the year in promoting the educational program of the Conference. At the present time he is busy with conference-wide training school activities, young people's assemblies and Junior and Intermediate camps. His publicity indicates good programs for all of these events.

General

Bishop and Mrs. Hoyt M. Dobbs expect to go to North Carolina in July. The Bishop is steadily improving and the prospects for an early return to the duties of his episcopal office grow brighter with the passing days. He was present for a short time at the meeting of the Hattiesburg District Conference in Mt. Olive last week.

A GOOD LETTER

Having finished with reading the Advocate, I turned back through it with the idea of evaluating it. I thought of the fraction less than three cents per week I had been paying. This thought came to me—well, I am not sure that I receive anywhere I trade such a value in groceries, clothing, gas, water, light, gasoline, oil, etc., as I get in the Advocate. The daily paper and secular magazines with their high-pressure advertisements—especially the liquor advertisements—go into all the homes of our Methodist constituency. Outside of the Christian literature of the church school and the Woman's Missionary Society, the New Orleans Christian Advocate is about the only piece of Christian literature that gets into our homes in any considerable degree.

As you have said to me, the Advocate must be made more of the average layman's type. The ability to make it appeal to the average layman is going to determine whether the Conference organs continue, rather than upon the decision of the General or Jurisdictional Conferences.

The Camp Brewer project is developing rapidly under the aggressive leadership of Mr. Charles White, of Alexandria, and Dr. R. H. Harper. Cabins are being added right along. A splendid fence is in the process of being completed. The fence is of durable cattle and hog-proof wire with heart pine posts. It will be standing twenty years from now. The contract for the swimming pool was let last night. If those unions and local churches over the Conference will only bring their money, materials and labor to Camp Brewer, that they have collected and have in hand, we would have ten more cabins put up in the next two weeks.

G. W. DAMERON.

THE TRIBUTE OF A SENIOR TO HIS SCHOOL OF THEOLOGY

By George Pearce, Jr.

I entered the School of Theology of Southern Methodist University in the fall of 1936, and I will be graduated this June. At the time of my entrance I was confident of my faith, yet I was anxious to learn more about the Bible and about the history and great doctrines of the Church. My attitude was a guarded attitude as though my professors might try and take from me some of my convictions. This attitude was the result of many things that had been told me about seminaries being hot-beds of liberal thought. Typical of some of the advice that was given to me when I was planning to attend the seminary is the following conversation sentence spoken by an elderly layman, "Son, I would not be too fast about making up my mind to attend one of those seminaries. But if you are set on going, don't let them take your faith away from you."

I soon discovered, however, that it was not the purpose of the professors to take away from me any belief unless they had a better one to put in its place. It is true that many views have been presented to me by professors, and in numerous books, and in informal forums among fellow students which, in dormitory parlance, we call "bull-sessions."

Atheistic and materialistic views are presented and compared with the Christian view of life and religion. This method of frank consideration and intellectual adventure has greatly strengthened me in my Christian Faith. Nothing has been crammed down my throat. I have been allowed to range at will over many fields of thought and action; much of the world's greatest thinking and living has been mine to study and consider. Yet my ranging about has been under the helpful and sympathetic guidance of men who are both intellectually and spiritually equipped.

Some would like to ask me just what I do believe? I subscribe the following as my creed:

1. I believe in God as my personal Heavenly Father, as the Father of all mankind regardless of color, creed, or social status, and as the creative power in this universe.

2. I believe in Jesus as the Son of God, as our best manifestation of God, and potentially the Savior of every individual and all society by reason of His life, teachings and death.

3. I believe in man as the supreme creation of God and that man is God's agent in this world to establish His Kingdom on earth.

4. I believe in the Bible as the human record of God's revelation of Himself to man. Every Christian teaching should take its basic principles from the Bible, especially the four Gospels.

5. I believe in the Christian Church as the great body of all believers, regardless of denominational affiliation, who are bound together and empowered by The Living Christ, The Holy Spirit, for the purpose of bearing to all peoples the Gospel, which is the **Christ way of life** for every individual and every social group.

During my three years tenure here it has been possible for me to listen to great preaching and lecturing and to attend musical and dramatic presentations that have developed me culturally. But more important than this I have made life long friends with my professors and many of my fellow students. I have learned much from this rich fellowship both within and without the classroom.

The time of my graduation is at hand! As I compare the person I now am and the person I was in the fall of 1936, it is to find that I am immeasurably better equipped for my place in this imperfect world and that my desire to preach has grown into an **unquenchable passion.**

I AM READY!

A NOTABLE CONTRIBUTION TO NEW ORLEANS METHODISM

A matter of more than passing interest in Methodist circles in New Orleans, was the gift of $10,000 for the erection of the auditorium of the new "Munholland Memorial Church," located in Metairie, New Orleans. The gift is in the form of an annuity bond executed by the Board of Missions and under its terms Mrs. S. M. Munholland will receive $400 payable semi-annually on April 30 and October 31 of each year. Mrs. Munholland is one of the most devoted Christians to be found anywhere and is a loyal Methodist. The new church is a memorial to her husband, Rev. C. T. Munholland, who gave a quarter of a century of service as a Methodist itinerant in Louisiana. We honor the faith and the devotion of this splendid woman.

Dr. E. C. Gunn, presiding elder of the New Orleans District, is entitled to great credit for bringing this splendid achievement to pass, and it is but one of a number of splendid successes recently achieved in the New Orleans Orleans area.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
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MERIDIAN DISTRICT CONFERENCE

The Meridian District Conference convened in the Union Methodist church, Thursday morning, May 25, at 9 o'clock. Rev. W. B. Jones, District Superintendent, was in the chair. Rev. Roy Wolfe was elected secretary and Rev. N. U. Boone, assistant secretary.

A good representation of lay delegates was present and all pastors were present except Rev. Murray Cox, who was absent because of the serious illness of his father.

The several interests of the church



were well represented by the following: Rev. I. H. Sells, Executive-Extension Secretary; Mrs. J. C. Burrow, Conference Director of Children's Work; Mrs. W. L. Elkin, District Director of Adult Work; Miss Lilybec Phillips, District Director of Young People's Work; Mrs. L. V. Calvert, District Director of Children's Work; Rev. W. M. Williams, Chaplain at the Sanatorium; Dr. M. L. Smith, President of Millsaps College; and W. D. Hawkins, Conference Missionary Secretary.

One young man was granted license to preach, James Cyril Heflin, of the Newton Methodist church.

W. D. Hawkins was re-elected district lay leader and P. L. Blackwell and Mrs. B. E. Rosenbaum were elected associate district lay leaders.

The preaching during the conference was of a high type and those bringing the messages were: Dr. M. L. Smith, President of Millsaps College; Rev. V. G. Clifford, of Quitman; and Dr. J. H. Nicholson, of Central Methodist church, Meridian.

Philadelphia was chosen as the meeting place for the district conference in 1940, by a unanimous vote.

Resolutions of appreciation for the service during the four years of the Rev. W. B. Jones, district superintendent, and a request for his return to the district, were unanimously approved.

The good people of Union, under the leadership of their beloved pastor, Rev. L. M. Sharp, did everything to make our stay in their town pleasant, and the brotherly spirit of our beloved district superintendent, Rev. W. B. Jones, added to this, made this session of the Meridian District Conference one of the best.

ROY WOLFE,
Secretary.

GRATEFUL

Dear Dr. Durenu: Nearly five months of confinement (two and a half months in the Veteran's Hospital in Alexandria) seems a long time to spend on one toe, but perhaps the undue amount of attention I was receiving from friends was partly responsible for the retarded recovery. If you will permit me to make a holiday of recalling these kindnesses through the columns of the Advocate, and if my friends will accept such a recital as an expression of grateful appreciation from me and my family, you will place us under a very heavy obligation to you.

I am sure that it is permissible to think first of the fine and devoted loyalty of the official and unofficial membership of my church, the cooperation of my presiding elder (now district superintendent) and preacher brethren, all of whom have labored so faithfully during my absence to carry on the work.

Medical care, beginning with the doctors at home and continued by the hospital staff, has been of the highest quality. Laboratory technicians, at home and in the hospital, have added their personal interest to scientific skill. A corps of nurses, dieticians, and attendants were untiring in their efforts to minister to my needs and comfort. Perhaps I should say here that all of this concern was not due to a simple toe affliction which resulted in an amputation, but that a complication of a case of diabetes of seventeen years standing and other barriers due to the fact that I am well past my seventeenth birthday (though I am not an old man), have entered in to make quick recovery in any sort of affliction, mental or physical, highly improbable. It is something to be thankful for that mortification was more active in the pedal than in the cranial extremity.

I do plead for another paragraph to say that the veritable avalanche of letters, greeting cards and telegrams, interspersed with personal visits, constantly cheered my spirit. Friends, including the hospital librarian, kept me supplied with books and other reading matter. One young lady, who acts as home secretary for one of our missionaries, sent copies of joint letters to friends. A shower of Easter greetings came from the home church and church school, along with many greetings from other friends. Cards, always inspiring and often amusing, came in almost every mail. Those which came from friends during their sojourn to the Uniting Conference, including yours, were much appreciated.

J. D. FOMBY.

MISSISSIPPI MORTMAIN STATUTE

At the 1939 November general election the three hundred and fifty thousand voters of Mississippi will be called upon to decide whether to adopt two amendments to the constitution modifying the so-called Mortmain Laws of the State. One of the amendments provides for the repeal of Section 269 and the other for the amendment of Section 270. A simple explanation of the proposal is as follows:

What is the Law Under Existing Provisions?

Bequests and devises of property by will to any church or religious denomination, corporation or society are absolutely prohibited.

What Will Be the Law If Provisions Are Modified?

Such bequests and devises by will may be made, subject to the following limitations:

1. The will must be made at least 90 days before death.

2. If a person has a wife, husband, child or descendants of a child, not more than one-third of the estate may be devised to a religious denomination, corporation or society.

3. Where land is devised it remains subject to taxation as other land.

4. Land acquired by devise must be sold in ten years from date acquired.

Mississippi is the only state in the American Union which absolutely prohibits a person from making a bequest in a will to church owned colleges, orphanages, hospitals or other religious institutions. Under present laws, strange as it may seem, a person may leave property to improve cattle or hogs, but not one dollar to a church institution for use to educate boys and girls, to care for the sick, or to give bread and clothing to orphaned children.

Constitutional amendments must have the approval of a majority of those voting in the election, not simply a majority of those voting on the amendments. An Inter-denominational State Mortmain Committee will undertake to inform the voters of the state of the proposal. The following are members of the Executive Committee: Hon. H. V. Watkins, Chairman; Judge O. B. Taylor, Director, Jackson; Dr. D. M. Nelson, Vice-Chairman; Dr. M. L. Smith, Dr. G. T. Gillespie, Hon. T. M. Hederman, Hon. John Brunini, Judge G. Garland Lyell, Hon. Leland Speed, Hon. Sam Albrecht, Rev. G. M. Peery, and Hon. F. C. Wilcoxon.—Released by "State Mortmain Committee."

LAYMEN'S DAY

Next Sunday, Laymen's Day will be observed throughout what was the domain of the Methodist Episcopal Church, South. This distinct recognition of the Methodist layman and his place in the building of the kingdom has been permanently incorporated in the legal blueprint of United Methodism. The theme of the day now to be celebrated is "Adequate Support for the Ministry."

CENTENNIAL SERVICE AT EVERGREEN METHODIST CHURCH

The hundredth anniversary of the Evergreen Methodist Church, Evergreen, Louisiana, will be observed on June 11, 1939, at 3 p. m., with appropriate services. Rev. G. A. LaGrange, pastor, will preside; Mrs. S. L. Campbell, of the Evergreen Church, will speak on the history of the church through a hundred years; and Rev. R. H. Harper will speak on Early Methodism in Louisiana.

Special musical numbers will be given by Miss Eldridge and Mr. Ripley Doddridge, of Simsport, with Mrs. G. W. Eldridge at the piano. The large choir of the Bunkie Methodist Church, with Mrs. D. W. Haas, Jr., at the piano, will lead in the congregational singing and will render several anthems. Rev. C. B. White, a former pastor, has written of his intention to be present. All former pastors of the Evergreen Church and all former presiding elders of the Alexandria District are invited to attend.

G. A. LAGRANGE.
R. H HARPER,

BISHOP WATKINS URGES LOYALTY TO CONFERENCE ORGAN

Dear Brother Alsworth: My attention has been called to the fact that this is the period of Campaign for our Conference organ. I understand that each District has been asked for a minimum of 400 subscriptions, new and renewal.

I am not writing you because I think that you need urging in this matter, but because I have a new appreciation of the place and value of the Conference organ in the work of the church. Four years in the Editorship of the Wesleyan Christian Advocate did not reveal to me the importance of the Conference organ as clearly as it has been impressed upon me during the past year as I have worked in an area where there was no Conference organ. I am very anxious that each District shall reach and exceed its quota.

W. T. Watkins

JACKSON DISTRICT CONFERENCE

The one hundred and five Methodist churches in the thirty-two pastoral charges of the Jackson District met in their annual District Conference in the Morton Methodist Church on May 31 and June 1st. There were forty-five ministers and one hundred and twenty official lay members and delegates present, besides more than one hundred visitors during the two day session.

Rev. T. M. Brownlee, D. D., District Superintendent, presided over the Conference; Rev. Geo. H. Jones, of Jackson, was the secretary; and Rev. L. D. Haughton, of Morton, the host pastor.

The Conference voted to meet at Carthage next year, the county seat of Leake County, the invitation having been extended by Rev. W. L. Blackwell, pastor, and W. A. Ellis.

The Conference sermons were of a high order, being preached by Dr. M. L. Smith, President of Millsaps College, Rev. G. P. McKeown, of Brandon, and Dr. B. L. Sutherland, of Jackson. Besides these sermons, brief devotional messages were delivered by Dr. T. M. Brownlee, Rev. J. W. Loudenslager, and Rev. B. M. Hunt, who spoke concerning the recent Uniting Conference of the three Methodisms at Kansas City. The Conference song leader was Dr. Fagan Thompson, of Jackson, and also Rev. R. L. Lane and Dr. A. P. Hamilton.

Rev. G. Elliot Jones, pastor of Bessie Shands Mission, Jackson, was unanimously recommended for admission on trial into the Mississippi Annual Conference; Marshall Elton Sharp, of Walnut Grove, was licensed to preach; and W. P. Lehman, local preacher of Capitol Street Church, was recommended to the Annual Conference for local deacon's order.

Dr. T. M. Brownlee, District Superintendent, and the seven laymen who are trustees of the district parsonage, were given the privilege of relocating the district parsonage should they see fit to do so.

Various interests of the church were represented by Rev. I. H. Sells, R. W. O'Ferrall, Dr. M. L. Smith, Dr. A. P. Hamilton, Dr. and Mrs. H. M. Bullock, Dr. Ross H. Moore, Dr. D. M. Key, Miss Winnie Buckles, and Dr. J. W. Sullivan, of Jackson; and also by Mrs. J. C. Burrows, of Columbia; W. D. Hawkins, of Meridian; Rev. C. W. Wesley, of Canton, and Rev. W. M. Williams, of Sanatorium.

Among other things, the adoption of the various committee reports committed the Conference and churches represented to the following:

1. An aggressive program of evangelism and of Christian Education in each church.

2. A monthly offering in the church or Sunday school to be forwarded regularly to the Methodist Home in Jackson.

3. Each pastoral charge to invite Miss Winnie Buckles, field worker for the Miss. W. C. T. U., with headquarters in Jackson, to speak on the effects of alcohol and narcotics and to take up an offering for the promotion of her work.

4. Each pastor to preach on Benevolences and each church to raise its full Benevolent acceptance and to increase the acceptance next year.

5. Every church to see that its pastor has the privilege of attending the Pastor's School at Biloxi, June 19-24.

6. Every Sunday school contributing monthly to the Home and Foreign Missionary Enterprise.

7. Every pastoral charge having a Daily Vacation Church School and observing Youth Crusade Week.

8. Every charge to have sermons on Christian Education, to observe College Day, Layman's Day, Church School Day, and to cooperate in the current campaign for endowment for Millsaps College.

9. Every church urge its people to vote to amend the existing Mortmain laws at the approaching elections to the end that bequests might be made to churches and church-supported institutions.

10. Raising in full of its Superannuate Special by each church, amounting to three per cent of total ministerial salaries.

11. An intensive effort to place the New Orleans Christian Advocate in our homes, and to cultivate an increased reading of the Bible, Sunday School literature, and devotional literature in our homes.

Dr. Ross H. Moore, of Jackson, was re-elected District Lay Leader, and J. A. Lindsey and L. B. Bryant as Associate District Lay Leaders; Dr. H. C. Sheffield, of Jackson, was elected Golden Cross Director; and [illegible] L. Sutherland, B. M. Hunt, Geo. H. Jones, and J. L. Smith were elected the Licensing Committee.

GEO. H. JONES,
Secretary.

PUBLIC WORSHIP

By Andy T. Ritchie, Jr.

"Until I went into the sanctuary of God . . . ." (Psalm 73:17.)

It is impossible for a spiritual life to thrive without frequent communion with the Giver of life. Man cannot live apart from his God. This being true, divine arrangements have been made whereby the suppliant may know that his supplications are heard and the adoring creature may feel the everlasting presence of the Creator. As roots supply plants with their food from the earth, and as motors are enabled to run by virtue of a pipe or wire connecting them with the source of power, so are spiritual lives sustained and motivated by being joined to Jehovah. The Christian reaches God through worship.

There are two kinds of worship—private and public. In the first type the individual is free to say things to God that would not be fitting to say in public. He is unobserved by human eye and unheard by human ear. He alone is responsible for the outcome of his devotionals. This manner of communion was used before God ordained a public worship and it has never been supplanted. It has only been supplemented. The average Christian does not realize the importance of going to God alone. Likewise the average leader in church services does not seriously consider the problems of public worship. While it is true that, so far as the immediate situation is concerned, no one is responsible for the outcome of individual worship except the worshiper. Even in that case he can worship no better than he has been taught. The impressions received in public meetings will have much to do with his attitude when he finds himself alone with God. To be certain, it is also true that he will be better prepared to worship in the assembly if he has learned to really commune with the Father in the silence of his own room; but no matter where a Christian or a group of Christian may find an individual, it becomes their duty to try to improve him.

Too long the church has forgotten, except in theory, that it is the church and has become a sort of watch dog at the door of the church to see that nothing unholy enters. It has therefore neglected its duty as the charitable and teaching and worshipping body which the Lord made it. A few months ago I happened to be late in going to a service of a congregation whose leaders are militant in what they regard as a defense of the truth. I arrived during prayer and was shocked at what I saw when I walked up

(Continued on page 16)

THE UNWASHED PLATTER

"I'm squeamish," said a good woman in discussing her attitude toward one whose words and conduct do not harmonize with the sacred responsibilities of his office and message.

"If I sit down to a table," she went on to explain, "and the dishes are not clean, I cannot eat." No matter how dainty and appetizing the food itself, the unclean dish robs it of its appeal—it becomes like the platter in which it is served. Who does not sympathize with her feeling? It is the normal reaction of every refined and cultured person to dirt and indolence and the unnecessary contamination of food which is set before us. But how many of us look beyond the situation which justly offends our taste and our refined sensibilities? How many of us are able to discover the parallel and the parable implied in a circumstance which robs the most wholesome food of its appeal?

The speaker carried forward her natural reaction to the unclean dish by saying that similarly spiritual food placed before her in an unclean vessel caused an unfavorable reaction to it. It might be a daub here and a daub there, a number of small things, but it had the effect of robbing the message of its force and meaning of its appeal, and no matter how great her hunger, appetite failed her. Think of it! The message of love and life spoiled, tainted by the vessel in which it is offered! She said that she occasionally found it necessary to seek spiritual food not spoiled by the vessel in which it was served to her.

The woman in question is not a fanatic and she was not making a charge of personal unworthiness against the life of anyone. She was only expressing the feeling which she had toward the crudities, the laxities, and the lack of social separateness on the part of those charged with a leadership in holy things—the prophet who assumes to interpret the mind and message of God to a needy world. At least this frank word out of a burning heart should make us think on our way. When it comes to dirt most people are squeamish. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

—Listener.

THE UNITING CONFERENCE AND WHAT IT ACCOMPLISHES

The Publishing House announces the following publications covering the Conferences:

THE DAILY ADVOCATE contains a complete stenographic report of what transpired in the Conference—the reading of the reports, the amendments offered, the speeches, the voting, etc. Of special interest is Bishop Hughes' great speech on temperance, also the last session including the Declaration of Union. The set, fourteen issues, the last one containing an index to all, can be had as long as the supply lasts, for $1.50. The same, bound in one volume, cloth, $2.50.

THE DISCIPLINE: The editors are at work preparing the Discipline, the new laws of the Church, and it should be ready by September 1st. Every official of the Church will need this. It will be larger than our old Discipline and the price will be 60 cents net, in any quantity.

THE JOURNAL OF THE GENERAL CONFERENCE will be ready about September 1st. It will be a volume of some four or five hundred pages, bound in cloth, price $2.50. It is customary to send this to the delegates, but all others interested should place their order at the published price.

OUR LARGEST SALARIES

Associated press: "The biggest corporation salary paid in 1937, Congress learned today, was the $1,161,753 which Louis B. Mayer, the movie producer, drew as production executive of Loew's, Inc.

"Fourth on the list was William Randolph Hearst, the publisher, who received $500,000 in 1936 and again in 1937 as president and director of Hearst Consolidated Publications, Inc.

"Greta Garbo, the movie star, received $472,499 from Metro-Goldwyn-Mayer, Major Edward Bowes of radio renown, received $427,817 as executive director of Edmar Enterprises, Inc.

"Right behind them came Thomas J. Watson, president of the International Business Machine Corporation of New York, with $419,398.

"The biggest salary in the steel business was the $394,586 which the Bethlehem Steel Company paid to E. G. Grace, president.

"The automobile industry supplied $247,210 to William S. Knudsen, president of General Motors; $146,056 to Edsel B. Ford, president of the Ford Motor Company, and $187,136 to Walter P. Chrysler, chairman of the Chrysler Corporation.

"The desire of women to become or remain beautiful of face and figure resulted in a $50,000 salary for Lillian S. Dodge, of New York, as president of Harriet Hubbard Ayer, Inc., and $70,075 for Blanche R. Green of Hamden, Conn., president of the Spencer Corset Company.

"Money that went up in smoke helped pay the $380,976 salary of George W. Hill, president of the American Tobacco Company."—The Presbyterian Tribune.

MOUNTING TAXES

According to a report of the National Industrial Conference Board, 22 cents of every dollar of the National income in 1938 was taken by local, state, and federal taxes. Totaling $13,700,000,000, this unprecedented figure exceeds by $1,400,000,000 the previous record set in 1937, which was 17.7 cents per dollar of the national income of that year. This total was described as representing a tax burden of $105 per capita, and an average of $317 for each employed person.

Dr. James D. Magee, who recently completed a study of the tax question for the Brookings Institution in relation to the American capital market, emphasizes tax modification as one of the essential steps for industrial expansion and increased employment. He contends that the nation is faced with a choice between continuing the present tax system, which inhibits the flow of funds into new capital activities, or to modify the system so that industrial expansion, greater employment, and higher standards of living may obtain.

—Supreme Council Bulletin.

MISSIONARY BRIEFLETS

Rev. W. B. Burke who returned to the war-torn and devastated little city of Sungkiang, China, about a year ago, now has the work there running at almost normal rate. The orphanage has been re-opened and 48 of the orphan children has returned, the kindergarten is going along nicely, and regular church and Sunday school work is in operation. Also some 560 refugee people are fed morning and evening at the church. Whenever Mr. Burke appears on the street, all the people—men, women, children and also the soldiers—lift their caps and salute and speak.

Growth in membership in the Methodist Mission in Poland during the past five years is noted as follows: Membership in 1934—873; in 1935—959; in 1936—1036; in 1937—1105; and in 1938—1126.

The social center at Fukushima, Cho, Hiroshima, Japan, now enrolls 45 children in three departments. This center was opened a few years ago under the direction of the Rev. Weyman C. Huckabee to help children of the outcaste people of that city. Recently this Methodist center was selected as one of 400 for outstanding work during the year 1938, and was given a certificate of honor and a gift of 100 yen by the governor of the province.

The English Language College, Warsaw, Poland, runs adult evening classes for the study of English. It is the largest and best-known institution of the kind in Poland. It is self-supporting and is known everywhere as the Methodist School. This year there are 950 regular students.

A new course introduced into the curriculum of the Methodist Bible School in the Congo Mission this year is a project in native church building and architec-

ture. The frame-work of a model church was erected, while the class took notes on the kind and amount of material used. Many outvillages are in need of suitable houses of worship, and it is believed that this course will help the graduates of the Bible School to construct some good churches when they are sent out as evangelists to the outvillages.

The largest school in the Lodja district of the Congo Mission is at Kandolo, about 20 kilometers from the homes of the missionaries. This is a regional school, drawing its pupils—358 in all—from 48 villages. Most of the students either walk to school daily or live with relatives or friends in the village.

WAR

Canon "Dick" Sheppard, whose living memorial is the Peace Pledge Union, of which he was founder, declared that "War of any kind for any cause is not only a denial of Christianity but a crime against humanity, which is no longer to be permitted by civilized people."

With these words, too, might well go those of Sir Phillip Gibbs, author and war correspondent, "There will be no hope of peace until the peoples of the world recognize their brotherhood and refuse to be led to the shambles for mutual massacre."

Coming to our own shores, we recall the memorable words of Dr. Harry Emerson Fosdick:

"I have an account to settle between my soul and the Unknown Soldier. I have deceived him. I deceived myself first, and then I deceived him, assuring him that good can come out of war. What good can come out of it? Mad civilization! . . . O, Unknown Soldier, however can I make that right with you?

"I renounce War and never again, directly or indirectly, will I sanction another. O, Unknown Soldier . . . I make you that pledge."—Our Dumb Animals.

WHILE HE HAD HER

He was only a mite of a boy, dirty and ragged, but he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. The little fellow attracted the attention of a group of visitors, and one of them gave him a luscious golden pear. The boy's eyes sparkled; but the eyes were the only thanks as he looked back to see whence the gift had come, too shy or astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it; and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty little blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for me mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary.—Baptist Young People.

SEVEN DEADLY SINS

We hesitate to mention them because some are so commonplace we would not recognize them, neither would we classify them as deadly. Nevertheless, let us mention seven deadly sins that particularly make their habitat in the vicinity of the neighborhood where the minister lives: They are fiddling, dabbing, fidgeting, intriguing, procrastinating and loafing. We discover these playing like young lion cubs in the life of the young preacher.

There is another group of seven also that lie at the other extreme that must be guarded against just as much as these passive sins. The other set of seven deadly sins against which the minister should be warned are: bustle, fussle, rustle, drivel, ramble, rattle. These are the sins that linger around the minister's life in middle age—in the fussy period when he is doing big things and is on the go all the time, administering his parish with perspiration on his brow. This is a brood we all have to watch. They come under the cover of a busy life and eat into the soul, leaving it empty and worthless.—Western Christian Advocate.

WHEN BE A CHRISTIAN?

A little girl once asked her mother, "How old must I be, mother, before I can be a Christian?" Her mother in her turn asked, "How old will you have to be before you love me?" "Why, mother," she replied, "I have always loved you." "How old must you be before you can trust yourself wholly to me and my care?" continued her mother. "I always did; but tell me now what I want to know." "How old will you have to be before you do what I want you to do?" her mother asked. And the little girl, half guessing what her mother meant, whispered, "I can now, without waiting to grow older." Then her mother said: "And so you can be a Christian now. You can love and try to please the One who says, 'Let the little ones come unto me.'"

—Tarbell's Guide.

SUB ROSA

First Parishoner: What is that gadget on the pulpit?

Second Parishoner: It is something to throw out the sound.

First Parishoner: My goodness, man, if you do that there will be nothing left.

"I never go to the movies now, because my parents made me go when I was a kid. When I go nobody pays any attention to me, and they are always asking for money. Besides that the place is full of hypocrites." Did you ever hear that version of the fairy tale?

* * *

The pastor called upon his leading steward to lead in prayer at the close of a service during the revival. The steward, whose spiritual fervor was much greater than the accuracy of his figures of speech, prayed: "O Lord, Send down the power. Send down the royal Bengal tiger right now." Fortunately the prayer was not answered in the literalness of the asking.

* * *

The late Dr. Dan Brumitt told the story of a teacher who assigned for language exercise a story to be written in words of Anglo-Saxon origin and reproduced in words of Latin origin. A twelve-year-old boy wrote:

My Friend—(Anglo-Saxon)

"I have a friend by the name of Richard. In the summertime he and I often take long walks by the lake near my home. We like to fish as we go. We fish for bass."

Latin Version

"I possess among my numerous acquaintances one whose remarkably common appellation is Richard. He and I frequently embark upon lengthy excursions, usually in the immediate proximity of my abode. These excursions usually take place at the time of excessive humidity. Our inevitable occupation on these occasions is an attempt to capture and ensnare an extremely wary and elusive species of aquatic vertebrate.

"(Phew! That all came out of my noggin, except the last two words.)"

Seashore District—Third Round

Vancleave, at Bonnie Chapel, July 25, 2:30 p.m.
Carriere, at Byrd's Chapel, July 2, 11 a.m.
Picayune, July 2, 7:30 p.m.
Poplarville, Wednesday, July 5, 7:30 p.m.
Wiggins, July 9, 11 a.m.
Saucier, at Saucier, July 9, 3:30 p.m.
Coalville, at Beulah, July 9, 7:30 p.m.
Epworth-Wesley, at North Biloxi, Wednesday, July 12, 7:30 p.m.
Long Beach, at Pass Christian, July 16, 7:30 p.m.
Logtown, Wednesday, July 19, 7:30 p.m.
Bay St. Louis, at Lakeshore, Thursday, July 20, 7:30 p.m.
Americus, at Hurley, Friday, July 21, 11 a.m.
Kreole, July 23, 11 a.m.
Pascagoula, July 23, 7:30 p.m.
Ocean Springs-Mentorum, at Cox Chapel, Wednesday, July 26, 11 a.m.
Biloxi, Main Street, Thursday, July 27, 7:30 p.m.
Lucedale, July 30, 11 a.m.
Leaksville, at Pine Grove, July 30, 3:30 p.m.
Escatawpa, at Big Point, Aug. 6, 11 a.m.
Moss Point, Aug. 6, 7:30 p.m.
Lumberton, Monday, Aug. 7, 7:30 p.m.
Purvis, Aug. 13, 3:30 p.m.
Gulfport, Tuesday, Aug. 15, 7:30 p.m.
Handsboro, at Burton Memorial, Wednesday, Aug. 16, 7:30 p.m.
Columbia, Aug. 20, 11 a.m.
Oloh, at Spring Cottage, Aug. 20, 3:30 p.m.
Brooklyn and Bond, at Bond, Aug. 20, 7:30 p.m.

At this Conference we will elect one delegate and one alternate delegate to the Annual Conference. We will also elect the officers of the Church School for next year.

J. F. CAMPBELL, D. S.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JUNE 11, 1939

By Dr. J. R. Countiss

SOLVING CHURCH PROBLEMS

Golden Text.—Let your conversation be as it becometh the Gospel of Christ.—Phil. 1:27.

1 Corinthians 1:1-3, 10, 11; 4:14-21; 1 Thessalonians 5:12-15

King James Version

1 Cor. 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me, of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

4:14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye shall I come unto you with a rod, or in love, and in the spirit of meekness?

1 Thess. 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

There will be church problems as long as there are human problems. The church is a cross-section of races and classes, and all that is of human interest is of interest to the church. Everything that affects humanity for good or ill either directly or indirectly affects the church. The modern church is criticized as if its problems had been brought about by its complex organizations or by its worldliness, but a burning problem arose before its organization and in the immediate presence of Jesus as rival apostles maneuvered for first place in its ranks. With basin and towel Jesus showed the way to spiritual preeminence through lowly service, but imperfect human nature has lagged in its following of his example and the problem is not yet wholly solved.

In every situation it will help if Christians remember that they are called to be saints, and that the call of God is effective in that his grace is always sufficient for the task assigned. If an act or an attitude is unworthy of a saint it is unbecoming in any Christian. To saintliness the Christian is to add brotherliness. There is no favoritism in the kingdom of God. As we look upon others we are to remember that we are all one family, and that "Jesus Christ our Lord is both theirs and ours." This implies unity, and Paul urges that "all speak the same thing." A common creed and a common purpose, even when limited to one denomination, serve the cause of Christian fellowship, prevent profitless debates and dissension, and promote the coming of the kingdom. The practice of unity in the smaller group may prepare the way for a more satisfying and efficient unity in the larger body, so that finally the prayer of Jesus "that they all may be one" may be realized.

The problem of discipline and of moral purity was much more acute in the early church than it is at present, because many converts came from the ranks of paganism where even the grossest immoralities in no wise interfered with religious practice—where, indeed, they often formed part of the worship. No sort of question was allowed to arise as to the teaching or practice of the infant church. Its members were required to "come out," to "be separate," to be "unspotted from the world." No doubt the modern church would benefit by a closer following of that early example.

The solution of church problems must be Christian, not secular, partisan, ill-tempered, nor vengeful. Paul warned his erring converts with fatherly care and solicitude, his heart the while burning with Christian love and compassion. His desire was to save the offender, and to this end he made of the church a school to teach and inspire and a hospital to help and to heal. His gospel was one of golden deeds as well as of glowing words. In all sincerity he called his converts to follow his example, sending Timothy, his son in the gospel and their fellow convert, to bring to their remembrance what that example and teaching had been not only at Corinth, but in all the churches. He exercised his authority not with the rod of force but with the cords of love, not by coercion but by entreaty. Apparently, he means to administer discipline to those conceited persons who lord it over God's heritage, ruling for their brief day with pride of authority, but not with the power of the Spirit, as he would show when he arrived for his next visit.

Ministers and laymen are exhorted to live in mutual love, in harmony, patience and forbearance. If that is done prayerfully and persistently, we shall solve our problems as to the salary of the minister, the wage of the janitor, the status of the "people across the tracks," the matter of labor and capital, the problems of race and government. In all things let Christians be Christian.

A creed is useless until it is transformed into a working faith.

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The Christian Fireside

A HERO

A few years ago, a fire broke out in a charming little Swiss village. One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came however, he heard a well-known sound and, looking up, saw his favorite cow leading the herd, and coming directly after them was his boy.

"Oh, my son, my son!" he cried, "are you really alive?"

"Why, yes, Father. When I saw the fire, I ran to get the cows away to the pasture."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."—Selected.

SOME NATIONAL FLOWERS

The English people have a rose as the emblem of their country. On St. George's day, April 23, all who can always wear roses to show they are proud of their native land.

The Shamrock is the emblem of Ireland. On March 7 the Irish people enjoy wearing a sprig of shamrock in memory of St. Patrick, the first missionary to preach the gospel in Ireland. One day when St. Patrick wanted to explain about the Trinity, how there could be one God in three persons, he used the tiny, three-leafed plant to show them what he meant. He said, "Three leaves, but one stem; three persons, but one God." So for centuries the shamrock has been the national emblem.

The thistle is the emblem of Scotland. How did it become famous? It is said that a long time ago Northmen undertook to make an attack on Stirling Castle. The invasion was made during the night, and in order to keep from being heard, these men were stealing their way barefoot across the moors. One of the men stepped on a thistle, and it hurt his foot so badly that he forgot his stealth and said aloud, "Oh!" The watchmen on the castle walls heard the cry of pain, and the invaders were driven back. The attack failed, and the Scotch people were so pleased with this defeat, that they chose the thistle for their national flower.

Italy has the lily for its emblem; Wales the leak; France, the Fleur-de-lis (a flower something like the flag, or iris).

What do you know about the national flowers or emblems of other countries? What is the emblem of the United States of America?—The Boy's Friend.

HEADACHE

The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.
All drug stores.
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CAPUDINE

TOO MANY STAMPS?

Our greatest impedimenta to perennial joy is often the multitude of things we have gathered together for our comfort and convenience. We seldom realize this fully until we undertake to move. Then out of closets, attics, bureau drawers, chests, come objects that make us wonder what possessed us to buy them in the first place. We wanted them before they were bought, else we would not likely have carried them home, but—once they came into our possession, the acquisitive instinct was satiated and we no longer cared for them. We placed them in some out-of-the-way place and conveniently forgot about them until moving day began. Then they appeared before us in long array to taunt us for our extravagance of the past.

It might be a good thing for most of us if there were no closets, attics, bureau drawers and chests to hide unwanted objects, and that once bought there might be some law which would prevent us ever passing them on to someone else or sending them to the dump. If such were the case few of us would have many things in our houses that were not vitally needed for our well being and comfort.

The above is all quite pertinent to the stamp collector, for there are many of us who own great boxes full of stamps that are not necessary for the well being of our collections. They are duplicates or specimens too shoddy in condition to warrant our giving room for them in our albums. They would best be given away or sold, but we cling to them as tenderly as we do the children of our own flesh and blood. For what? Perhaps so that we can leave a "cluttered up" mess for our relatives to give to mission workers from the church after we die.

* * *

We wish Mr. Farley would rest on his laurels. He gives us too many stamps. If anything is wrong with stamp collecting at the moment it is the fact that we are all kept so busy scrambling for new issues that we have no time to study the varieties we already have in our albums.

Stamp collecting used to be a leisurely hobby that could be enjoyed, but—now we haven't the time to enthuse over one issue before another one is announced. We can remember 'way back before the time of Farley when a new issue was an event to be looked forward to with much anticipation, but—now we shudder at what the morrow may bring. We wish Mr. Farley would rest on his laurels. He gives us too many stamps.—Al Burns, in Weekly Philatelic Gossip.

The closing year is the time to clear away the dust, rubbish and old lumber from the basement and attic of personality, our violent passions and prejudices, our half-baked opinions, fantasies and superstitions, and join with our fellowmen in building a saner, brighter, quieter, wiser and less self-seeking world. But let us not lose ourselves in the contemplation of the ideal. The richest contribution that any man can make to the life of his generation is a careful scrutiny of his own worth followed by a rigorous overhauling of the defective elements in his character so that the social structure will be strengthened by what he is and does.—Editorial in The Presbyterian Tribune.

Read the old books—those that have stood the test of time. Read them slowly, carefully, thoroughly. They will help you to discriminate among the new ones.

—Henry Van Dyke.

Of the eleven million homes in America, thirty-six per cent are classified as slums. This means that they are "below the minimum standard of decency and comfort."

Youth.

Some men get a reputation for profundity, when they are only loud speakers for other men's ideas.

—Michigan Christian Advocate.

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Methodist Women

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By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Through several channels you have been receiving notice of the Pastors' School to be held at the Seashore Methodist Assembly Grounds, in Biloxi, June 19-24, 1939.

The women of our conference have never had as great opportunity for training as we have this year.

The course, "Christ and the World Community," to be taught by Mrs. B. W. Landrum, of Tyler, Texas, is a combination course for study superintendents and Christian Social Relations superintendents, also for women interested in Christian service through other departments of our church. Mrs. Landrum is chairman of the standing committee on Christian Citizenship and Law Observance of the Council Bureau of Christian Social Relations and well qualified to teach this course. The women remember gratefully her interest and help when she visited our conference as Council guest in 1936.

Our own Mrs. J. C. Burrow will teach the course "Children's Division of the Church," which will be helpful for superintendents of children's work and workers in the church school. Since Mrs. Burrow has been chosen to teach a similar course in the Leadership School at Lake Junaluska, she needs no better recommendation.

If you have not already planned to go, do so now.

During the week Mrs. Landrum will be available for conference periods and Mrs. D. L. St. John, our conference secretary, is planning hours which will be helpful to all officers and members of auxiliaries.

With Mrs. I. T. Jones as president, the auxiliary of the New Augusta charge is carrying on the full program of work. The regular monthly program for May, "Broadening the Horizons of the Rural Community," was directed by Mrs. J. B. Lewis, after which a social hour was enjoyed with the McLain and Leaf Circles as hostesses.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Zone Meeting at Glendora

The zone meeting for the second quarter was held in the Methodist church at Glendora, with Mrs. J. L. Miller, of Greenwood, in the chair. The meeting was opened with the song, "Jesus Calls Us," after which Mrs. A. Y. Sturdivant, of Minter City, led in prayer. Mrs. J. P. Turnipseed, of Itta Bena, conducted the devotional, using "Service Attitudes" as her subject and closing with prayer.

Members from Glendora, Minter City, Schlater, Sidon-Phillips-Price Memorial, Itta Bena and Greenwood answered roll call. Representatives from each gave encouraging reports of their work for the past quarter.

"Highlights of the Conference" was given by Mrs. A. Y. Sturdivant, District Secretary. "The New Legislation" was outlined by Mrs. G. A. Brown, of Greenwood.

"The Conference President and Vice-President's Messages" were reviewed by Mrs. G. H. Boyles, of Itta Bena.

Mrs. Charles Smith, of Greenwood, presented, "Negro Education in Mississippi."

A new organization, Sidon-Phillips-Price Memorial, was welcomed into the zone and its very able leader, Mrs. J. A. Ward, of Sidon, was complimented by the District Secretary.

Itta Bena and Schlater received special recognition for splendid work.

The meeting was closed with prayer by Mrs. D. O. Rogers, of Glendora.

MRS. R. V. PORTER.

Greenwood, Miss.

Zone Meeting at Sallis

Zone 4, of the Columbus District, met at the Sallis Methodist Church, Monday afternoon, May 22, with representatives present from Sallis, Ethel, Williamsville and Kosciusko.

The meeting was opened by a prelude of soft music after which the assembly joined in singing "Where Cross Crowded Ways of Life." Rev. Tucker, of Sallis, led the first prayer.

Mrs. John Boswell, chairman, presided, and at this time the secretary read the minutes of the last meeting and also gave a report of the finances of this zone.

As the roll was called splendid reports were given from the Sallis, Ethel, Williamsville and Kosciusko auxiliaries.

Mrs. Sellman, of Williamsville, led an inspiring devotional, using as her theme, "Attitude of Worship," with her scripture from Matt. 7, beginning with verse 15.

Miss Tryphena Rogers, of Sallis, discussed a "Study of the New Legislation."

Rev. Sam E. Ashmore told of the "Women in the new Methodist Church."

As special guests of the afternoon, Mrs. C. T. Humphrey, District Secretary of the Columbus District, and Mrs. Harvey Pendergrass, assistant of the Spiritual Life Leader, brought inspiring messages at this time.

Mrs. Humphrey told of some of the work and aims of her district, thanking our zone for their cooperation in said work.

Mrs. Pendergrass urged the women to have their Spiritual Life groups, pointing out to them the power of this particular group in our work.

At the conclusion of the benediction by Bro. Sellman, a social hour was enjoyed at which time tea and sandwiches were served to more than fifty guests by the ladies of the Sallis Missionary Society.

MRS. R. R. WATTS.

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In Memoriam

DR. LUCIUS WALTER HOLLOMAN

Dr. Lucuis Walter Holloman was born in Harrisonburg, La., on July 29, 1883, and died of a heart attack May 19, 1939, at Marksville, La. He was the son of the late Millard F. Holloman, Sr., and Mary Thompson Holloman. He was educated in his home town, graduated at Soule College and entered the University of Tennessee, graduating in medicine the 15th day of May, 1913. He began the practice of his profession in North Louisiana at Rodessa.

He entered the World War and served only in the United States and was honorably discharged December 21, 1918. The following year he located at Glenmora.

On June 8, 1922, he was married to Miss Rae Lewis of Glenmora. He continued his practice there until February 15, 1934, when he moved to Marksville, La. While living in Glenmora, in addition to his general practice, he was physician for the Louisiana Sawmill Co., a large concern at that place.

On moving to Marksville, as stated above, he assumed his duties as director of the Avoyelles Parish Health unit. In this he was very acceptable and his work has been outstanding. He was also, at the time of his death, President of the Avoyelles Parish Medical Society, a member of the local American Legion Post and of the Lions Club, and for many years a member of the First Methodist Church.

I would like to say just a few words as to our fellowship together. I have never in all my life experienced a truer and more honorable character than Dr. Holloman. He knew how to stand by the truth, was strong in his convictions, believed in the right and stood for it. His place in life will be hard to fill, not only as a physician, but as a great man in many ways. The church has lost a good friend. In many of our conversations I found him to stand firm on the principles and the fundamental truths of the Bible.

Funeral services were conducted at his home Saturday, May 20, at 3:00 p. m., by the Rev. G. A. LaGrange, assisted by Rev. R. H. Harper and Rev. W. B. Chandler.

Interment was in the Greenwood cemetery at Alexandria. Pallbearers were: Dr. J. C. Golden, L. R. Daniel, Walter Ouzts, of Marksville; nephews: Dr. W. G. Holloman Hilliary Holloman, Elmore Holloman, of Alexandria; Dr. Ike Little, and J. Pipes, of Alexandria.

Besides his widow he is survived by two daughters, Mary Ann, age 14, and Martha Elizabeth, age 9; four sisters, Mrs. J. W. Buie, Mrs. Grady David, Mrs. George Luckett and Mrs. Manna Ariail, and a large number of nieces and nephews, besides a host of friends.

A friend and brother,
C. B. POWELL.

RIDING A FREIGHTER

When a near "Octo-geranium" has sailed all seas on threescore great ships, he may enjoy a freighter cruise where six dollars a day covers all expenses including tips. There are no snobs or "booze-heisters" among our dozen passengers, and they do not talk continuously about cocktails, cinema idols, and ghastly accidents. Of course our deck space is very limited; we get no games, such as shuffleboard, and no push-button in our cabins; but we may step into the kitchen and help ourselves to hot water or fruit day or night. The meals are first class, promptly served in large portions, and we must yield our places at table in thirty minutes. Speed is not a consideration on this ship, and we make about eleven knots an hour. We never "ship a sea" and seldom see a ship. Our half-million-dollar cargo of lumber from Washington and Oregon settles us so low in the water that there is no vibration, and much of the time we cannot tell whether we are moving at all. For three weeks we get no news from the outside world or from "Mars." We never see a morning paper displaying bathing beauties with dental exhibitions and unprotected legs. It is a great relief also to escape the long list of "Morticians" and "Burial Parks" and the lurid news from the courts of "the most criminal nation on earth." Rumors of successful and unsuccessful wars pass us by, also news of "jitterbug" contestants and of divorces, which are now more numerous in California and Nevada than in all the British Empire. It is a joy to get away from it all and from the seventeen varieties of Protestants who are whooping it up over the Los Angeles radios to prove that they have the one Simon-pure brand of "Funnymentalism." We have time to commune with the sky and sea, with our own anxious hearts, and with Him who has made all things beautiful and good.

—Dillon Bronson.
Str. "Windrush," Panama, May 1.

WINGED ARROWS

Put pleasure before business, and you will soon have no business left to interrupt your pleasure.

The best preparation for tomorrow is to have finished today's job.

Some people think they are too religious to be happy.

God knows your desires: and He knows your needs.—The Christian World.

THE FARAWAY STARS

Did you ever stop to think of just how many miles away the stars may be? For instance, it has been correctly calculated that the "Hercules" system of stars is millions of miles away and the light from them which left there thirty-six thousand years ago is just now reaching the earth on which we live!—Youth.

THE FIRST SHORTHAND

It is said that a Roman named Marcus Tullius Tiro, a great friend of Cicero's, invented a system of shorthand in the year 63 B. C. in order that he might make a record of Cicero's great speeches, as well as those of Seneca and others in the Roman Senate. Tiro's system of shorthand was later taught in Roman schools to thousands of students.

—Youth.

We cannot avow a universal God and act as if He were a tribal god. We cannot speak of brotherhood and deal with any human being as though he belonged to the animal world. (Rabbi Louis Wolsey.)

Habit is a cable. We weave a thread of it each day and at last it becomes so strong we cannot break it.—Horace Mann.

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop, slip or wabble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an **alkaline** (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

Hot Weather is Here—Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or [illegible]dient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with [illegible] prompt relief they afford. [illegible] ten cents. Family pkg. [illegible] All druggists.

PUBLIC WORSHIP

(Continued from page 9)

the steps to the level of the auditorium. Many of the people within, it seemed like fifty per cent, did not even have their heads bowed during the prayer. While this church has undoubtedly accomplished some fine things, it has taken too much for granted with regard to worship and many of its members are not worshipers at all but merely church attendants.

In public worship, unlike that which takes place when only God and one of His children are present, much depends upon the surroundings and the manner of procedure. The responsibility for these rests upon the leaders of the Church. They must teach reverence and respect and participation upon the part of every Christian in every phase of the worship and teach him also to engage in all the divinely planned work of the church. This they must do if they expect to see spiritual advancement. It is vital that they supply qualified leaders in the various phases of work and worship. They should study to make the reading of God's word and singing and praying mean most to those who come. We have been very orthodox in our guarding but not so staunch in our doing. Perhaps no greater problem confronts the true church now than that of making the public worship mean something more than just coming to church. When we settle down to a scriptural plan of real work, when we sing "with the spirit and the understanding also," and when we get away from "cut and dried" prayers and read the Word of God devoutly in the services of our worhhip, we will have gone a long way toward solving all our major problems of the moment as well as making for balanced Christian living.

"But it is good for me to draw near to God . . . ." (Psalm 73:28.)

—Christian Leader.

A CORRECTION

Dear Dr. Duren: I have learned that I made a mistake, and was guilty of an omission in the history of Tylertown Methodist Church which I wrote, and which was published in the New Orleans Christian Advocate of May 18, and I will thank you if you will be kind enough to publish the corrections:

The mistake is: Bro. W. B. Alsworth did not build the Educational Annex, but Bro. H. A. Gatlin built the entire church, including the Annex, while he was pastor here. Because of some defect in construction, it became necessary to make some repairs. This was done while Bro. Alsworth was pastor.

The omission is: Bro. F. L. Applewhite, our pastor at Louise, Miss., was reared in this church, having joined the church here 41 years ago. He was Junior preacher here, associated with Rev. J. E. Williams, in 1908. He was recommended for admission into the traveling connection in the Mississippi Annual Conference by a District Conference held in Tylertown during the summer of 1908, with Bro. Geo. H. Thompson as presiding elder.

Bro. Applewhite's mother is still an active member of Tylertown Methodist church, and very much loved by all who know her. His father, Dr. Applewhite, was for many years the family physician of the pastor and his family who were so fortunate as to occupy the Tylertown Methodist parsonage.

Very penitently,

T. J. O'NEIL.

Many flowers close their petals at night for two reasons; to prevent the night winds blowing the pollen away; and to keep out insects which would prevent pollinization.—Selected.

Peace is that period in which men toil to make the last payment on the preceding war, and have a down-payment available with which to buy another.—Nuggets.

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—Message from the Council of Bishops.

THE PRAYER-ROOM TODAY

Merciful God, grant me pardon for the long days I have spent away from Thee as I have pursued my own way and sought to do my own will regardless of Thee.

—Roy L. Smith.

Vol. 86. No. 24.

NEW ORLEANS, LA.
THURSDAY, JUNE 15, 1939.

WILLIAM H. WAGGONER



William H. Waggoner, born June 4, 1872, died February 21, 1939. Long-time steward, trustee, and lay leader of First Methodist Church, Columbia, Louisiana.

Wallet of the Week

PALESTINE, despite its guerrilla warfare and race struggle, shipped more than twelve million crates of citrus fruit during the season of 1938-1939. Considering the smallness of the land, the unsettled condition, and the commercial backwardness of the country, this is no mean showing. Added to the output of the chemical industries operating at the Dead Sea, and the long-established native products in agriculture and flocks, this ought to make an impressive economic showing for that turbulent and ancient land.

* * *

THE SCHOOL SYSTEM OF THE UNITED STATES is said to represent an enormous investment of capital. It is rather surprising to learn that our investment in physical properties and endowments represents an average of four hundred dollars for every pupil in the schools of the nation. This is only the per capita of permanent funds and does not include, as we understand, the vast sums appropriated yearly for operating expenses. Whatever else may be indicated, it shows how thoroughly the American people are committed to education.

* * *

OF FOUR-YEAR COLLEGES in the United States, two hundred and seventy-eight of them are affiliated with or are owned and operated by some Protestant denomination. This is approximately one half the number of four-year schools. Ten years ago their physical properties were appraised at four hundred million dollars; their productive endowment at approximately half a billion dollars; and they had a student enrollment of nearly two hundred thousand. These figures are sufficient to indicate the influence and importance of the denominational college in American education.

* * *

DR. WILLIAM L. BAILEY, Professor of Sociology at Northwestern University, will soon complete a translation of the Gospels which he began thirty years ago. The urge to the thirty-year task is indicated by the words: "I was astonished when I began the work to find how much of the realistic detail of the Gospels has been omitted in the translation by the theologians." The emphasis of his translation would seem to be indicated by the statement that the Gospels are concerned with every variety of sociological problem, and are filled with graphic exposures of the evils of society.

BRITISH METHODISM, for the seventh consecutive year, will show a membership recession, according to figures released by the **Methodist Recorder.** Of the forty-six districts, thirty-three will show a net loss as against thirteen which show a gain. The net loss in full memberships is two thousand and three hundred and fifty-one. The columns of those "On Trial" and "Juniors" show losses also. The present total membership is seven hundred and ninety-six thousand nine hundred and seventy-five.

* * *

THE FOREIGN MISSIONARY has always depended upon the power of the Spirit of God in his efforts to reach heathen and pagan peoples, but he takes advantage of the instruments of progress also. He followed the path of the soldier and the opening made with the bayonet; he used the lancet, the instrument of human healing; and Devatalla Gabriel is today preaching the gospel to illiterate people in South India through a framework of song. He is making the Indian's instinctive love of music a vehicle for teaching Bible truth which he cannot understand otherwise.

* * *

A CHRISTIAN DAILY NEWSPAPER is a project in the interest of which Dr. Charles M. Sheldon has been devoting much time. The plan contemplates a Protestant daily which shall reflect the ideals and the moral atmosphere of Protestantism, rather than the theological teachings of the various groups. Dr. Sheldon reports encouragement and progress, and he believes that the general movement will result in a virile and a distinctly Christian press in the near future. There has been some delay in working out a satisfactory financial policy, but progress is being made.

* * *

RELIGIOUS AND CHARITABLE CONTRIBUTIONS in 1938, says the Department of Commerce, reached a total of forty million dollars, largely for relief work and charities in foreign countries. This is said to have been an increase of five million dollars over 1937. The distribution of contributions is listed as sixty per cent to Asia, twenty per cent to Europe, and ten per cent each to Africa and South America. The contributions of Jewish organizations to Palestine, Poland and Germany increased from six to eight million dollars, Catholic and Protestant charities remained unchanged, and general philanthropic agencies increased from six to nine million dollars.

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

HAVE YOU FAITH IN GOD?

This is a question which no member of the Methodist Church can escape, and on the threshold of the conference, the minister must answer it in this exact form. Yet there is in the church a critical attitude, often shared by the ministry, on account of customs and expressions which developed out of the experiences and the practices of the masses who followed the Methodist standard. We are not sure that this critical attitude accounts for all the facts in every instance. One imagines that there may be some concealments in the effort to outlaw terms and practices which are not understood. It might be due less to legitimate changes in life than to an unconfessed surrender of fundamental truths and values which are still sacred and vital.

We live in a time when the term "spiritual," meaning a life separate and apart from the world and its ways and devoted to God, is certainly not as current as it once was, and for that very reason not appreciated. We traveled with a friend once who had trouble with his money every time he crossed an international boundary. He called it "this heathen money." The monetary unit was strange to him because he did not belong to the atmosphere which had produced the coinage. One cannot escape the fear that some of us have lost contact with the coinage represented by the term "spiritual." Have we not become slaves of the concrete in science, politics and social relations until we have lost the consciousness of being prophets of the Most High?

The doctrine of the call to preach used to be a very real thing in Methodism. For tradition's sake, we are still benevolently tolerant of the teaching, but do we really believe that we have such a divine commission? In some emergency, real or fancied, we become tremendously agitated over a crusade for the "moral re-armament" of the church and its ministry, but why not go all the way back to the beginning and emphasize the experience and the divine commission which is the only real foundation of moral armament?

Prayer was once the instrument of power for the individual soul and the mightiest weapon of the church. Thrones were shaken by the prayers of the great prophets of the past. Is it true today? We have abandoned the prayer groups out of which Methodism was born, we have largely given up the mid-week prayer service, and the family altar which played an important part in the religious development of Methodist people has fallen into decay—is a faded memory. We are turning now to formal orders of service, corporate worship, with litanies and impersonal performances which lay small tax upon individual devotion. Yes, we raise money, attend banquets, talk social relations, and think moral re-armament, but do we believe in prayer? Can we say with St. Paul, "I live; yet not I, but Christ liveth in me?"

OUTLAW TACTICS

Few of us would relish being classed as bandits or other outlaws. But do we realize the extent to which we are imitating the brigand in our daily use of terms which aim at restraining legitimate attitudes or coercing the judgment of loyal and right-minded citizens. The thug fights his way out of a desperate situation by pouring slugs into the crowd with a sawed-off shotgun. He recognizes no law except criminal necessity and his desperate will. In much the same manner epithets are poured into the ranks of upstanding and worthy citizens, and the aim of the propagandist is far from being as sacrificial and patriotic as he would have us believe. Isolationist, pacifist, slacker, Jew-baiter, Negrophile, communist, totalitarian, intolerant, crank, fanatic —slugs from our literary shotguns, and not infrequently illegitimate instruments for enforcing the will and way of those who use them. The propagandist finds such epithets more convenient and more immediately effective than the labor of justifying a course by a convincing array of facts, but it is oftener than otherwise the use of outlaw tactics for supporting a desperate cause.

Shrewdly designed propaganda is being used to create a war hysteria throughout the world. For our part, we do not mean to be driven [illegible]

useful purpose to the movement themselves. If we [illegible] our position. [illegible] purpose [illegible] burning [illegible] [illegible] [illegible]

WHEN GOD FED THE LITTLE FISH

By Rev. R. L. Webb

It was a scorching summer day in August, 1923, about ten a. m., when we drew our car to a stop neath the friendly shade of a magnificent oak beside the Russian River and struck camp for an over-night stop.

I knew the stream had been good fishing ground in the early spring, and felt reasonably certain there were plenty fish there still, and as soon as the camp setup was complete, seized hook and line with flies and salmon eggs and started casting, assuring my wife that she needed only to fry a few strips of bacon to provide the grease for the good mess of the finny tribe I would return with pronto.

It was well past noon, when wife called to me to come in and bring the fish, as it was dinner time and the children were hungry. Net results of that morning's catch was one small hardmouth, and no more strikes, no hits, no runs, and a comedy of errors.

You should have witnessed this boasted fisherman's chagrin as he came to dinner with that small-sized minnow not large enough to even make the gravy smell good, hungry as a shebear and a wife and two husky girls all asking in the same breath, "Daddy, where are the fish you caught?" and "Is that all!?"

As soon as dinner was over we made quick shift to a more shady spot, and after resting a while donned our bathing suits, and played for a while in the water, as it was the sanest thing to do when old Sol made things too warm for comfort elsewhere.

It was about three-thirty o'clock, when behold our fisherman dressed in a bathing suit with rod and reel again took up the pursuit of his noble profession, and armed with a few blue bottles, black heckles and red stripers, sallied forth for a real big catch.

This time I ventured farther down stream looking for likely holes, shades and ripples, waded out waist deep in the river and sent a whole barrage of salmon eggs, blue bottles and what have you down the ripples, with the same results: no strikes, no nibbles, and no anything except now and then a snag and the loss of a few leaders from that splendid assortment.

The sun was blistering. After perhaps an hour I decided that the finnies disliked my bait, so I threw down the pole on the sand and went for half an hour in search of more tempting bait, returning later with a few angle worms and a handful of grasshoppers confident that real live bait would bring results, but fate was against me, or else all the fish had been taken by the hundreds of others, who no doubt had preceded me upstream.

It was now past six o'clock and the insufferable blaze of the August sun was moderating a little, and again my wife called that it was time to come in and help get the supper, for the children were restless and hungry.

"I'll be there presently," I said and kept right on fishing, determined that I would outsmart those fish and have a good catch, for it was now getting near sundown, and I had heard it said fish bite better about sundown, and having toiled all day, I was bound I would take no chance on letting slip the hour of golden opportunity. In a short while old Sol had slipped behind the rim of the mountains and I was confident the long waited for victory was coming up. Now, I varied my baits, salmon eggs, grasshoppers, flies, angle worms and what have you, floated down on the ripples in endless profusion, but not a strike. I jiggled them and wiggled them from long range, keeping myself well out of sight, and sprinkled a few salmon eggs in the water for good measure, but no, not a nibble.

I was now thoroughly convinced there was but the one poor lone survivor in the river and I had taken him in the big morning's catch. Alas, what a pity to have robbed the river of seed for the next year's crop.

Suddenly I heard the sound of wind coming down the mountain canyon and the leaves along the banks in the friendly oak trees waved their welcome. I felt its delightful coolness kiss my parched cheeks. The evening star was beaming in the western sky and the pale moon from the east cast its silvery beams on the ripples. Presently the air about me was full of white coddling moths drifting down from the oaks above me. It resembled a miniature snow storm. The wind was gone as suddenly as it came. The moths now could be seen all along the river fluttering, as if it had been a shower of confetti, in a most peculiar and irregular fashion. As they neared the water they would drop suddenly, touch the water and bound upward as if made of rubber. Then what a merry time the finnies had. Some flies were intercepted before they arrived with welcome gusto, and some dipped that never rose again.

I threw in a whole string of grasshoppers and got but one nibble and that was a mistake they did not repeat. The flies and the fish were through simultaneously, and so was I.

I threw down hooks and line on the sand, and stood meditating. Why had I not found these flies in the trees, they were there in millions, no wonder the fish wouldn't bite. They knew the hand that fed them, and did so daily at the sound of the going of the wind in the trees. That hand never hooked them and it was safest to wait for it. Their table was the peaceful waters of their river home.

As I meditated, this Scripture out of the Book floated into mind as if it had been the key that unfolded that day's mystery, and it was as clear now as the other had been. It read, "Your Heavenly Father feedeth them!"

I picked up the rod and line and returned to camp somewhat disappointed truly, but a wiser man, and a lesson learned I shall never forget, for He passed by me in the wind and I knew it not.

Growing out of that experience I now pen these little couplets:

Oh thrice happy children, when the day is nearly done,
A feast your Father spreadeth, when the evening time is come.

So take no anxious thought, nor mind the blazing sky;
Thy portion shall be brought, when the evening draweth nigh.

In the cooling of the day, when the burning winds are gone,
God shall in the garden meet you, neither shalt thou walk alone!

Consider now the lillies, the fishes, birds and bees;
Your heavenly Father feedeth them, are not ye more than these?

The stork up in the heavens at evening time doth fly,
And buildeth walled city, where soon her nestlings lie.

Be patient, and be ready, but know thy time when come;
Then boldly claim thy portion, for God refuseth none!

Berkeley, Calif.

THE OLD HOME CHURCH CALLS AGAIN TO ALL

At the request of the Rev. William A. Brown, one of the originators of the idea of "Old Home Church Sunday," which is to be observed this year on August 20, The Journal reprints herewith an editorial, first published on June 22, 1931, and since widely circulated.

Would you like once more to attend the old home church?

There is a card circulating throughout America that suggests you do it during August.

Would it be the old brick church, if you did?

Would it sit among the maples on the road that leads from the river?

Would you find yourself on the same cushionless bench where you and Charley Bly one Sunday morning anticipated the advent of miniature golf by your own invention of a checkerboard so miniature that the harmless game went mischievously on, yet without detection, during the whole sermon period?

Would you walk over to a certain win-

(Continued on

Conference News and Personals

Louisiana Conference

Dr. Pierce Cline, President of Centenary College, reports a very favorable outlook for the summer school of that institution. The registration thus far indicates a larger attendance than usual.

Rev. G. H. Corry, pastor at Eunice, announces his revival for June 14-23, in which he will have the assistance of Rev. P. M. Carraway, of Commerce, Texas. Bro. Carraway was formerly a member of the Louisiana Conference.

Dr. W. L. Doss reports that the church at Crew Lake is re-roofing and otherwise renovating their building and that they plan to have a dedication service on July 30. At this time they expect to serve dinner on the grounds.

Rev. Frank A. Matthews, who is doing a splendid work at Bossier City, has completely transformed the interior of his church and has installed a cooling system which makes it one of the most comfortable places to be found anywhere.

Dr. John F. Foster, veteran of the Louisiana Conference, and greatly beloved by a wide circle of friends, is much improved in health and was able to be present at the Shreveport District Conference last week.

We are glad to note the honor conferred upon our good friend, Mr. Ernest C. Gibson, of Monroe. Bro. Gibson has received distinct recognition by being made district representative of the Lions Club.

Mrs. A. H. Hodges, member of Rayne Memorial Church, and a former Mississippian, is making a satisfactory recovery following her recent operation, and is expecting to spend a few days at Grenada, Miss., next week, where she will visit relatives.

We regret to learn that Mrs. J. W. Malone suffered a slight backset a few days ago, but we are glad to know that she is again on the way to recovery. Mrs. Malone is a member of Rayne Memorial Church and is widely known throughout Mississippi.

Rev. J. D. Fomby, pastor at Rayne, was able to be present at the District Conference in New Iberia last week, after his long sojourn in the Veterans' Hospital. Bro. Fomby is still quite weak, but hopes to be able to resume his full schedule of work in the near future.

Rev. A. W. Waddill, a retired minister, died suddenly at Snyder, Texas, on March 9. Bro. Waddill came to Louisiana in 1920 and after serving pastorates at Monroe, Lake Charles and DeRidder, transferred to one of the Arkansas conferences. He retired from active service in 1937.

Rev. Ellis Smith, who spent some time in a New Orleans hospital, is now at Hot Springs, Arkansas. A card from him indicates that he is not making satisfactory progress towards the recovery of his health. He stated that he had been suffering very much since his arrival in Hot Springs. Bro. Smith is the pastor at Kaplan.

Rev. Jolly B. Harper is in the midst of building a new church at Cedar Grove, Shreveport. The walls are up and a temporary roof is on the building and when it is finished it will be one of the loveliest little chapels in the Conference. The Educational Building is to be erected later. The auditorium, when it is finished, will be a great credit to Bro. Harper and his people.

Dr. and Mrs. D. B. Raulins and family spent a few days in New Orleans last week. Dr. Raulins was an appreciated caller at the office in the absence of the editor. The occasion of the visit was the graduation of their daughter, Miss Edith Cavell, from Newcomb College. We congratulate Dr. and Mrs. Raulins and their daughter, the second to receive a degree from Newcomb College.

Mississippi Conference

We appreciate the good word of Mrs. Alder Hays, Dixon, whose devotion to the Advocate is as great as her interest in the Church.

Dr. G. F. Winfield, Broad Street Church, Hattiesburg, is doing a splendid work as is indicated by an article which appears elsewhere in this issue.

Rev. W. B. Jones, presiding elder of the Meridian District, reports that the Millsaps alumni banquet was a great success. We regretted very much that our engagements prevented attendance at the meeting.

Rev. W. R. Murray reports a good meeting at Braxton in which Rev. B. B. Rogers, a student at Millsaps, did the preaching. He is greatly pleased with the spirit of his people and with the progress of his work.

The editor acknowledges with sincere appreciation the message from Miss Claudine Curtis, secretarial assistant at Capitol Street, Jackson. Miss Claudine's address has been changed to 619 Hughes Street.

Rev. T. J. O'Neil, pastor at Tylertown, favors us with a copy of his calendar in which we find a report of a splendid revival. Rev. R. H. Clegg did the preaching and Rev. Frank E. Dement led the song service.

We appreciate an invitation from Rev. B. H. Williams, pastor at Mendenhall, to visit his charge and preach for him. We regret, however, that our summer schedule will hardly permit other additions. Neither will the strength of the editor justify his undertaking other tasks.

Miss Kate A. Drake, Port Gibson, whose name is indelibly recorded in the story of Mississippi Methodism, has our thanks for her message regarding a personal and an inherited loyalty to the New Orleans Christian Advocate. We are happy to have such friends among our readers.

North Mississippi Conference

Hon. Thomas F. Paine, of Aberdeen, calls our attention to the good work being done by Dr. E. R. Smoot as pastor of Aberdeen church. Bro. Smoot was honored by Cumberland University recently by the conferring of the honorary degree of Doctor of Divinity. Bro. Smoot is a choice spirit and we feel that it is an honor worthily bestowed.

Rev. E. M. Sharp, pastor at Olive Branch, reports a Daily Vacation Church School with an attendance of forty-one, the completion of the remodeling of his church at Barton at a cost of over one thousand dollars, and good progress in an effort to pay off the debt on the church at Olive Branch. He hopes to have the church at Olive Branch dedicated in the near future.

We regret to learn of the sorrow which has come to Bro. J. F. Mincy, Ripley, R. F. D., through the death of his brother, S. S. Mincy, in California, on June 2, following a stroke. Mr. Mincy lived formerly at Wiggins, Mississippi, and had charge of the Finkbine Lumber Company. He leaves a family of wife and six children, who with two brothers, mourn his going.

General

Dr. L. D. Scott, long president of Washington Seminary, a girls' finishing school in Atlanta, died recently. Dr. Scott was a member of St. Mark Church, Atlanta, and was a member of the Board of Stew-

ards at the time the editor was pastor of that church.

Dr. W. F. Quillian writes us that the representatives of the Joint Committee on Christian Education of the Methodist Church, are to meet at an early date. Representatives from the Southern Church are Bishop Paul B. Kern, William F. Quillian, C. A. Bowen, J. Emerson Ford, J. Q. Schisler, Paul Quillian and W. M. Alexander.

HOME-COMING DAY AT LIVE OAK CHURCH

Dear Dr. Duren: As usual we are to have our "Home-coming Day" at Live Oak church on this charge, July 30, 1939. We have secured the services of Rev. F. M. Freeman to preach the sermon. We rather expect this to be the greatest home-coming day in the history of that old church. We invite all who have ever had any connection with that church or community and friends of Dr. Freeman to come and spend the day with us. We look forward to this occasion with fond expectation and happy anticipation.

Sincerely,

J. D. NESOM,
Pastor.

REPORT, LAKE CHARLES DISTRICT

We, your committee on Findings and Resolutions, wish to make the following report:

We find from the reports of the ministers of the Lake Charles District that the work of the Kingdom is going forward in every department. The finances of the church seem well in hand. The significant thing about the reports is the number received into the church since Conference. Some 181 being received on profession of faith and 397 by letter.

Whereas, we feel that the Lake Charles District will be affected by Union to a greater degree than any other District, and

Whereas, we feel that there has been a fine spirit of brotherhood displayed at this meeting; therefore be it

Resolved, that we express our feelings of brotherly love to these ministers and assure them of our desire to work together in building the Kingdom; be it further

Resolved, that a close study of the Discipline and plans of the church be made by each pastor and leaders as soon as they are published.

We recommend that as a part of the enlarged program of the new church a study of the missionary territory in our District be made, and that where possible the work be developed through evangelistic efforts such as revivals and visitation campaigns, the organization of church schools and the organization of churches.

We endorse and recommend for thought the words of Dr. Carter when he said: "The preacher's business is not to follow but to mold public opinion and the task of the pastor is to present every phase of the church program."

A. S. LUTZ, Chairman;
MRS. G. W. POMEROY, Secretary.

COUSHATTA CHURCH COMMENDED

The people of Coushatta have been most responsive and cooperative during this half year of our acquaintance. A Young People's Division has been organized and an Adult Council and Worship Committee formed. The young people filled a school bus to attend the Youth Crusade rally in Shreveport and a Youth Crusade banquet was held at the church with attendance almost 100 per cent. Forty-three from the Coushatta church were enrolled in the five class training school held here for this end of the District. The basement has been remodeled to provide very attractive assembly rooms for the Children's Division and Young People's Division, and classrooms for the Young People and Men's Bible Class. In July will be completed the painting of the main auditorium and the basement rooms. Church school attendance has increased 23 per cent over the corresponding period last year. Fifteen were received into the church during the Easter period, eleven by baptism or vows.

JOE BROWN LOVE, P. C.

JOSEPH CULLEN NETTLES—TRIBUTE BY BAPTIST FRIENDS

Joseph Cullen Nettles, aged 57, died at the Highland Sanitarium, Saturday morning, May 27, 1939, at 10:15 o'clock, after an illness of several days. Mr. Nettles was born and reared in Red River parish, and was the son of Rev. J. C. Nettles, a Baptist minister who passed away in 1915. Mr. Nettles is survived by his wife, Mrs. J. C. Nettles, Belcher, La.; two sisters, Mrs. Tom Harrison and Mrs. Jennie Williams, of Texarkana, Texas; and one brother, Mr. Lesh Nettles, of Coushatta, La.; five nieces and four nephews.

Mr. Nettles became a Christian when quite a young man and united with the Methodist Church in Dallas, Texas. Following his conversion, he grew steadily in the Christian graces, and daily witnessed for his Lord. He taught the Young Peoples' class in the Methodist Church at Belcher for several years, and with loving endeavor sought to point these young Christians to the way of Christ. His great love for Christians embraced members of all denominations, and he ever stressed Christian unity among Christ's people. In his business life he knew of no rule save the Golden Rule, and was kind and considerate with all people in all walks of life. His social life was clean and pure. He was a faithful, loving and helpful friend to every one. Our hearts go out in Christian sympathy to his beloved wife who has been a faithful helper in all of Mr. Nettle's undertakings. Her Christian friends are waiting to lend a helping hand when needed.

Funeral services were held in the Methodist Church at Belcher, at 11:00 o'clock, Sunday morning, May 28, with the Rev. L. W. Smart, his pastor, officiating. Interment was in the St. Maurice cemetery, near Montgomery, La., at 3 o'clock, Sunday afternoon, with Dr. E. O. Wood, pastor of the Baptist Church in Belcher, in charge.

(Signed) J. F. Walters, for the Baptist Church.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - N. O., LA.

Give me the money that has been spent in war and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a school-house in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace.

—Charles Sumner (1811-1874).



UNVEILING OF MEMORIAL WINDOW

The 11 o'clock service at Gueydan church on June 11 was centered around the unveiling of a beautiful memorial window to the memory of the late Mrs. W. L. Doss, who spent a long and useful life there and was greatly beloved by all. The window was a gift from her many friends in all walks of life in this and surrounding communities. At the conclusion of the sermon the trustees stood in a body and the window was unveiled and presented to them as representatives of the Church. Mr. John G. Nellis spoke of A Friend, and the Rev. W. L. Doss, Jr., presiding elder of the Monroe District, spoke for the family.

OAK GROVE CHARGE

Dear Dr. Duren: I just wanted to drop you a line concerning our work in Oak Grove. The members of the Oak Grove church have just completed the work of remodeling the old parsonage. For a number of years the parsonage was believed to be beyond repair, but we straightened the foundations, put new floors, new walls, new ceilings, new doors, and new windows in the building. We added four large closets, a bath room, and an addition to a bedroom. The house has been rewired, repapered and painted. The people of Oak Grove are very proud of the new parsonage. It is one of the best in the whole district, and the best thing about it the work has been done on a cash basis. We hope to have every bill paid before the end of the month.

The Oak Grove charge, Monroe District, has had the drawback of a poor parsonage for a number of years, but under the leadership of the present Board of Stewards, they have been able to accomplish the complete remodeling of the parsonage with the expenditure of about $1400.00. The members of the board are as follows: R. V. Reeves, Chairman; J. T. Williams, Secretary-Treasurer; Marvin Lipp, L. L. James, Donald Fisk, W. E. Huffman, Horace Long, Dean McCormick, Mrs. A. C. Monroe, Mrs. Dan Kelly, Mrs. Clyde Turner, and Mrs. Jones Wallace.

We are looking forward to the promotion of the Advocate campaign during the coming month, and would appreciate anything you might print of this information.

EARL B. EMMERICH.

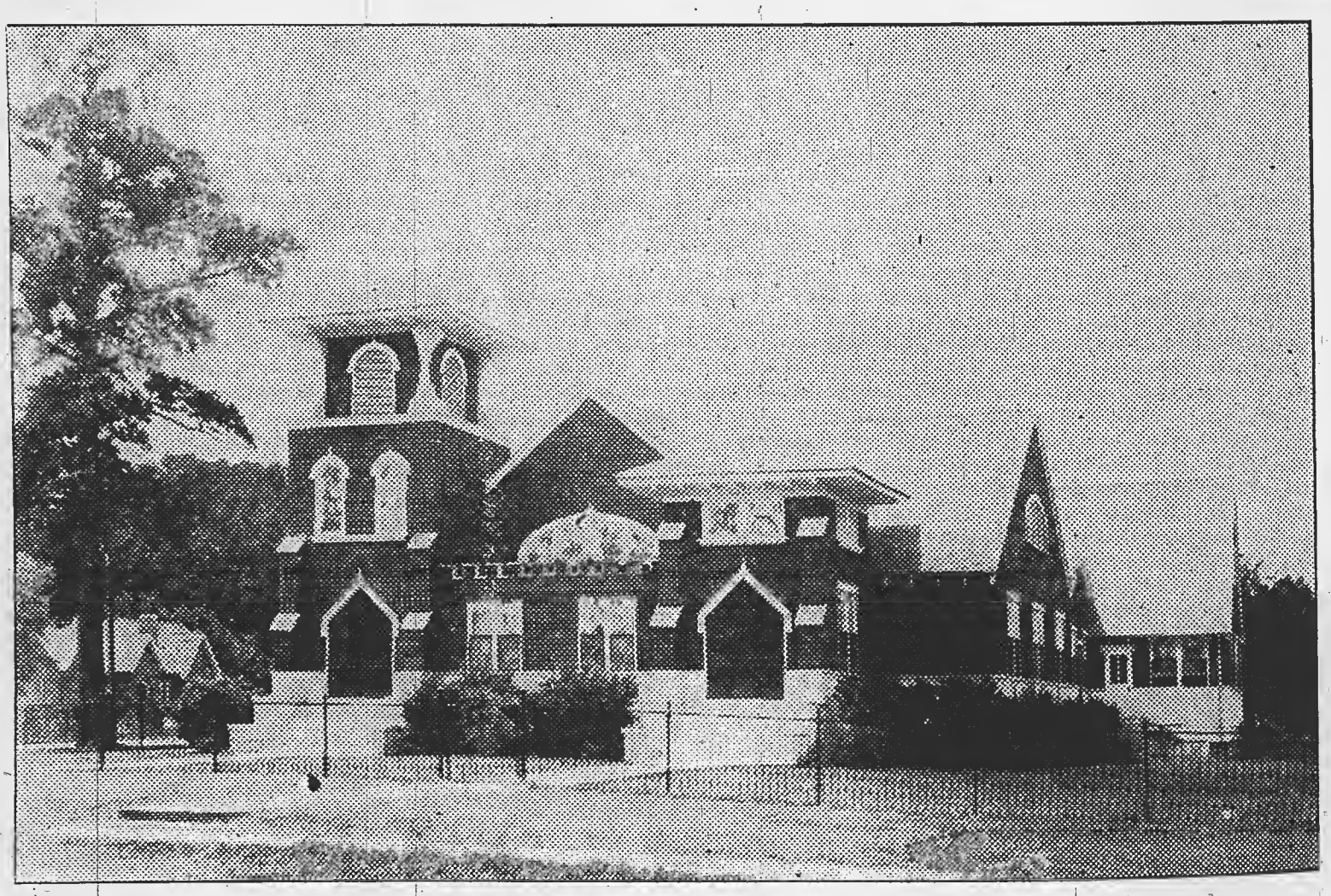
FIRST METHODIST CHURCH, COLUMBIA, LOUISIANA

The First Methodist Church of Columbia, Louisiana, was organized in 1858 when the first Board of Trustees, composed of Bedford Cade, Sam R. Flurtt, R. D. Bridger, and F. A. Blanks, purchased from the firm of Hyams and King the property on which the present church building stands. The first building erected was a two-story building, the second floor of which was to house the Masonic lodge. The first floor was to be used by the Methodist Church and any other "respectable" denomination when not in use by the Methodists.

In 1909 the Methodist congregation purchased the interest of the Masonic lodge in the property, and began the erection of the first unit of the present building under the leadership of Rev. H. O. White. The building was finished in 1910 under the pastorate of Rev. I. T. Reams. In 1937 a second unit was built under the leadership of Rev. V. D. Morris, the present pastor. The building was dedicated by Bishop Hoyt M. Dobbs in 1938. The present plant houses an adequate sanctuary, church office, church school, containing adequate facilities for carrying the full program of the church, such as department assembly rooms, kitchen, social hall, and stage.

The town of Columbia is the parish seat of Caldwell Parish, is on the Missouri Pacific Railroad, U. S. Highway 80, and the Ouachita River. In the days of steamboating, Columbia played an important role in the business life of this section of North Louisiana. Today it is the principal business center for several of the adjoining parishes.

The congregation has been served by the following pastors: Rev. C. R. Godfrey, Rev. William Alexander, Rev. Phil Allen, Rev. R. S. Isbell, Rev. Barnett Wright, Rev. J. D. Harper, Rev. Marcy Lyons, Rev. J. F. Patterson, Rev. Carnell, Rev. Harp, Rev. J. R. Roy, Rev. A. W. Turner, Rev. Munholland, Rev. J. D. Anders, Rev. W. H. Benton, Rev. H. O. White, Rev. I. T. Reams, Rev. H. W. May, Rev. C. M. Thompson, Rev. J. M. Alford, Rev. T. J. Warlick, Rev. W. J. Porter, Rev. G. D. Purcell, Rev. S. S. Bogan, Rev. S. D. Howard, Rev. Byron Roberts, Rev. H. W.



FIRST METHODIST CHURCH, COLUMBIA, LA

Jordon, Rev. R. F. Harrell, Rev. L. N. Hoffpauir, and Rev. V. D. Morris, the present pastor.

The present congregation was merged with the Dirt Bridge congregation in 1912, under Rev. H. W. May, and with the Biggs Point congregation at another time. On September 23, 1931, this entry is found in the quarterly conference record: "The M. E. Church, South, of Columbia, met this day in a church conference: the purpose in view was the advisability of changing from every other Sunday to full time. This matter was discussed fully and it was moved by Mrs. C. A. Traylor and seconded by Mrs. Lilly Blanks, that Columbia church go to full time; the motion was unanimously adopted. Moved by Mrs. Dr. May and seconded by Mr. W. H. Waggoner that this vote be final." Brother R. F. Harrell was the pastor. On April 11, 1937, is to be found this entry: "Motion by Rev. V. D. Morris, seconded by H. W. Blanks to elect building committee and authorize committee to erect church school annex and repair present building. Motion carried unanimously." The building was erected and paid for on a cash basis, and the complete plant carries a value in excess of $10,000.00.



REV. VIRGIL D. MORRIS, Pastor

The congregation is well organized and carries forward the full program of the church. The Board of Stewards is composed of: Monroe Jarrell, H. W. Blanks, Guy M. Lively, A. D. Bridger, Dr. D. O. Sherman, C. W. Traylor, C. P. Thornhill, E. E. Franklin, Dr. L. R. Adams, G. E. Rogers, V. M. Mouser, J. B. Thompson, M. L. Mecom, C. D. Martin, Dr. E. L. Carroll, R. O. Cummings, C. C. Minard, and G. E. Erskine. The Board of Christian Education is composed of: Dr. D. L. Hill, O. H. Watson, Mrs. C. D. Redditt, Miss Katie McSween, Mrs. B. O. Cummings, H. W. Blanks, Mrs. H. W. Blanks, Mrs. R. E. Lee, Miss Adele Redditt, and Miss Chrissie Davis. The elected officers of the Woman's Missionary Society are: Mrs. Lee H. Wells, Mrs. E. E. Franklin, Miss Chrissie Davis, Mrs. Clyde James, Mrs. Lilla Gilbert, and Mrs. A. D. Bridger.

During the five-year pastorate of the present pastor, Rev. V. D. Morris, 105 members have been added to the rolls, 84 of that number by baptism and vows; the church school building has been erected, paid for and dedicated; the total giving to all benevolent causes has been increased 75 per cent; the parsonage completely repaired inside and out; AND DREAMS MAY YET BE REALIZED FOR THE INSTALLATION OF A PIPE ORGAN.

THE REPRESENTATIVE FIRMS AND INDIVIDUAL NAMES APPEARING BELOW SPONSOR THIS HISTORICAL SKETCH OF THE COLUMBIA METHODIST CHURCH

GOODYEAR SERVICE STATION
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WESTERN AUTO ASSOCIATE STORE
COLUMBIA NEWS STAND
FAULK'S CAFE
STEELS'S BARBER SHOP
VALLEY VIEW DAIRY
JAMES-TARVER HDWE. CO.
COMPLIMENTS J. W. JAMES
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LYNN'S SHOPPE
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CALDWELL WATCHMAN
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CHRISSIE DAVIS

ONE THOUSAND DOLLARS GIVEN FOR MISSIONS

Sunday, June 4th, Mrs. B. F. Husbands, of 600 Fourth Street, Hattiesburg, Miss., gave one thousand dollars in cash to missions. In her home on Saturday before she told her pastor she wished to make this donation to Rural Work in Mississippi through the Conference Board of Missions and the Baptist State Board of Missions. She was commended for this broad view. She said that she and her late husband, S. F. Husbands, made their start in country stores in Smith and Scott counties, that she knew the needs of rural people, and had observed that the Methodist and Baptist denominations were doing most of the church work in the country. Accordingly, on Sunday, at ten-thirty o'clock, Mrs. Husbands gave $500.00 in $20.00 bills to Dr. Boyce H. Moody, pastor of the First Baptist Church, in the presence of the assembled Sunday school. At eleven o'clock she gave the other $500.00 to her pastor at Broad Street Methodist Church. Mrs. Husbands has been a member of Broad Street Church for many years. She hopes this gift will inspire others to thrift and sacrificial giving to the ongoing of the Kingdom.

Sunday marked the completion of a very happy year's work at Broad Street Church by the pastor and his wife.

G. F. WINFIELD,
Pastor.

FLORA CHARGE

Sunday, May 28, was a banner day for the church at Flora. Rev. W. J. Ferguson is its capable and lovable pastor. It was an occasion to celebrate the completion, or nearly so, of the new house of worship. All four churches on the charge were invited to be present and enjoy this happy meeting. Dr. T. M. Brownlee, District Superintendent of the Jackson District, was present for the 11 o'clock service and delivered a powerful and effective sermon to a large and waiting congregation. After the benediction the congregation went across the street on a lawn where a beautiful spread of food was ready for all who wished could enjoy to his satisfaction. Everyone seemed to be in a good spirit and enjoyed himself.

Flora and Bentonia charge is one of the best in the Mississippi Conference, and is composed of a loyal and lovable Christian people. Bro. Ferguson and his wife are in great favor with all the people within the bounds of his charge. They are always happy in the work of the ministry and others are made to rejoice because of this noble disposition.

It was the honor of the writer to serve these people four years. These were busy and happy years for me. The first two were given to study and talk about a new building. Finally we decided to wreck the old house and build a new one. The plan was to construct a house with an auditorium and two-story annex, and to do it with voluntary labor. With my own hands and free labor I wrecked the old house and laid the foundations of the new one. Before the end of my term there I had erected the annex, brick veneer, and put down a concrete floor for the first story and a wood floor for the second. I lacked just a little finishing the walls, and tile brick veneer of the main auditorium when I moved away.

Rev. H. E. Raley succeeded me at this time and took up where I left off and completed the walls of the auditorium and put the top on, and no doubt some other work which he did that I know nothing about. At the end of this his first year he moved and was succeeded by Rev. W. J. Ferguson, who immediately took hold of the situation and carried it on to completion. It is plastered throughout. The pews have been reworked and varnished. The matrons of the missionary society have installed an electric organ.

This building, according to competent estimate, is worth at least $12,000. There is not a prettier building in the Conference. Bro. Ferguson and his people have done a monumental task in finishing this house. But in it all we give God the praise. I am happy with these good people in having their building because I know the cost in hard labor that it took to get it. I spent many days in the hot sun of August supervising its construction.

(REV.) B. H. WILLIAMS.

GOOD FRIDAY FAST OFFERING

Do you remember Easter and the Youth Crusade? At that particular season, Methodist youth realized that suffering was the common lot of various groups in many parts of the world and resolved to express their brotherly concern for those who suffered. Thus, as a part of Easter and the Youth Crusade, the Good Friday Fellowship of Fasting was emphasized. Many young people sincerely desired to enter more closely into the fellowship of His suffering. They recognized that to do so, they must share the suffering of the "least of his brethren" who endured tribulation and persecution in the world. This solemn purpose was dramatized in their own spirit and made symbolically specific in the fast which young people observed on Friday before Easter.

It is estimated that over five thousand young people denied themselves food for one or two meals on Good Friday. The monetary value was computed and given as an offering to be distributed through the Youth Crusade—every penny of it—to relieve human suffering somewhere in the world. Over $1,200 has been received to date, and offerings are still coming in to this office.

Compared to the untold need existing among groups in the world, the size of the offering might be labeled as small, but this expression from youth circles is of commendable significance. Youth symbolically shared the fellowship of sacrifice and was brought spiritually nearer to the suffering groups. One young lady placed her gold ring in the offering as part of her sacrifice. It was not merely "another money raising scheme," but a great blessing to those who found a new spiritual meaning in the "fellowship of the suffering Christ."

The Executive Committee of the Youth Crusade Commission in session at Nashville on May 29th, directed these funds toward groups in China, Japan, Korea, Germany, Spain and Negroes in America. Here and there over the world, this sacrificial expression of love is being used to make many people more aware of God and to bind all men closer into brotherhood.

"REMEMBER LOT'S WIFE . . ."

By Ethel Hubler

"And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

A subscriber in a midwestern state volunteered to contact the other subscribers in his city, and solicit their renewals. One friend approached said: "I don't think I'll renew, I'm dry anyhow, and don't need a temperance paper."

The collector had made several calls, but no one thus far had failed to renew "because he was dry already." He gave as his reasons for not continuing, the fact that his children did not drink, that he had never been struck, not yet, by a drunken driver, that he had a good job at a creamery, and liquor was not bothering him. Yes, he read the paper each week, and agreed that it was a worthy cause.

Yes, he was a Christian, and regardless of that fact, went to church once a week and expected to continue to go to church. He went to his Bible regularly for his spiritual food and had no intention of any let-up along that line. There were men at the creamery, he was sure, who were on the side of repeal, but he had never said a word in defense of a sober America to the boys on the job, nor had he passed on his paper that others might know the truth. This friend was made to see his personal responsibility, and agreed to become a "minute man" in this prohibition movement. This is no time for turning back.

"And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Five years of repeal have been completed and what have we? We were promised: The saloon would never come back. There wouldn't be so many boot-

leggers. Taxes would shrink. Flaming youth would cease to flame, and temperance would be promoted.

Repeal, is it a success or a failure?

—Nat'l Voice News Bureau.

BOOKS

The Psychology of Making Life Interesting, by Wendell White, published by Macmillan. 205 pp., price $2.50.

Mr. White sets forth in painstaking and orderly manner the answers to the questions—What makes a person hold attention in conversation? What is it that makes one interesting? What gives one the most pleasure? It is the varied ways in which one expresses himself, the variety that one achieves in what he does.

He states that to any experience of life we can give diversity or change; it is merely a matter of knowing how. He offers practical advice, if somewhat tedious and elementary at times, about expressing one's thoughts or personal attitudes; shows how to present ideas in different ways, how to arouse curiosity, maintain suspense, and give surprise, and how to acquire most interesting personal qualities which help in business or public or social life.

He explains how loneliness or boredom may be overcome and stresses the need of recreation in which we take an active part, rather than that in which we are mere spectators.

Developing hobbies, attaining change of scene and other means of enlarging experience are discussed with many suggestions.

The author teaches psychology in the University of Minnesota and is also the author of THE PSYCHOLOGY OF DEALING WITH PEOPLE. S. L. B.

THE OLD HOME CHURCH CALLS AGAIN TO ALL

(Continued from page 5)

dow to see if the eye-screw still hung on the wire hook, apparently firmly imbedded in the wood but actually so loosened that it allowed the window instantly to lift when on midnight of a year's last day you and your fellow conspirators entered, defiant of edict, to ring out the old and ring in the new by aid of the big bell in the steeple?

Would you hear, do you think, the squeak-squeak of Uncle Tommy Ferguson's shoes as he tiptoed so laboriously and, oh, so noisily, clear around the room to let in more air.

Would you listen again to Uncle Johnny Hines as he wrestled with the Lord in prayer, with the voice so stentorian that when late at night he came home from the county seat and the boatman was abed he needed only to "whisper over the river to Zoo" in order to have emergency navigation promptly at hand?

Would you sit in the choir and sing a boyish bass while Jenny Beven led with her sweet soprano and, seated at the old cabinet organ, furnished the accompaniment for all?

Wouldn't you like to slip once more into your Sunday school class and then, before the study of the day began, listen to whimsical and wise interpretation of abiding spiritual truths by Harmen, the superintendent, as he stood there before you all, keen eyes looking above glasses low-perched on his nose?

And would you remember the day when, banked with flowers before the pulpit where so often he had pleaded with your youthful waywardness, there lay the body, forever still, of the gentle and wistful man to whose unhearing ears you gave the promise of repentance he had so desired in life?

Ah, they are saying now that the church doesn't have the hold it once had! Do you think the old home church will ever let you go?

This, too, they are repeating:

For men have dulled their eyes with sin,
And dimmed the light of heaven with doubt,
And built their temple walls to shut thee in,
And framed their iron creeds to shut thee out.

But you know your finding of reality was not in debating whether the religious sanctions of morality still restrain. You know that when you found peace was not in wondering if there must be a new philosophy based upon a rational foundation. It was back there in the years that are gone that things sincere and sweet gained for you their lasting value and their abiding place. And you would ask—

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears—
Toil without recompense, tears all in vain;
Take them and give me thy childhood again!

Would you like to attend the old home church once more? What if its walls have fallen beneath the weight of years; that for which it so long and bravely stood still stands and always will.

—Ed. Oregon Journal, 1931.

DO WE LOVE OUR CHILDREN?

As I drove into one of our towns, I read this notice: "We love our children. Drive carefully!" I thought not only of the necessity of protecting the children from reckless motorists. I thought also of the need of safeguarding them from other perils just as pernicious, and some of them far more insidious. Riding through that village I saw enough to convince me that that announcement of filial affection was rather lopsided. I saw billboards that were not conducive to character growth. I saw theater posters that slapped at morals. I saw dives that exploited human souls for monetary gain. I saw ragamuffins of children whose demeanor was a mute plea for economic justice and spiritual guidance. Jesus took a child and set him in the midst of a crowd of adults and said, "Whosoever shall receive one of such children in my name, receiveth me." Are our communities hospitable to Jesus? Do we really love our children?—Selected.

SUB ROSA

Teacher: An exclusively vegetable diet is the surest way to that sylph-like figure which all girls nowadays covet.

Johnny: (Raising his hand) Teacher, I wonder if you ever saw a hippopotamus?

* * *

American Reporter: Mr. MacDonald, the desire for peace does not ensure it.

Ramsey MacDonald: That is right, neither does the desire for a meal satisfy your hunger, but it does start you to moving toward a restaurant.

* * *

Gardner: Gardening was the first occupation of man, for Adam was "put into the Garden of Eden to dress it and keep it," according to Genesis.

Blacksmith: Who made his tools?

* * *

Of a certain American diplomat, Washington Irving said: "He is a great man; in his own estimation a very great man—a man of great weight. When he goes to the West, the East tips up."

* * *

Lawyer: Do you mean to insinuate that this defendant is a thief?

Witness: No suh, but I means dat ef I wuz a chicken and dat niggah come roun' I'd sho roos' high.

* * *

Susie: Had you heard that Mary is engaged to an X-ray specialist?

Fanny: She's lucky; no one else could see anything in her.

* *

Mrs. Smith, what do you find best for cleaning windows?

Well, I've tried lots of things, but my husband beats them all.

Once I knew a Christian;
He had a pious look;
He had been totally immersed—
Except his pocketbook.

He put a nickel in the plate,
And then with might and main
He'd sing, "When we asunder part,
It gives us inward pain!"

—Apostolic Review.

Keep your face always toward the sunshine and the shadows will fall behind you.—Anonymous.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 18, 1939

By Dr. J. R. Countiss

WRITING AS A MEANS OF SPREADING TRUTH

(II Tim. 1: 1-6; Philem. 1-7, 21, 22.)

Golden Text: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2: 15.)

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

(Philem. 1-7, 21, 22)

1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer.

2 And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

* * *

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

God has never left himself without witness to his nature and purpose. He speaks to man in the starry heavens, in the flowery meadows, and through every known means of communication. His love and his fatherly character are made known through Jesus Christ who conveyed his message through the spoken word, never himself writing or commanding others to do so. It is clear that at the first the disciples expected Jesus to set up a system of government rather than to reveal a way of life, and hence they were strangely indifferent to the import of his teachings. The better they understood him, the more they valued his sayings, and they recorded more of his words spoken during the last week of his ministry than during the first year and a half. The early evangelists essayed to deliver no message save that which they had received from him, and the converts desired to hear his very words. As those who had heard him at first hand decreased in number, demand arose that his sayings be recorded or reported by his associates.

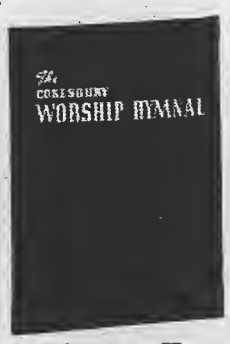
The ministry of Paul was that of a missionary, an organizer and teacher. He dealt with growing churches scattered over a wide area. His interest in their welfare and success led him to instruct, rebuke, and admonish both them and their appointed leaders in writing. Sometimes the fact that he was exiled and forbidden to speak forced him to resort to writing, as did also his frequent and prolonged imprisonments. Infant churches sought his counsel as to doctrine and discipline, looking on him as their spiritual father. Naturally, they treasured his epistles and preserved them for future reference or exchanged them for those sent to other churches so that all might have the benefit of his experience and wisdom.

Paul's teaching of the teachers is as instructive as his messages to the churches. His personal communication to Timothy is a model of tenderness and encouragement. The younger man was timid and hesitant to stand in the place of his great preceptor and to teach those who had been instructed by Paul. With the utmost grace and consideration Paul recalls their early association, mentions the noble heritage transmitted from both mother and grandmother, avows his personal affection for Timothy, and urges him to cultivate his own sincere faith in Christ.

The epistle to Philemon is unique both in religion and in literature. Only a divine gospel could have brought the runaway, pilfering slave to confess his sin and reveal his identity. Only the religion of Jesus could have produced the type of character that would lead Paul to ask that Onesimus return, or the latter to consent, or either of them to suppose that Philemon would receive with Christian courtesy and brotherly love a penitent slave. Here indeed was something new under the sun. Here is human nature not in the raw, but transformed and transfigured by the power of God. Genuine faith in God leads always to an abiding confidence that there is something of inestimable worth in humanity, a something that can become godlike under the direction of his Spirit.

How thankful we are that circumstances forced the early Christian leaders to write, and so give to us a body of truth practically unchanged through the centuries. We know their problems, their difficulties, their weaknesses, their strength, their fellowship in Christ, the motives to which they appealed, and we take new heart and courage as we face our own tasks. The modern Timothy thrills to the faith of his mother and the example of the ministry of those who led him to Christ, and converted sinners still make restitution and find fellowship with those whom they have wronged.

"Exclude religion from education and you have no foundation upon which to build moral character."—Eliot.



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The Christian Fireside

WORK

By Pliny A. Wiley

Work is our faith in act and design
Revealing our kinship with the Divine.

Our work proves our hope of a better day.
It drives the clouds of despair away.

Work shows our love for the brother in need.
By helping and healing in generous meed.

Work is a grace from heaven above
Expressing our faith and hope and love.

Work in the forest hews the tree;
Makes the white winged frigate to sail the sea.

Work mines the iron; converts it to steel;
Rolls rails for the locomotive's wheel.

Work, where Nilotic waters flow,
Built the Pyramid tomb for the Pharaoh.

Work made in Athens the Parthenon,
The fairest gem that the sun shines on.

Work painted the pictures of exquisite worth
And carved all the marble statues of earth.

Work cares for the sick as did Nightingale.
Such love and devotion will never fail.

Work brings us happiness, peace and reward
And "Welcome, good servant," from Christ our Lord.

—The Methodist Recorder.

NEWS OF THE ETERNAL

Many are the ways whereby we receive authentic tidings of the eternal. There are many moments when we are immersed in the immediate, the prosaic, the tangible and visible, that a word, a star, a flower, a memory of a hymn, a sunset, someone's death, sends a wave of emotion over the spirit, and we hear faint echoes from that immortal sea which bore us hither. But there is no way which carries with it such indubitable certainties as meditation in the company of Christ. He compels us to see the angels behind childhood; the light eternal behind a candlestick; the unchanging love of the Father behind all the surface of sky and sea, of land and life; the many mansions behind the grave mounds; the realm eternal behind all that is temporal.

—Christian World.

WHERE CHRIST CAN BE FOUND!

By Evangeline Booth

I have seen men find Him where the shepherds did—in the barn; where Paul did—on horseback; where Mary of Magdala did—in the garden; where the jailer did—in the prison. I have seen men find Him on the seas, in the forests, down in the mines, and in the most accursed places outside of Hell. I saw a man find Him on his knees in a saloon, with his head on the bar over which he had bartered all his life's happiness. No spot on earth where Christ will not come to meet us if we will only seek Him with a heart that so thirsts that it will go to any spot to find Him. It is not where, it is how we seek. If there is any particular place where we lost Him, there must we go to find him. That is why Mary went to the grave. He was not there, but it was there she had lost Him; and so she came back with her breaking heart to find Him, and He was found of her. If you know on what part of the journey you lost Him, for what sin you sacrificed Him, it is there you must seek Him, and there you will find Him.

—Religious Telescope.

GOLDEN CROSS

(Carried forward from page 16)

see that the enrollment is put on at each church in the conference and the money sent to F. Y. Whitfield, Treasurer, and indicate that it is for the Golden Cross.

If you need some literature, you can get it from Dr. G. C. Emmons, Secretary, 650 Doctors Building, Nashville, Tenn., and it is free, but order what you think that you will need.

Please help us carry out the Conference Goal: "An Enrollment in every Church in the Conference." This can be done, and hope that it will be done.

W. D. HAWKINS,
Golden Cross Director.

THE SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference met at Wynn Memorial Church in Shreveport, June 8, 1939, Dr. A. M. Serex, presiding. The Rev. L. W. Smart, pastor of the Belcher-Gilliam charge, was elected secretary. Roll call showed 117 pastors, delegates and officials present besides the visitors.

Reports from the pastors showed that there had been above six hundred persons received into the church the first six months of the Conference year in the Shreveport District. There had been gratifying progress in every way for which we are most thankful.

The principal item of the morning session was an address by Dr. W. L. Duren, editor of the New Orleans Christian Advocate, who was a delegate to the Uniting Conference at Kansas City in April. He spoke on the "Spirit that Pervaded the Conference." It was a very inspiring address. He was followed by Mr. C. O. Holland, Conference Lay Leader, who was also a delegate to the Conference. He gave a very able address on the work of the Conference.

A very delicious lunch was served by the ladies of the Wynn Memorial Church. After committee meetings the Conference met for the afternoon session. Stanley Earnest Kirkland, a student at Centenary College, was licensed to preach. George Pearce, Jr., was recommended to the Annual Conference for admission on trial.

Judge R. J. O'Neal was elected District Lay Leader. B. F. Roberts, Geo. Nelson and J. R. Nash were elected as Associate Lay Leaders. The District Superintendent nominated the following as the District Staff on Christian Education: Dr. J. T. Crebbin, District Director Adult Work; Chris. Barnett, Associate Director of Adult Work; Mrs. C. F. Lucky, Director of Children's Work. Mr. R. T. Douglas was elected as Director of the Golden Cross.

The licenses of the following local preachers were renewed: Edward Bloxom, A. M. Brown, Dana Dawson, Jr., D. L. Dykes, R. R. Fisher, J. H. Hilton, O. B. Jones, Pierce Lively, Howard Martin, W. C. Mason, G. S. Sludy, James Stovall, Harold Warren, Samford Wiley, Dr. J. R. Rushing, G. F. Pearce, Jr., Beckham Cavanaugh, Harold Teer and W. C. Barham.

The next District Conference will be held at Cedar Grove. The Conference adjourned with the benediction to meet again in 1940.

An after-dinner speaker retorted to a wordy introduction: "My gastronocim proclivities do not precinitate in conjunction with my vernacular inclinations in commensurate ratio."

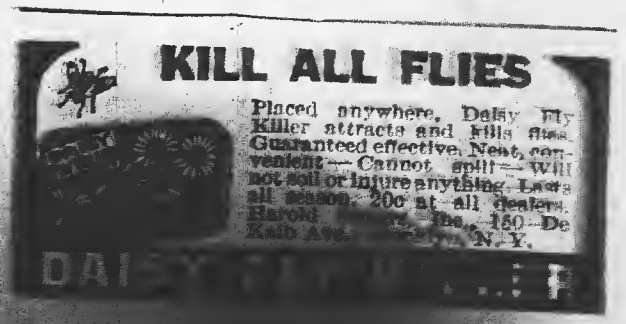
FOR RENT

COTTAGES, APARTMENTS

—APPLY—

MISS LESSIE ROWAN

195 Campground, Biloxi, Miss.



Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Each year Randolph Macon College chooses a graduate who is outstanding in some particular line of work, to be the speaker at the alumnae dinner. A few years ago Pearl Buck was chosen. This year Miss Sallie Lou MacKinnon, Secretary of Foreign Work of the Woman's Missionary Council, was chosen as the outstanding graduate in the field of "Religion and Missions," and will be the speaker for this annual event.

Mrs. G. W. Dameron, "our own" Conference Bible and Mission Study Superintendent, has been invited to teach in the Pastors' School of the Memphis Conference which will be held this month in Jackson, Tennessee. Her subect will be "Christ and the World Community." This is the same course which is being taught this week in our Louisiana Conference School by Mrs. B. W. Lipscomb.

The work of the Woman's Missionary Society showed gratifying progress at the meeting of the Woman's Missionary Council held recently in Asheville.

Mrs. Ina Davis Fulton, treasurer, reported a total income of $1,052,773, an increase of $16,000 over the previous year. Mrs. Helen B. Bourne reported a total membership of 304,771 in 8,678 missionary societies, an increase of 12,580 members. Mrs. J. W. Downs reported 167 deaconesses actively at work in the home mission field, 29 in the retired group, and 40 young women serving as employed workers under the department of home missions. Every conference missionary society was reported as having paid its pledge in full, and the entire pledge was overpaid by $28,000.

The call for more workers was sounded again and again. Miss Sallie Lou MacKinnon, Foreign Secretary, stressed the need for more missionaries in foreign fields, declaring, "Everywhere the work is suffering because of insufficient missionary forces. During the year twelve missionaries resigned and there are only three foreign candidates. This lack of missionaries truly endangers the work. The younger churches, confronting "unprecedented opportunities, are urgently calling for reinforcements of missionaries from overseas."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Program of Work—June

1. Business meeting.
2. Pay Rural Pledge this quarter (25 cents per month).
3. Christian Social Relations Activities continued.
4. World Outlook program.
5. Executive Committee meeting; reports mailed; one-half pledge paid.
6. Study Efficiency Aim.

The following is a paragraph taken from a letter sent out by Mrs. E. M. Sharp to all Superintendents of Study:

"Now let us check up on our work with the following questions:

"1. Have you read page 35 in the new Conference Minutes?

"2. Have you cooperated with your pastor in the study of the 'Invincible Advance,' by Wesson?

"3. Have you had a Bible Study with the text being selected from the list on page 35 of the new Conference Minutes?

"4. If you have not had the study with your pastor mentioned above, have you had 'The Church Takes Root in India,' by Matthews?"

The texts used at Mathiston the past week and the ones to be discussed at our Coaching Day program are "Through Tragedy to Triumph," by Matthews, and "The Church in Social Action," by Myers. Now, when you are not so busy, is a good time to read these books.

Second Zone Meeting—Durant, Mississippi

The second zone meeting of 1939 met at Durant with fifty-four members present: West, three; Bowling Green, four; Pickens, four; Goodman, nineteen; Durant, twenty-four.

Mrs. Bessie Doty, of Goodman, gave the devotional, choosing as her inspirational subject—"Love." Special music by Durant was enjoyed by all. A beautiful solo was rendered by Mrs. Herrin Odom, of Durant. Reports of interesting matter were given by all the societies represented at the zone meeting. Bowling Green and West societies were gladly welcomed into our zone. By the addition of these two new societies I am sure much spiritual gain will be manifested at our different meetings. Mrs. Harmon, of Goodman, was elected the new secretary to serve in the place of Mrs. Killebrew, who will take up scholastic duties. Mrs. I. N. Dorald was elected vice-chairman. Mrs. Lucas and four other members who attended the Annual Conference, made interesting reports. Mrs. Dan Comfort, vice-president of the Conference, gave an enlightening description of the new legislation contained in the sessions committee report—"Education and Promotion." A most impressive and inspirational talk by Mrs. B. W. Lipscomb, was the outstanding feature of the afternoon's program.

The next zone meeting will be held at Goodman.

"Blest Be the Tie" was softly sung as the closing song. Bro. Ashmore pronounced the benediction, and all members returned to their respective homes, feeling that they had been enlightened, encouraged, and inspired at this meeting.

MRS. DORIS KILLEBREW.

Beware of the so-called saint with an open mouth and a closed pocket book.

—Wm. H. Joyner.

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In Memoriam

RESOLUTIONS

Whereas, the Missionary Society of the East End Methodist Church, Meridian, has sustained a great loss in the homegoing of Mrs. Nora E. Marrs. Her gentle spirit, her devotion to Christ, her loyalty to the church, her sustained interest in every phase of the work of the society, and her beautiful Christian character have been a benediction to all who knew her.

She was a charter member of the society. The beneficence of her life will abide; therefore be it

Resolved, that we love and cherish her memory. We count it a privilege to have known her as a friend and a co-worker in the Kingdom of our Lord;

That we extend to the sorrowing loved ones our deepest sympathy and most sincere prayers;

That a copy of these resolutions be sent to the family, a copy be entered in the records of the Woman's Missionary Society of the East End Methodist Church, and a copy be sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,
MRS. W. H. LEWIS,
Chairman.
MRS. A. J. WARREN,
Secretary.
MRS. J. B. KENNEDY.

TO THE MEMORY OF JOSEPH CULLEN NETTLES

Whereas, on the morning of May 27, 1939, at 10:15 o'clock, the soul of our dear friend, brother, and husband, Joseph Cullen Nettles, heard the Master say, "Come up higher and rest from thy labors," and took its flight to the celestial realms of glory, and

Whereas, Brother Nettles was one of our most faithful Christian workers in the Belcher Methodist church, Belcher-Gilliam charge, and was active in its service, and attended the Bible Class regularly, and taught in the church school in the absence of the regular teacher, and was regular teacher of the young people for a long time, and

Whereas, Brother Nettles was greatly loved and esteemed by all who knew him as one of the finest and noblest Christian personalities and business men; therefore be it

Resolved, that we, the members of the Bible Class extend our heartfelt sympathy and prayers to Mrs. Nettles and other loved ones of Brother Nettles. We pray that they may feel the heavenly Father's compassion and love and look to Him for comfort, for "He is our refuge and strength, a very present help in trouble," and "He will sustain thee," for "His everlasting arms are beneath thee"; be it further

Resolved, that a copy of these resolutions be sent to Mrs. Nettles, and a copy be sent to the New Orleans Christian Advocate.

MRS. J. M. BROWN,
T. D. CONNELL,
MRS. S. E. GLEASON,
Committee.
REV. L. W. SMART,
Pastor.

GETTING RID OF NAPOLEON

By Donald M. Sterling

Arthur Balfour was a British statesman who served as First Lord of the Admiralty during the early part of the World War. The Secretary of the Navy is what we could have called him here in the United States. I was reading the other day one of the first things Arthur Balfour did when he took charge of the British admiralty office. The man who had been there before him left a small bust of Napoleon in the office. Arthur Balfour threw Napoleon out of the window.

The reason he did that shouldn't be very hard to guess. Arthur Balfour wanted to make it very plain to everyone in that office that now he was in charge things were going to be run differently. The man before him must have wanted to be a little Napoleon or he would not have kept a bust of Napoleon around. Mr. Balfour didn't think much of the Napoleon idea so he pitched Napoleon out the window.

It was about the same sort of thing that used to happen every once in a while in the old district schools our parents or grand-parents used to attend. First there would be a teacher who kept a lot of birch rods on his desk. When the boys wouldn't behave they got a birching. And sometimes, when the boys were just as big as the teacher, instead of letting the teacher birch them would throw him out of the school. Then there would be a new teacher, maybe a little whisp of a girl who couldn't rule with the rod if she wanted to. The first thing she would do as the new teacher would be to break all the birch rods left by the previous teacher and chuck them into the stove. When she did that all the pupils knew she meant to run the school on a different principle. So it was when Arthur Balfour threw Napoleon out of the window.

When we invite Jesus to take charge of our lives, which is what it means to be a Christian, we have to pitch certain things out the window. Maybe it is the habit of bossing younger brother or sister about with a superior air. Maybe it is the habit of pouting and making everybody about the house miserable if we can't have our way. I don't suppose any boy or girl here ever lay down on the floor and kicked and screamed when mother said, "You can't have another piece of candy before dinner," "you must put on your rubbers before going out into the wet," or, "no you cannot go barefoot yet." But I have heard of boys and girls like that.

When we invite Jesus to take charge of our lives, so that we can grow more and more like him, then we say to all the bad habits of the sort we have mentioned, "Out the window you must go!"

—Advance.

FROM A METHODIST LAYMAN

Protestantism has become the religion of the upper and middle classes, and modern Methodism has gone the same way. The common people heard Jesus gladly. In the early church and during the early days of the Reformation always ordinary folk were responsive. Wesley preached to the miners and workers in the fields of England and Wales, and Methodism in our land first summoned the lowly and underprivileged to salvation and redemption. If there is to be a new spiritual revival, the Church must go again to the rank and file of plain people, many of whom are disinherited and exploited; but we must go with clean hands and set justice, mercy, and brotherhood in the land, before the real evangel of personal religion can have free course in the hearts and lives of the common people whom God loves because he made so many of them.—Frank A. Horne.

If we do not commend the gospel to people by our holy walk and conversation, then we shall not win them to Christ.

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

MISSISSIPPI W. M. S.

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Last Call for the Pastors' School at Biloxi, June 19-24, 1939!!!!

In a letter to Mrs. E. V. Perry, Mrs. W. B. Landrum says of the course "Christ and the World Community":

"The course I am offering is very challenging, it presents the world-wide mission of Christianity in establishing a Christian world community; missions at home and abroad will be studied, as will the report of the International Missionary Conference held in Madras, India, in 1938. I hope that all of the church workers, pastors and people alike, will be interested in this course, for it is not just for the women of the missionary society. Of course, we expect the missionary women to be with us, for it forms the basis of their fall study program. I believe that our horizons of fellowship will be widened as we have this study."

SEASHORE PASTORS' SCHOOL

Courses to be Offered

(Only one course can be taken)

Ritual and Congregational Worship—Dr. Nolan B. Harmon, Jr., Roanoke, Va. Text: Technique of Public Worship—Odgers and Schutz. ($2.00).

Program and Administration of Circuits—Dr. J. Q. Schisler. Text: By the Waters of Bethesda—Ormond. (25 cents).



DR. JOHN WESLEY PRINCE

The Educational Work of the Small Church—Schisler. (35 cents).

The Minister and Personality Problems—Dr. Jno. Wesley Prince, Clinton, Conn. Text: The Cure of Souls—Holman. ($2.00).

Christ and the World Community—Mrs. W. B. Landrum. Text: Through Tragedy to Triumph—Basil Matthews. (60 cents).

Homeland and Harvest—Arthur H. Limouze. (60 cents).

Music and Hymn Appreciation—Dr. Fagan Thompson. Text: Hymn Interpretations—Washburn. (40 cents). Better Music in the Church—Moerner. (35 cents).

Children's Division of the Church—Mrs. J. C. Burrow. Text: A Guide for the Course—Mimeographed. (25 cents). Children's Division Yearbook—Current. (10 cents).

Textbooks, notebooks, and pencils may be secured at the school.

Platform speaker—Dr. Edwin Lewis, Drew Theological Seminary, Madison, New Jersey.

NEW ORLEANS DISTRICT—THIRD ROUND

The Third Round of Quarterly Conferences of the New Orleans District, as given below, will be held the latter part of July. These will meet in three groups as follows:

Group 1.—Meeting Sunday, July 23rd, at the Houma Heights Church, Houma, La., consisting of the following charges: Franklin, Golden Meadow, Houma First Church, Houma Heights, Lockport, Morgan City and Donaldsonville. The District Superintendent will preach at eleven a. m. There will be dinner on the campus of MacDonnel school and quarterly conference immediately following.

Group 2.—Will consist of all the New Orleans churches as follows: Aldersgate, Algiers, Carrollton Avenue, Chalmette, Epworth, Felicity, First Church, Gentilly, McDonoughville, Munholland Memorial, Parker Memorial, Rayne Memorial, Saint Marks, Second Church, Port Sulphur and Reserve. These will meet on the evening of the 20th, Thursday, at Munholland Memorial Church, 7:00 p. m., being the hour of meeting. Lutcher, Napoleon Ave., Eighth Street and Church of the Redeemer are invited to meet with us.

Group 3.—Consisting of all the churches north of the lake will meet at Bogalusa First Church on the evening of July 27th, Thursday, at seven o'clock. The charges meeting in this group are as follows: Bogalusa First Church, Bogalusa Circuit, Covington Circuit and Covington Mission, Pearl River and Slidell.

Routine questions will be asked, but it is expected that all pastors will have the records filled in when the meetings assemble. There will be good programs arranged for these meetings, and it is expected that they will prove a blessing to all who will attend.

Church school superintendents and Board of Christian Education will be elected, and reports from each charge on educational matters will be filed with the secretaries. All records should be carefully checked and the reports filed in writing when the conferences meet.

ELMER C. GUNN,
Supt. New Orleans District.



DR. NOLAN B. HARMON, JR.

GOLDEN CROSS

To the District Superintendents, Pastors, and Golden Cross Directors of the Mississippi Conference:

Have just gotten a report from the Conference Treasurer to June 9th, covering remittances for Golden Cross to June 9th, which is as follows:

Brookhaven District—Foxworth, Hazlehurst and Silver Creek charges have reported.

Hattiesburg District—Bonhomie, Kingston Laurel, and Shubuta.

Jackson District—Canton, Clinton and Ridgeland.

Meridian District—Cleveland, De Soto Fifth Street, Meridian; Hawkins Memorial, Meridian.

Seashore District—Epworth-Wesley, Purvis and Wiggins.

Vicksburg District—Gibson Memorial, Vicksburg, and Washington.

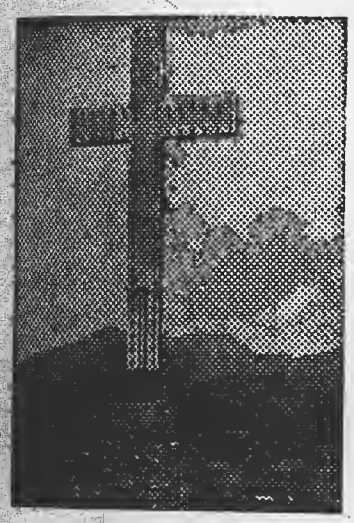
Since the Annual Conference there has been paid on the indebtedness at the Hospital the interest and $20,000.00 on the debt, and there will be paid before the Annual Conference at Gulfport the interest and $10,000.00 more on the indebtedness.

A report will be made later on the Charity Work at the Hospital that will be very interesting.

May I appeal to each and all of you to

(Carried forward to page 13)

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

The prophets seldom had the endorsement of the church or the state of their day. They drew all their strength from the conviction that they had the endorsement of God. And they always walked ahead of the people, in most cases several generations ahead.

—Roy L. Smith.

THE PRAYER-ROOM TODAY

Fill me with Thy light, O God, that I may help to light the way of men blinded by sin. Help me always to lose myself in the service of others. Amen.

Vol. 86. No. 25.

NEW ORLEANS, LA.
THURSDAY, JUNE 22, 1939.

My Ambition

(Author Unknown)

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best and let that stand
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

—Gospel Advocate.

Wallet of the Week

THE CHURCH PENSION FUND of the Protestant Episcopal Church reports assets of thirty-two million, nine hundred and eighty-nine thousand five hundred dollars, as of December 31, 1938. The annual sum paid in pensions amounts to one million three hundred and forty-one thousand dollars, and is forty-one per cent greater than was anticipated in 1917 when the system was set up. Individual pensions average one thousand dollars as compared with seven hundred and ninety-two dollars a year ago. Sixteen million dollars have been paid in pensions since the fund was established.

* * *

DEAN EMERITUS ROSCOE POUND, of the Harvard Law School, declared in a recent address that "religious principles are the basis of common law, and religious law has a profound influence on moral jurisprudence." In the course of his remarks, he indicates a desire for the re-organization of modern law along the lines of the "old natural law codes" in order to clear up confusion and misunderstandings introduced through the complex rulings of courts and the statutes of the legislatures.

* * *

THE BATTLE OF THERMOPYLAE, where Leonidas and three hundred Spartans fell in the struggle between Greece and Persia, was fought in 480 B. C. The exact location of that heroic struggle was unknown until a few weeks ago. Professor Marinatos, the Director of the Archaelogical Department at Athens, announced very recently that it had been positively identified, and henceforth, therefore, the tribute to the Spartans and the laconic comment on war in the lines of Simonides will have more definite association:

"Go tell the Spartans, thou that passest by,
That here obedient to their laws we lie."

* * *

OLD ST. JOHN CHURCH, New York City, although dwarfed in size and outlawed in architecture by the overshadowing skyscrapers of Wall Street, has maintained its existence since 1768, the days of British ownership. About twenty years ago, a woman's luncheon club was formed in the basement of the church. This Friday luncheon club, sponsored by the late Helen Gould Sheppard, has a weekly attendance of eight hundred women mainly from the Wall Street district. The church maintains a men's luncheon club in connection with the noon-day service which has attained national fame.

NO FRONTIERS is the appealing title of the current report sent out by the London Missionary Society. Through its bracing message, it seeks to inspire in the friends of the missionary movement larger participation in the effort to promote creative happiness by sharing the Christian faith with the unevangelized peoples of the world. It is a challenging message of good cheer which should send a thrill throughout the ranks of Protestantism and inspire a forward movement in these desperate days.

* * *

RURAL LIFE IN INDIA, notwithstanding its nearly two hundred and fifty million people, is still overwhelmingly predominant. The people live in small villages, and nine out of every ten Indians are dependent upon the soil for their living. The farms of the country constitute the backbone of its economy; and, much as it needs sanitation and education, probably its most immediate if not its greatest need is for effective and thorough-going rural reconstruction.

* * *

DOCTOR RICHARD CABOT, of Massachusetts, died on May 8, thus bringing to a close one of the most distinguished careers of any who have borne that historic name. He was born May 21, 1868, and his varied activities included a professorship at Harvard, a commission as a reserve Army officer, a term as President of the Massachusetts Anti-Saloon League, interest in social work, and the authorship of nearly a score of books, one of them running into ten editions. His writings included medical subjects, ethics and phases of social work.

* * *

PAGE CONGRESS! "Since ability to consume intoxicating beverages, regardless of nature or quantity, is not a part of teacher training program, and since employers of teachers, regardless of their personal attitude toward the liquor question, will not employ or continue in service teachers who use such intoxicants, Illinois State Normal University very emphatically states that the use of intoxicants on or off the campus will not be permitted and the deviation from this regulation calls for severance of connections with the school. Because the institution feels justified in the interests of its reputation and of its students and graduates in having such regulation, it is hoped that persons who cannot live within both the letter and spirit of this procedure will not apply for admission to the university."

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH COLLEGE

The value and significance of the church college is determined not so much by ownership and control as by a difference in its moral and religious ideals. We doubt if denominational interest is ever in itself a sufficient reason for the enormous investment of money and effort which is necessary to maintain such an institution. As we see it, the place of the church college in education is parallel to the place occupied by the church in life and it must serve that end, not by method but in purpose, if it is to be justified as a factor in our social and economic organization. No church has a right to demand of its membership the acceptance of such a burden of support and administration unless the college is to effect a moral, social, and spiritual change like that which the church itself seeks to promote.

Having said this, we confess that there is too often a sharp divergence between the direct ministry of the church and that which it mediates through its educational agencies. This fact may be due to an uncertain and an irresolute course on the part of the church rather than to perverse educational administrators. The mission of the church does not end with turning the faces of spiritual illiterates toward the light. In the Book of the Acts, Peter uses a very striking word with reference to Christ, "Archagos," the Pioneer and the Prince. He means that Christ is more than the mystical source of power—He is an example of its administration and He pioneered in the use of that power. We laud the church as a social pioneer, but it must carry through to the goal if it would be true to its Lord. The church toiling in the twilight zones of civilization is a beautiful romance, but if it deserts in the time of harvest, it simply abandons an unfinished task.

Every cultural process used by the church should be but a means for stepping up the power and the effectiveness of its pioneering. It should never become an occasion for stepping down its idealism through temporizing and irresolute surrender to popular demands, sex, psychiatry, slush and piffle. The church college which does not raise the coefficient of popular ideals seems to us to be utterly without justification and it does not make sense in any program of economics or culture. It is worse than senseless to boast of the church college as maintaining individualized freedom unless that freedom is definitely leading somewhere. The church is the golden link between the times of ignorance which God "winked at" and the equally wretched aberrations of culture, and unless the ideals of the church persist in its educational enterprises, the church college, like Ephraim, is "a cake not turned." It will be a liability and not an asset.

OBSCENE LITERATURE

It is passing strange that some people seem never to be able to read the signs of the times. Today there is a widespread uprising against the bald and vulgar obscenity which we frequently meet in literature and in the movies. The legislature of Tennessee recently had under discussion a bill for outlawing such productions as are denied the use of the mails which are sexy, feature illicit love, or contain indecent illustrations. As a matter of fact, the public conscience is becoming more and more aroused on this subject.

Notwithstanding this trend, however, we have a copy of a paper presenting a "case" to a mixed age and sex group for determining the Christian course under such circumstances. The paper presents with bald literalness the facts of illicit love in the indecencies of underworld language. All this, mark you, for the ostensible purpose of elevating the thought and conscience of church people in attendance upon this problem-clinic. The Methodist Church began by preaching a gospel of the sanctity and dignity of the human personality—not by dragging men and women through the sewer, but by pointing the way to a God of purity and love and a life of high-minded and sacrificial adventure. We are opposed to any such baring of the obscenity of the underworld, particularly upon such a pretext and for such a purpose.

ON THE MARCH

The New Orleans Christian Advocate is still on the march. Despite every adverse circumstance, we have made steady and consistent growth during the past five years. No year in that period has shown a net recession in the circulation—all have registered substantial gains. Not less significant is the growing appreciation on the part of our readers. We do not often publish the contents of personal letters, but many of our friends have voiced a confidence and an enthusiasm which have greatly heartened us. We know that we are on the way to greater achievements and we confidently expect the Advocate to be self-supporting and to command the respect of our entire constituency. It is our desire to make the Advocate representative of the life and the interests of every group and to keep our people informed as to the happenings which may be of interest to Methodists in Mississippi and Louisiana. To that end we ask our friends to send us all news items, especially happenings affecting the laymen.

THE FLORIDA CONFERENCE

The Florida Conference, which closed its session at Tampa on June 13, was the first of the Southern Conferences to organize under the Discipline of united Methodism. The indications are that the session was altogether harmonious and at times there seemed to be currents of deep emotion stirring in the hearts of preachers and laymen. Some facts regarding this Conference are worthy of note. The Conference has 207 pastors and about 221 charges. The list of appointments show 27 "accepted supplies," and ten charges left "to be supplied." Eighty-one preachers were sent to new appointments—three of them district superintendents. The report does not give the names of those who were elected to membership in the first General Conference of The Methodist Church.

"MURDER BY FIRE"

Press dispatches of June 13 carried an account of the brutal burning of a man lashed to a tree just two hundred feet from a night club at Fort Lee, N. J., where "hundreds of people were dining and dancing." The victim's clothing had been soaked with gasoline and the flames scorched to the top of the thirty-foot tree to which he was bound. In the face of such facts the placid conclusion "murder by fire" and a possible "squealer" as the reason for the deed is rather strange. We believe that there will be determined effort to bring the criminals to justice, but the man is dead, society is disgraced, and another horrible crime blackens the name of that State.

AN EASY DAY

By Dr. H. T. Carley

My idea of an "easy" day on the farm is to drive down rather late—say, about eight o'clock—check up on the hoe hands and tractor activities, drive leisurely over the various fields to see how the crops are progressing, visit the pasture to see how the cattle are faring, eat my tasty sandwiches at noon, start the hands back to work at one o'clock, take a nap under the big gum tree, go over to the lake for an hour or two of fishing, make the rounds of the work gangs again, and get back home before sundown. Such "easy" days are rare, but they do happen once in a while.

I had planned for last Wednesday to be such a day. On account of certain commitments for Wednesday evening and an incipient attack of spring fever, I announced to the family at supper on Tuesday that I was going to "take it easy" the next day. Alas!

The day began at 4:30 o'clock in the morning, when a gentleman of the colored persuasion banged on the back door, disturbing not only me, but also the rest of the family. His business, urgent to him, could easily have waited till a more seemly hour; but he explained that he thought everybody was up by four o'clock. It was a good start for an "easy" day—I don't think!

Breakfast was over considerably earlier than usual and I figured that I might as well go on down to the place and get through that much quicker. When I went to get the car out (Harrison departed last week without notice), a beautiful flat was only a minor irritation compared with what was to follow. When I got to the farm, the tractor was standing still in the field, the driver gazing pensively at a crippled piece of cultivator machinery. The only remedy was a trip to the blacksmith shop—which pleasantly (?) occupied the next two hours. We got back to the field in time to make a few rounds before the twelve o'clock whistle.

At one o'clock all hands started back to work and I adjusted myself comfortably for the nap. Again, alas! A call from the tractor driver as he serenely surveyed a broken gadget on the cultivator—value, fifteen cents, but absolutely necessary for operation. Repair was beyond the skill of the blacksmith. There was nothing left to do but make a trip to town—a mere matter of forty miles, going and coming. So passed the afternoon—except that a tenant's sick mule necessitated a rush trip to the village for medicine.

Wednesday night we had unexpected company for supper, and a possum—or something—got one of our best chickens.

The next time I want an "easy" day, I'm not going to say anything about it.

THE EFFECTIVE CHURCH

By Rev. C. A. Bowen

It would not be possible to discuss within the natural limits of an article the various factors affecting the welfare of the Church. A few of these, however, seem to this writer to deserve consideration at the present time.

We do not choose the persons who are to enter our membership. The door of the Church is wide open to all who care to associate themselves under the proper conditions with the followers of Christ. Of course this is as it should be. Yet the fact that these new members come into the Church apart from the operations of the principle of selection makes it difficult for the Church to hold its life to an appropriate level of fellowship. Our constant concern should be the effective fusing of the rich and varied elements which come together to form the membership of the Church.

We have not learned to act skillfully in groups. In fact, it is often difficult for the individual to maintain the same level of moral attitude and conduct when he is a member of some group as when he is alone. This condition is one of the problems to be handled by any democratic agency, such as the Protestant Church. How easy it is for us to make the easier and less elevated appeals when we want to get action from the group. At times Church is pitted against Church in the effort to arouse interest in some enterprise. Church leaders are tempted to make use of the motives of conflict and selfish gain because they provide "sure fire" methods of group activity. Another concern of ours might well be to guard against the lowering of the tone of the Church by the use of appeals which lead easily to the defeat of the high ideals of Christianity.

Nor should we blink the fact that the spirit of the unregenerate world seeps easily into the life of the Church. How prone we are to borrow the blue prints of the secular as we seek to build our spiritual structures. We must beware constantly of how we go about raising money for the Church. There are those of us who have never recovered fully from the first discovery made in our youth that some workers for the Church have been none too squeamish about how money was secured for various causes.

The Church is an employer on a large scale. It is being closely scrutinized at this point. There are those who propose the formations of unions of Church sextons, organists, and secretaries. Now and then an irritated pastor longs for the power to use pressure of some sort in securing what he thinks is a fair wage. Surely the time must never come when those who labor must organize to resist the pressures of the Church which employs them.

As we point out some of the factors which affect the life of the Church may we also suggest possible ways of dealing with them.

It will help forward the process of cohesion if we increase the number of things we do together in the Church. The work to be done should be placed in many hands. There should be as much guidance and as little dominance as possible on the part of leaders. It is especially important that we develop the power to think together. The discussion group might well become one of the points of greatest activity in the life of the Church today. It is certainly in line with the present tendency toward democratic procedure in our important enterprises. Group planning based on free and widespread discussion will lead to enterprises which command the intelligent loyalty of the members of the Church. It will also provide a solvent for the independent elements in our Church membership.

Christian discipline is required to deal with the tendency to act on lower levels and the seepage of the worldly spirit which have been pointed out. We must face fearlessly the high standards of the Christian life. The Church stands forth before the world as a brotherhood to be copied to some extent by the other agencies of society. This calls for the discipline of training to overcome our handicaps. We must keep ourselves skillful in the art of working as a group. We must keep alert and sensitive to the issues of this current hour. We must look to our relationships to the home and school. On all sides we find critical needs with which the modern church is vitally concerned. The whole situation calls for the most severe discipline of which we are capable.

Above all me must give ourselves in deep devotion to Christ. It should always be evident that when we work for the Church we are merely handling the more easily comprehended aspects of the spirit of Jesus at work in the world. The Church is at its best a symbol of His sacrificial life and death. The writer was much impressed with the old Cathedral in Tronheim, in Norway. But not being fully versed in the symbolism of church architecture he could not understand why the altar was so definitely out of line with the center aisle. Later a clergyman explained that in this way the altar reminded worshipers of the slightly inclined face of the One who was dying on his cross. After all, the power to deal effectively with the problems of the Church comes from our constant realization of the love of Christ which shone so gloriously upon a cross.

REPORT ON CHINA REHABILITATION OFFERING

New York, N. Y.
June 6, 1939.

Tomorrow on the S. S. "Queen Mary," I sail for the Conferences abroad. It seems wise that a report be given the Church on our China Rehabilitation Campaign. The final results are not yet known. but we are rejoicing in what has been done and the assurance that sufficient funds are now in sight to give the Church in China the buildings necessary for the carrying on of its fine ministry.

While in China last winter with evidences of destruction all around me, I said to my missionary and Chinese colleagues: "If the Church in America can somehow provide two hundred thousand dollars we will rebuild these destroyed and damaged properties and go on serving the souls. bodies and minds of the Chinese people."

Well did I know that was a large sum to ask from the "Mother Church." But our hearts are filled with gratitude because we now have in hand from all sources $170,000.00.

This amount has been received from three sources. The Woman's Missionary Council with its usual prompt and generous assistance has provided $100,000.00. The Board of Church Extension has made an emergency appropriation of $5,000.00. The receipts from the special appeal made in all our churches on April 23rd, have reached $65,000.00. The returns from the churches increase this amount daily. It is our wish and confident belief that when all the returns from this appeal are in we will have the amount we estimated as needed for the restoration and continuance of our Church in China.

I desire to add two words. First: I beg every pastor or church treasurer, with funds in hand for China rehabilitation, to send them at once to Mr. J. F. Rawls, Doctors Building, Nashville, Tennessee.

Second: In the name of our brothers and sisters in China who walk in a furnace of fire, I thank each and every one for this glorious expression of Christian love. The Church in China will justify your confidence and the history of Methodism both in China and America will record faith and courage greater than the devastation of a brutal war. From the depths of my heart I do thank you.

ARTHUR J. MOORE.

THE YOUTH CRUSADE

Methodist Episcopal Church, South

"Youth Crusade Week"

A Youth Crusade—in the beginning when the idea was first framed in words and the General Conference in Birmingham provided for the movement, the entire Church was filled with expectancy. The mass of Methodist youth took up the cry "Youth Is Ready." The greatest gatherings of youth ever witnessed in Methodist history caught up the cry of readiness in Youth Crusade Rallies. Here and there local groups of young people begin to convert some of their dreams into realities. The reports have been constant and youth work has found new life, new power and new purpose. As Easter loomed on the horizon, great numbers

(Continued on page 11)

Conference News and Personals

Louisiana Conference

We regret to learn of the illness of Rev. W. R. Lyon, pastor at Sibley. Bro. Lyon has not been well for some time and we hope that he may soon be on the way to recovery.

Mrs. J. S. Summerlin, Shreveport, places us in her debt by a generous word concerning the Advocate. We hope that her friendship may continue for many years to come.

Rev. M. D. Felder, recently assigned to Pine Grove charge, reports that he is very happy in the assignment and he is arranging to press the program of work all along the line. We appreciate particularly his interest in the Advocate.

Mrs. J. T. Harris, wife of our pastor at Franklin, has been able to return home following a surgical operation at Touro Infirmary. At last reports she was improving satisfactorily and this will be good news to her many friends in Louisiana.

Rev. George Peace, Jr., recently graduated from Southern Methodist University, is soon to take up a new work in Broadmoor, Shreveport. He is a splendid young man and we trust that his offorts may be abundantly rewarded in that section of the city.

Mrs. W. S. Mitchell asks us to state that the Methodist Church at Start will be dedicated on the first Sunday in July. All are invited to come and bring lunch and share in a glorious day. All exministers of Start or Crew Lake church are expected to attend. There will be good singing and a cordial welcome for all.

Rev. Richard Walton, having finished his work at Southern Methodist University, has been appointed to Bogalusa circuit and is already at his new task. He reports an enthusiastic people who are in the midst of building a new church which they hope to complete within a few weeks.

Mississippi Conference

Rev. T. A. Ferguson was changed by the recent session of the Florida Conference from Cross City in the Tallahassee District to Fort Meade in the Bradenton District.

Rev. J. S. Purcell, formerly of the Mississippi Conference and a native of Black Hawk, Mississippi, was changed from Fort Meade to Umatilla at the recent session of the Florida Conference.

Rev. Van R. Landrum, pastor at Gulfport, has our thanks for material assistance for the Advocate cause and for his good wishes and assurance as to his purpose for the future.

A card from Rev. J. H. Jolly, pastor, reports a good revival in progress at Magnolia. Rev. J. B. Cain is doing the preaching and Rev. W. S. Cameron is leading the singing. The attendance was very gratifying to the pastor.

We regret to learn of the death of Mrs. J. B. Rawls, a long-time subscriber of the Advocate at Mt. Olive. This notice comes from her daughter, Miss Sarah Lou Rawls, to whom the Advocate extends sincere sympathy.

Dr. and Mrs. T. F. McDonnell, recently of 2108 Broadway, New Orleans, are now located at Jackson, Miss., according to a notice requesting change in the address of their paper. We trust that they may find the Advocate as interesting and helpful in Jackson as they found it here.

Rev. R. H. Clegg, District Superintendent, sends us a notice of changes in appointments in the Brookhaven District which have been authorized by Bishop Watkins. Rev. J. B. Shearer goes from Osyka to Silver Creek charge and Rev. J. H. Moore from Silver Creek to Osyka, the change to become effective immediately.

Dr. Charles W. Crisler, pastor at Yazoo City, reports progress in spite of the discouraging outlook for the farming interests in the Delta. He has received sixteen on profession of faith this year, and finances are well up. He says that there appears to be no dissenting voice as to union among his people, but on the contrary there is rejoicing and favorable comment.

North Mississippi Conference

Mrs. John M. Allen, of Tupelo, one of the choicest spirits we have ever known is reported to be in her usual health and, despite her advanced years, attends church nearly every Sunday.

Bishop W. T. Watkins, in charge of the Mississippi and North Mississippi Conferences, is holding a joint session of the district superintendents of the two conferences at Biloxi today, June 22.

Rev. George R. Williams, pastor at Coldwater, was engaged in revival services during the past week. He was assisted by Rev. E. S. Lewis, of Durant. We hope to have a report of the meeting for a later issue.

We regret to learn that Bro. J. H. Ledyard, of Tupelo, is not in robust health. Bro. Ledyard was superintendent of the church school when the editor was pastor at Tupelo, and we never had a better one. We earnestly pray that his health may improve soon.

Friends of Dr. W. P. Buhrman, who was transferred to Florida last November, will be glad to learn that he was returned to his church at Sanford at the recent session of the Florida Conference. Dr. Buhrman and his church are to have the privilege of entertaining the next session of the Florida Conference.

We regret to learn of the illness of Mr. Ernest Moore, of Malvina, in the Baptist Hospital in Memphis. A letter from Mrs. Moore said that they were hoping to be able to carry him home by the end of last week, and we hope to have report of his recovery at an early date. Mrs. Moore is the faithful correspondent of the Woman's Missionary Society of the North Mississippi Conference.

Rev. E. S. Lewis, pastor at Durant, reports a helpful revival in which he had the assistance of Rev. S. E. Ashmore of Kosciusko. There were a number of additions on profession of faith, some by certificate, and the entire membership of the church was helped. Before the meeting began considerable improvements had been made on the auditorium of the church and all in all the prospect is encouraging for Durant Methodism.

General

Bishop James H. Straughn, whose first conference was scheduled for May 31, was compelled to forego the pleasure on account of an attack of laryngitis with complications. Bishop C. Wesley Flint flew from Atlanta to Vermont to assist Bishop Straughn.

The Methodist Publishing House announces that the new Disciplines will probably be ready for distribution about September 1. The price of the new Discipline will be sixty cents straight, and no reduction will be made on quantity orders.

Dr. Felix R. Hill, Jr., well known in Mississippi and Louisiana, retired at the recent session of the Florida Conference. Dr. Hill has given fifty years of worthy and effective service to the church and many friends will regret to learn of his retirement.

Dr. William H. Phelps, for the past nineteen years editor of the Michigan Christian Advocate, has resigned his post

and his resignation has been accepted. Dr. Phelps has been in declining health for some time and it was thought at one time that he could not recover. Rev. John E. Marvin, associate editor, succeeds to the post vacated by Dr. Phelps. The new editor has had three years experience as associate to his predecessor.

MARRIED

A marriage of interest to Louisiana preachers was solemnized in the Methodist parsonage at Hornbeck on Sunday, June 11, when Miss Elizabeth Pickett was married to Mr. William Miller of New Orleans. Rev. R. T. Pickett, father of the bride, was assisted by Rev. B. H. Andrews in performing the ceremony.

LOUISIANA APPOINTMENTS

Bishops Mead and Smith, in charge of the Southern and the Louisiana Conferences respectively, authorize the following changes in appointments: Rev. W. B. Van Valkenburg from Lutcher to Aldersgate, New Orleans; and Rev. R. E. Walton, recently graduated from Southern Methodist University, is appointed to Bogalusa circuit.

REV. J. H. BOWDON THANKED

Dear Brother Bowdon: We wish to express our wholehearted appreciation of your personal interest in the Baton Rouge District of Methodism, and in each of the preachers. Especially would we like to express our united appreciation of your personal interest in us as manifested in your supervision of the raising of funds and making other arrangements for the undersigned to attend the Annual Pastors' School, meeting at Shreveport, La., June 12th to 19th, 1939.

We trust that our experiences and training enjoyed at the school will help us to throw ourselves with greater efficiency into the greater program of Methodism which, we feel, will repay you and the church much more than any expression of appreciation.

Cordially yours,

(Signed) D. T. Williams, J. L. Beasley, P. W. Sibley, R. V. Fulton, M. D. Felder, J. Nesom, M. S. Robertson.

A CORRECTION

Dear Bro. Duren: We regret to note in the Advocate this morning that a mistake is made in the article making mention of our services of last Sunday—the unveiling and presentation of the Memorial Window—was to the memory of the late W. L. Doss, the father of Dr. Doss, district superintendent of Monroe District. Mr. Doss was an early merchant in the days when Gueydan was in its beginning, and the mercantile establishment built up during those years is still the leading "store"—carried on by his son, T. J. Doss. Mr. Doss was the starter of Methodism in this part of the state, and of the beginning of the church and "Sunday school"—in his own home. His life and influence now, several years after his passing on to his heavenly home, is a felt force in the everyday life of Gueydan. Mrs. Doss lives a quiet life, surrounded by her devoted children, grandchildren and one great grandchild, the little daughter of Dr. A. Keller Doss, of the Mayo Clinic in Rochester, Minn., and a host of friends who delight in the delightful, quiet hospitality of her home.

(Note: In the absence of the editor, the the report was misunderstood. We are happy to make the correction.—ED.)

LAKE CHARLES DISTRICT CONFERENCE

The District Conference of the Lake Charles District, of the Methodist Church, attended by more than one hundred and twenty-five delegates and which was presided over by Rev. B. H. Andrews, ended Tuesday night, June 7, after a two-day session held at the local Methodist church.

Matters arising out of the recent Union of the three branches of Methodism, together with Evangelism and Missions, were themes discussed during the session. Plans were made for the establishment of churches in communities which offer a promising field for the expansion of Methodism. Rev. B. H. Andrews, District Superintendent, indicated that the churches as a whole were well in advance of last year. There was also a report of many revivals in the various churches in the district and plans are being completed for holding others in the near future.

Mrs. Davidson, District Secretary, gave a report of the Woman's Missionary Society. The conference voted to ask the Woman's Missionary Society for a full time Deaconess for the Lake Charles District.

A number of delegates from the former M. E. churches, who are now united with the Southern Church, were present. Among the speakers were: Rev. Zenor, District Superintendent of the Southern Conference, Houston, Tex.; Rev. H. L. Johns, pastor of Lake Charles; Rev. Rogers, who is pastor of the former M. E. Church, Lake Charles; Rev. W. F. Howell, Jeanerette; Rev. R. W. Vaughan, a former pastor here and now superintendent emeritus of the Louisiana Methodist Orphanage, of Ruston; Rev. C. B. White, Supt. of the Orphanage; Dr. J. G. Snelling, Supt. of Memorial Mercy Home, New Orleans; Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Dr. A. M. Serex, former pastor; Rev. J. B. Williams and Dr. Briscoe Carter.

The following pastors were present: Rev. J. A. McCormack, Abbeville; Reverends Wm. Fraser, Alco; B. F. Roberts, Church Point; G. W. Pomeroy, Crowley; A. S. Lutz, DeRidder; A. M. Shaw, Elizabeth; G. H. Corry, Eunice; K. W. Dodson, Gueydan; T. D. Lipscomb, Hackberry; R. T. Pickett, Hornbeck; W. T. Gray, Indian Bayou; W. F. Howell, Jeanerette; J. A. Knight, Kinder; A. L. Gilmore, Lafayette; C. F. Sheppard, Lake Charles; Briscoe Carter, Leesville; J. A. Davis, Merryville; W. R. Corrigan, Moss Bluff; R. H. Staples, New Iberia; J. D. Fomby, Rayne; Martin Hebert, Sulphur; Alonzo Early, Vinton; and H. M. Wolfe, District Evangelist.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Asked to explain what Solomon meant when he said that sparing the rod spoiled the child, Johnny observed that "Solomon didn't say that until he was grown up."—Exchange.



PLAN OF ACTION FOR CIVIC RIGHTEOUSNESS

Adopted by Lauderdale County Minister's Association

1. We urge every civic and religious organization, including Bible classes, women's clubs, civic clubs, young people's organizations, etc., to write to our congressmen at once protesting against the practice of the Federal Government in issuing retail liquor licenses to dealers in Mississippi to sell liquor in open violation of our state laws. This action of the National Government is a clear violation of the solemn pledge of the Democratic party and of the President of the United States. They said they would respect dry territory and assist, not obstruct, the enforcement of dry laws.

2. We request organizations interested in the moral betterment of our State and city to please send out a questionnaire to all public officials in office and all candidates for public office, state, county and city. (Request questionnaires from us.)

3. We ask all religious and civic organizations, interested, to sponsor and cooperate in a GREAT MARCH against the evils of Meridian and Lauderdale County, this march to be headed by the Youth's Temperance Council, and to be put on at an early date. The Young People will carry banners inscribed with some pungent appeals for a cleaner city.

4. We appeal to every pastor and Christian teacher, every civic leader, interested in this drive for a moral clean-up of Meridian and Lauderdale County, to continue to talk and work against prevalent evils until public sentiment has crystallized against corruption and in favor of law and order and decency.

5. We suggest elective courses on the evils of alcohol, gambling and sexual vice, be encouraged in all our Sunday schools.

The Minister's Association will appoint a committee to secure adequate literature on the evils of alcohol, gambling and social sins, and make the same available upon demand to any individual or organiztion seeking same.

7. The Minister's Association will appoint an advisory committee to meet with the Youth Temperance Council, to guide them, and assist them in their crusade against the social evils of our city. That the services of the same committee be made available to the W. C. T. U., or any other organization in need of its counsel and guidance.

8. We recommend people accompanied by a minister when possible visit the road houses for Scripture reading and prayer. That Christian women visit places which are known to harbor girls for immoral purposes and talk and pray with them, and endeavor to win them from a life of sin and shame. A list of these places will be made available by the president of the Minister's Association when needed. This visiting will be under the direction of the above advisory committee in paragraph No. 7, and this committee shall make regular reports to Minister's Association.

9. That we cooperate with other interested groups to start a movement to secure a home for delinquent girls where they may have a chance to rehabilitate themselves, and a home for delinquent juveniles.

10. That we endeavor to cooperate with law enforcement officers and call such officers into conference from time to time to acquaint them with our desires and intentions.

11. We urge all organizations to adopt suitable resolutions favoring law enforcement and forward same to public officials.

12. That we advocate the creation of public playground facilities by our city government and supervised play on week days for our boys and girls.

THE NEXT GENERATION

By Bishop Ivan Lee Holt

In Methodism we rejoice in gains in church school enrollment, but we must not be pleased enough to cease our efforts. A year ago the Superintendent of Education in one of our large western cities called me into his office to say this: "A survey shows that twenty-five per cent of the Roman Catholic children in this community receive no ethical, moral or religious instruction in school or church; fifty per cent of the Jewish children receive no such instruction and sixty per cent of the Protestant children. I have called you because I want you to see if you can bring together the religious leaders of this community to face these facts. The Board of Education will cooperate with any program on which the three religious groups agree."

Then he went on to say this even more significant thing: "Millions of children are marching into the future with starved bodies and starved souls. The situation is so tragic—when we think of tomorrow—that the public educators of this country will do something about it if the religious groups continue to play with the problem."

That is the challenge! We are not beginning to meet the situation by our increases in church school attendance. Thank God for what we have done, but we must do more! The future is with



ELIZABETH SULLIVAN MEMORIAL METHODIST CHURCH, BOGALUSA, LA.

God—that is true! But those of us who serve Him here and now have no time to waste. We must do far more! God help us!

BRIEF HISTORY, ELIZABETH SULLIVAN MEMORIAL METHODIST CHURCH, BOGALUSA, LOUISIANA

By Rev. Jas. B. Grambling, Pastor

In the summer of 1906 the Rev. Thomas Buley, then pastor of the Covington and Waldheim Circuits, called on the Rev. J. V. Peters, a local preacher and school teacher in the Isabel community, and told him about the building of the town of Bogalusa and suggested that it would be a good place to start a church. Bro. Peters followed the suggestion and came to Bogalusa and called upon Mr. Sullivan, who was the General Manager of the Great Southern Lumber Company.

At that time the hotel, later known as the Colonial Hotel, was under construction, and Bro. Peters was given permission to conduct services in the lobby of the unfinished building. With the assistance of several interested parties, temporary benches were erected and Bro. Peters held his first service on the fourth Sunday in August, 1906. He continued to preach on the fourth Sunday of each month until November of the same year at which time the Annual Conference appointed Rev. E. N. Evans to the work. The church was immediately organized and a building program launched.

On May the 14, 1907, the first Methodist church building was finished, and was occupied as the house of worship until 1922, when under the leadership of the Rev. Elmer C. Gunn, and the following building committee: B. D. Talley, W. J. Jennings, R. E. Richardson, Mrs. G. F. Poole, A. S. Anderson, George Gates, W. C. Flanders, K. I. Bean, H. H. Lester, Mrs. George W. Wilson, G. F. Poole, C. L. Johnson and W. H. Sullivan the present church auditorium was constructed. The old church was remodeled and made to match the new building in architectual design, and was then used as an



REV. JAS. B. GRAMBLING, Pastor

educational building until damaged by fire in 1936.

Under the ministry of the Rev. W. H. Royal, in 1936, the old building was demolished and a modern 20 room educational building, with all modern equipment, was constructed in its place.

On August 27, 1922, the Third Quarterly Conference changed the name of the church from "The First Methodist Episcopal Church, South," to "The Elizabeth Sullivan Memorial Methodist Episcopal Church, South," in recognition of the outstanding leadership of Mrs. W. H. Sullivan in the development of Methodism in the community and in the building of the church, as Mrs. Sullivan had died only a short time before.

About this same time, 1922, under the ministry of Rev. E. C. Gunn, the parsonage property was purchased and remodeled to match with the other two buildings. At the present time the church property consists of three stucco buildings, the main auditorium, the educational building, and the parsonage, all three connected by attractive arches, and being valued at $54,500.00.

The church now has a resident membership of 482, and a non-resident membership of 51, a total of 533 members. The community is constantly growing and new members are being received every month.

The church has a very active group of organizations which carry on the full program of Methodism, among these are four Missionary Society circles, with a membership of 90 women; a well organized and growing church school, two live Epworth Leagues, and a very efficient Board of Trustees and Stewards. Our present officials are as follows: Trustees:—B. D. Talley, E. W. Pope, G. F. Poole, W. C. Smith, W. F. Caldwell, John R. Wood, F. D. Cooper; Stewards—E. L. Corkern, W. F. Caldwell, F. D. Cooper, W. G. Dorsey, F. W. Kentzel, W. M. Kell, G. F. Poole, Mrs. G. F. Poole, R. H. Perrett, E. W. Pope, J. M. Patrick, R. E. Richardson, Otis Rester, R. R. Starnes, Mrs. C. D. Tisdale, R. B. Vaughan, John R. Wood.

Bogalusa has been served since its organization by the following pastors: Revs. E. N. Evans, W. H. Bowman, W. R. Harvell, J. M. Alford, L. I. McCain,, T. J. Warlick, A. P. Townsley, A. J. Gearheard, Elmer C. Gunn, R. W. Tucker, Walter C. Scott, H. M. Johnson, W. H. Royal, and is now being served by Jas. B. Grambling, with Elmer C. Gunn as District Superintendent.

We have so many "soft saints." They are lovely in disposition, upright in soul. But their minds, instead of being places of sunlight, are masses of drifting fog; a haze of wishes and illusions . . . They will do anything for the Kingdom of God but think. The church has no need greater than that of hard saints, with fire not around the head, as in conventional pictures, but fire in the head, a continual state of mental disturbance; saints who can do hard thinking in a day which desperately needs thinking; saints in whom the higher brain centers are not paralyzed. For the deepening of the spiritual life, then, books which help that process of hard thinking are definitely spiritual instruments.—Halford E. Luccock.

THE REPRESENTATIVE FIRMS AND INDIVIDUAL NAMES APPEARING BELOW SPONSOR THIS HISTORICAL SKETCH OF THE BOGALUSA METHODIST CHURCH

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There may be other listings from Bogalusa which have not reached us. Any not carried here will be carried next week.—Ed.

GULDE CHURCH DEDICATED

On Sunday, June 11, 1939, the little church at Gulde, on the Brandon and Pelahatchie charge, was formally dedicated for the worship of God.

The Rev. S. F. Harkey, a former pastor who was instrumental in the building and completion of this splendid structure, was invited, with the unanimous approval of the membership and of the entire community, to conduct the dedicatory services, thus honoring him for his heroic work, physical and otherwise.

A large congregation assembled. Bro. Harkey preached a strong, appropriate sermon and conducted the dedicatory services like a veteran. In the afternoon the pastor preached and received one member on profession of faith.

G. P. McKEOWN,
Pastor.

SEASHORE DISTRICT CONFERENCE

The Seashore District Conference held in Columbia May 23-24, was the smoothest and most successful District Conference within the memory of the writer. This was due to two reasons. First, we did not have the long and tedious election of delegates to the Annual Conference, with its consequent maneuvering on the part of preachers to get certain laymen elected and hurt feelings of laymen not elected. The other reason is our Presiding Elder (or District Superintendent), who was apparently more interested in the advancement of the Kngdom of God than anything else. Every cause had a hearing, however, but Brother Campbell took the time necessary for careful checking up on needs and making plans. He said that "If we are going to reach the unreached we must be sure that we have reached the 'reached.'" One of the brethren told me that this Conference was the most completely spiritual-minded Conferences he had attended.

Yours,
FEATHERSTUN VAUGHAN,
Secretary.

REPORT OF THE HATTIESBURG DISTRICT CONFERENCE HELD AT MT. OLIVE, MISS., MAY 30, 31, 1939

The Hattiesburg District Conference was called to order at 9:00 a. m. by the District Superintendent, Rev. W. B. Alsworth, in the Mt. Olive Church. With the opening devotional led by Brother Alsworth, and continuing throughout the conference, there was a deep sense of God's presence. Brother Alsworth spoke from John 14:1, "Let not your hearts be troubled, ye believe in God believe also in Me." Jesus was exalted as God and Savior.

Following the devotional E. A. Kelly and Swope Noblin were elected secretaries.

The District Superintendent presented a printed program with the committees named. It was adopted by the conference. This program facilitated the work of the conference very much.

Those visiting the conference were: Rev. T. J. O'Neil, Rev. B. M. Williams, Rev. Charles Assaff and Rev. M. P. Wood.

Following the introduction of guests the report of the pastors were taken up. From these reports we found that the work of the district was in fine shape.

At the eleven o'clock hour we had the very great pleasure of hearing Dr. M. L. Smith, President of Millsaps College, preach from the text, "My father worketh hither and I work." Our hearts were lifted up, and our souls fed.

In the afternoon of the first day, Rev. T. C. Cooper led the devotions, taking as the basis of his message, John 12:17-32.

Rev. J. L. Sutton, Superintendent of the Home Finding Society, spoke to the conference on his work. He spoke of some of the problems and needs of society in this field.

Following Brother Sutton, Brother Fred J. McDonnell gave us a bird's eye view of the work and condition of our Home in Jackson. It is in fine shape, but needs a regular contribution from each charge to keep it in this shape.

The work of the Benevolent Association was presented by Rev. M. P. Wood, of the Tennessee Conference.

Then the hour for the laymen's program came. Brother Alsworth spoke briefly on this great work, and called Bro. Shelby Pickett, District Lay Leader, to the front to take charge of the hour. After speaking briefly, he introduced Dr. J. M. Sullivan, our Conference Lay Leader, and as usual he proceeded to warm our hearts and stir our souls. He spoke of the wonderful experience the delegates had at the Uniting Conference and the greatness of our church.

The conference voted on a resolution, read by Brother B. M. Stevens, to liquidate the debt on the district parsonage in the year 1939. It was passed.

Two young men were licensed to preach: Clarence Dewey Duke, from the Heidelberg charge, and Harlin Byrin Hilbun, from the Magee charge.

Dr. J. T. Leggett preached at the 7:45 hour from the text: "Shew us the father and it sufficeth us."

High points in the second day of the conference were: The messages of Mrs. E. E. Deen and Mrs. Paul Arrington, on the work of the Woman's Missionary Society. Mrs. Deen spoke on the "Potential power that should be utilized." Mrs. Arrington spoke on "Some of the spiritual values of Unification."

Mrs. R. E. Rollins was presented to the conference.

Brother Tatum spoke to us on our great hospital and its great work.

Dr. W. L. Duren spoke to us on the New Orleans Christian Advocate. He spoke of "The place and value of the Methodist press in the leavening of the 8,000,000 Methodists." Also of the place of "The Regional paper." This point was emphasized by the reading of two paragraphs from a letter from Bishop Watkins to the District superintendent, Rev. W. B. Alsworth.

Miss Winnie Lee Buckles gave us a very inspiring and helpful talk on Temperance.

The time of peculiar joy was when our own Bishop Dobbs entered the building. The conference stood as he and Dr. Boswell came to the platform. Then he introduced Dr. Boswell to the conference. It was good to see and hear him again.

Dr. Boswell spoke on the work done by Brother M. W. Williams at the Sanatorium. He praised him very highly. We heard him with a great deal of interest. We all appreciate the work of Dr. Boswell as well as that of Brother Williams.

Two young men were recommended for admission into the Annual Conference: W. Baylis Alsworth and Harlin Byrin Hilbun. They were unanimously recommended.

Rev. J. D. Slay preached at the 11:30 hour from the subject: "The Gospel of Power." The message was inspiring and helpful.

The missionary cause was presented by Brother W. D. Hawkins and Brother Slay.

Rev. I. H. Sells presented the work of the Board of Christian Education. He called to our attention the Young People's Assembly and the Pastors' School.

Rev. Baylis Alsworth, Director of the Young People's Work, spoke to the conference.

The conference was treated royally by the good people of Mt. Olive. It is a fine place to hold a conference.

Rev. T. R. Holt preached the sermon on Monday at 7:45 p. m.

The conference came to a close with the consecration service led by Rev. A. J. Leggett.

E. A. KELLY, Secretary.

DISTRICT SUPERINTENDENT AND PASTORS MERIDIAN DISTRICT

Dear Brethren: Up to June 14th, Dr. J. G. Snelling, superintendent, reports to me that the following charges in the Meridian District have sent to him their offering for the Memorial Mercy Home:

Binnsville, Dekalb, East End, Poplar Springs, Hawkins Memorial and Wesley Meridian, Newton, Philadelphia, Rose Hill, Scooba, Electric Mills and Union. This leaves 14 charges that had not reported to June 14th. May I appeal to you to see that the offering is taken and forwarded to Dr. J. G. Snelling, 815 Washington Ave., New Orleans. Please attend to this right away. Do not forget the Golden Cross.

W. D. HAWKINS,

DR. TYSON TO FILL PULPIT IN BOSTON

Dr. W. A. Tyson, pastor of the Tupelo First Methodist Church, has been invited to be the vacation preacher at the Old South Methodist Church, Reading, Mass., a part of metropolitan Boston, just off the campus of Harvard University, it was announced yesterday.

The Board of Stewards has granted Dr. Tyson a vacation from July 3 to August 19, during which time the pulpit will be filled by various speakers of ability at the eleven o'clock morning services. There will be no night services, either prayer meeting or preaching, during the months of July and August.

Dr. Tyson has been awarded a scholarship at Harvard, and he will study there at the graduate school.

The Board of Stewards has also granted Mrs. Norman Dement, the church secretary, a vacation from July 29 to August 24. Mrs. Dement has been chosen as one of the teachers at the Summer Assembly, Lake Junaluska, N. C., in the work of the Beginner Department of the church school.

Plans are under way for ten of the local church school teachers to attend the training conferences at Lake Junaluska.

—Tupelo Daily Journal.

DUTIES OF PASTORS

Here is a list of the duties of the pastor in the Methodist Church, as given on page 304 of the Daily Advocate of the Uniting Conference:

1. To preach the Gospel, perform the marriage ceremony and administer the sacraments.

2. To visit from house to house and give pastoral guidance to members of the church and others.

3. To exercise temporary powers of ordination, if unordained.

4. To have the oversight of local preachers in his charge and assign them to work.

5. To see to the choice of Class Leaders and to examine them as to methods of work.

6. To control the appointments of all services in absence of District Superintendent.

7. To hold Quarterly Conferences at the request of the District Superintendent.

8. To instruct candidates for membership in the doctrines, rules and regulations of the church, etc.

9. To administer all the provisions of the Discipline in his pastoral charge.

10. To see that the ordinances of the Church are observed and General Rules read once a year.

11. To hold or appoint Prayer Meetings, Love Feasts, and Watch Night services where advisable.

12. To see that the people are supplied with our church literature—books periodicals and church school literature.

13. To form classes of children, youth and adults for instruction in the Word of God, etc.

14. To organize and maintain Church Schools, Woman's Missionary Societies, Young People's Organizations and Brotherhoods.

15. To preach on Missions, to nominate a Missionary Committee and report the name and address of the chairman to the District Superintendent.

16. To preach on Christian Education, urge parents to educate their children, and to patronize the schools of the Church.

17. To teach and preach Stewardship, Temperance, the Claims of the Ministry and World Peace.

18. To preach on the Bible and its circulation.

19. To explain the meaning and importance of the Benevolences and to urge their support.

20. To make a written report to each quarterly conference on 12 items: General State Church, membership, Church Schools, etc., Sermons preached to children, religious instruction of children and adults, pastoral visits, subscribers to church papers, collections for Benevolences, Missions, Church Extension and Education, Lay Activities and Financial System, other items worthy of record, and plans for future work.

21. Keep membership record for his charge.

22. To keep a permanent record of all baptisms and marriages in charge.

23. To transmit to his successor two directories: Residence of members, and constituency roll.

24. To furnish a certificate of membership to every person uniting with the church on profession of faith.

25. To leave to his successor lists of those contributing to the Benevolences and subscribers to our periodicals.

26. To report statistical items required by the Annual Conference and to deliver to the Conference Treasurer money or vouchers for collections as required by the Discipline.

This list of duties will at least show that in the new church, the pastor will have a real job laid out for him.

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Eighty Years of Southern Tradition
The Classics and Fine Arts
Home Economics Secretarial Science
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Located in one of the finest residential cities of the deep South.
Prestige - Tradition - Culture

THE YOUTH CRUSADE

(Continued from page 5)

of youth entered a more consecrated observance of this season for the enrichment of their individual lives and expansion of their social vision. Young people found a closer identity with the suffering Christ and suffering groups in the world today in their Good Friday Fellowship of Fasting.

Out of the springtime, Methodist youth begin to look toward a summer of service and growth. Thousands upon tens of thousands of young people make ready for camp and assembly experiences. In such situations, youth enters an actual experience of democratic living as Christian citizens. These summer activities are not merely vacations but opportunities for personal growth pointing toward an enrichment and extension of Christian youth work in every local community.

Then came the thought that even though a record number of Methodist youth will attend camps and assemblies this year, nevertheless, the great mass of our youth will stay at home. What can we do for this larger group? What can they do for the Kingdom? This great rank and file of youth in various local communities is restless with a tremendous energy. Every community contains materials from which they may create a better society. Facing such a situation in quest of an answer, the idea of a **Youth Crusade Week** in every local church was born. A week of satisfying and significant activities resembling in some measure the camp and assembly programs, but made avaliable on a suitable scale in every local church sometime during the summer. An observance of Youth Crusade Week emphasizes three areas of our regular youth program and provides varied opportunities for young people in the least and last church in our connection. However, it is not simply for youth, but also it is a chance for Christian youth to serve, to build and to extend the Kingdom in their "own front yards."

All of the young people in attendance upon assemblies this summer will be challenged to instigate within their local group the observance of such a week. This project should be planned and prepared for by the young people with the assistance of the pastor. Definite suggestions for Youth Crusade Week are available in a leaflet (YC108) which has been sent to each pastor and church school superintendent through their Conference Executive Secretary. Also, every young person in attendance in the Conference Young People's Assemblies will receive a copy.

Let us emphasize the word "together." This word should be featured in planning for Youth Crusade Week, and true to permeate every relation [illegible] Workers

(Continued on page 15)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JUNE 25, 1939

By Dr. J. R. Countiss

WHAT IT MEANS TO KEEP THE FAITH

Golden Text—I have fought a good fight, I have finished the course, I have kept the faith.—2 Tim. 4:7.

(Phil. 1:12-14, 21-24; 3:12-14; II Tim. 4:7, 8)

Phil. 1:12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

2 Tim. 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Love, genuine and mutual, existed between Paul and every church he founded, but the tides of Christian affection between him and the church at Philippi seem to have run especially high. Repeatedly that church sent material gifts for their great founder and the cause he represented. This epistle was sent in response to such a gift and to an expression of solicitude concerning the effect of imprisonment on the apostle and his gospel. Where others saw only discouragement, Paul discovered much ground for optimism. Wide publicity had been given to his imprisonment and appeal to Caesar, and all who heard of it also heard of the gospel for which he was persecuted. Roman soldiers and others who would never have attended a Christian service heard his story and believed on his Savior. Seeing his courage and enthusiasm, many weaker brethren became "bold to speak the word without fear." The preacher was confined but his gospel spread abroad.

Life expands only as it is linked up with something larger than self. Paul had lost himself in utter devotion to Christ, was so identified with him that nothing else was of any moment. Like Mary, he desired to sit at his feet and learn of him, but he desired more to serve the cause for which Jesus had given his life. He put duty above personal gratification and turned his hand to write this epistle of love and encouragement to his beloved friends at Philippi. So long as he lived in the flesh the world could see Jesus in him, reflected in every word and deed. As God became effective in the redemption of the world through "the Word made flesh," so is Christ made effective through living epistles written upon human hearts, and expressed through human lives.

We read that when King Uzziah "became strong his heart was lifted up." The Pharisees were the best people in the world—till they found it out. May Methodists be saved a similar fate! Paul had continually to deal with churchmen who had become "puffed up." For himself, he boasted no achievement. He did not claim perfection, but only that he desired it and pursued it. As an apprentice strives to become like his master, so Paul endeavored to get hold of that for which Christ got hold of him. As there is no limit to the Christian life, there is no limit to learning and progress. Every height attained discloses a wider horizon. The true Christian evermore presses on.

The words to Timothy are supposed to have been written when Paul stood face to face with death at the hands of Nero. In that fateful hour he solemnly reviews the past: "I have fought the good fight."

He triumphantly surveys the future: "There is laid up for me a crown of life." He courageously faces the present: "I am ready to be offered up." He had "kept the faith" in at least three ways—(1) He had every hour from the moment of his conversion been loyal to Jesus Christ as his Lord and Master. Enslavement to Jesus had seemed better than the freedom of the world. (2) He had been true to the gospel he had "received." He made no claim to discovery. An "original gospel" he commanded his churches to reject, even though preached by himself or an angel from heaven. (3) He had maintained fellowship with the Christian brethren, the church of Christ. He had taken pains to keep in harmony with the apostles and elders at Jerusalem; to see that there was no schism in the church because of difference between Jew and Gentile; to keep in close and sympathetic touch "with the weak," and with those whose conscience was easily "offended." In short, he had sought in all things to possess "the spirit of Christ"—the faith of Christ, the love of Christ, the sympathy of Christ, the catholicity of Christ.



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The Christian Fireside

THE LAND WHERE HATE SHOULD DIE

By D. A. McCarthy

This is the land where hate should die—
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call;
Their lifeblood is the strong cement
That builds and binds the nation's wall.

This is the land where hate should die—
Though dear to me my faith and shrine,
I serve my country well when I
Respect beliefs that are not mine.
He little loves his land who'd cast
Upon his neighbor's word a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

This is the land where hate should die—
This is the land where strife should cease,
Where foul, suspicious fear should fly
Before our flag of light and peace.
Then let us purge from poisoned thought
That service to the state we give,
And so be worthy as we ought
Of this great land in which we live!

RIGHTEOUS SINNERS

The hardest people to deal with are what I may call the righteous sinners, those people who have no sense of sin, and consequently have no desire to be other than they are. It is our respectability, not our sin, that cuts us off from Jesus. It is almost impossible to do anything for people who say, "I have need of nothing." They may be "poor, and blind, and naked," but if they think they are "rich and have need of nothing" like the Church at Laodicea, you can only pray that some day God will open their eyes. There are people like that in our churches. If I were asked the greatest hinderances to the Church's progress I should certainly include our respectability.—Rev. Stanley I. Blomfield.

AN HONEST INDIAN

An old Indian once bought some things from a white man who kept a store. When he got back to his wigwam and opened the bundles, he found some money inside of it.

"Good luck!" thought the old Indian to himself. "I will keep this money. It will buy many more things."

He went to bed, but he could not sleep. All night he was thinking about the money. Over and over he thought "I will keep it. I will keep it for my own." But something within him seemed to say, "No, you must not keep it, that would not be right."

Early the next morning he went back to the white man's store. "Here is some money," said he; "I found it in my bundle."

"Why didn't you keep it?" asked the storekeeper.

"There are two voices inside of me," replied the Indian. "One said, 'Keep it, you found it, and the white man will never know.'

"Then the other said, 'Take it back! Take it back! It is not yours. You have no right to keep it.'

"Then the first one said, 'Keep it! Keep it! You are foolish to take it back.'

"But the other voice spoke more loudly, 'No, no! Take it back.'

"The two voices inside me talked all night and would not let me sleep. So I have brought the money back. Now the two voices will stop talking, and tonight I shall sleep."—Selected.

SAYS UNCLE EPHRAIM

Well, he did it again," says Mirandy as we went home after Sunday school and church. "What did he do again," I asks wonderin' if she meant Hitler, Mussolini or Joe Louis. "I mean Josh Pinchtight. Did you notice what he did?" "No, I didn't," says I.

John Pinchtight is our Sunday school chorister, and he's one of those fellers that don't come right out and admit he's stingy, but everybody knows it. He always has excuses when its time to drop a little extra into the offering plate, or give a subscription. They sound like good excuses too, until you look behind them. For instance he used to talk about already giving his full tithe so he couldn't give any more to our new furnace fund. Come to find out he was paying for his oldest boy's college education with his tithe money. "Well, it's for others, ain't it?" he said when a couple of us put it up to him.

But I still was curious what Josh had done that got Mirandy aggravated. All she would say was, "He omitted that fourth verse again."

What fourth verse?" I asked, and all she would say was, "Take our hymn book and look at the hymn we sung in Sunday school."

So I did. The hymn was "Take My Life and Let It Be." And sure enough he had omitted the fourth verse. It says:

"Take my silver and my gold,
Not a mite would I withhold."
—The Religious Telescope.

WHAT DO YOU MEAN—LAY ACTIVITY?

By Dean Taylor
Editor, Fairfield (Iowa) "Daily Ledger"

A layman, hearing of Uniting Conference achievements, said: "What do you mean—more lay activity? Don't we kick enough now?

A little lay activity, like a little knowledge, is a dangerous thing. Larger liberty of the laymen soon will keep the kicking feet upon the ground, so that the shoulder can be put squarely to the wheel.

It was foreordained that Kansas City would produce nothing new. Yet the hinterland, in all directions, is beginning to encounter things never seen on land, or in the Discipline. The confluence of three important streams has made the Methodist channel deeper and the current faster.

In our North Central Jurisdiction, the channel is changing slightly. Evangelism is moving out of the backwater bayous, toward the center of the stream. Women's Christian service is having a new birth of freedom. Men's work and the Laymen's Associations are being revitalized. All this is necessary as the laymen take their places, perhaps a little awkardly, in the Annual Conference. In a word, we are going in for LAY ACTIVITY in a big way.

Some have opposed this "innovation." Shades of the Elect Lady, of Lydia, of Dorcas, of Priscilla and Aquila, of Philip Embury, Robert Strawbridge, and Barbara Heck! Is this lay-activity-evangelism movement an "innovation" for John Wesley's societies in the North Central Jurisdiction? God forbid!

Speaking of innovations, let us try these: First, forget that the setup says little about women as laymen. All the laity must work together. Second, forget it is only ONE lay delegate and ONE lay leader. There is a place for all laymen in our program.

The new Discipline will instruct the laymen to have "an anniversary" program at Conference time. Many a Laymen's Association has been doing that regularly these thirty years or more, and they are recognized as stabilizing influences. Let's get acquainted with the ancient innovations.

P. S.—An old cook says, "For best results, mix plenty of evangelism with your lay activity."—Christian Advocate, Central Edition.

To love one's country it is not necessary to hate others.



Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The Study Group of Cotton Valley auxiliary has had a very interesting study of "The Church Takes Root in India."

The class was divided into four groups, each group being responsible for a session:

Group One: Mrs. R. O. Machen, leader; Mrs. L. G. Tucker and Mrs. H. G. Hayes were co-hostesses in the lovely home of Mrs. Machen for "An Indian Tea." Misses Hilda Francis Hayes, Maxine Frye and Margarette McMichael assisted the hostess in greeting guests in true South Indian fashion. Flowers were pinned in their hair, perfume sprayed on them and a throat lotion applied. Guests sat on the floor in the spacious living room, which was lovely in its arrangement of flowers at every vantage point. An Indian poem, "Tagore," was read by Miss Hilda Francis Hayes. Miss Margarette McMichael told a story of "Indian Folk Lore." The games, those that Indians used in their festivals, were thoroughly enjoyed by all. The dining room was beautifully decorated in the appointed motif, the table center-piece being a huge lotus flower with Calla Lily foliage, white stem flowers, and a candle in the center; nut cups were hand-made papier-mache lotus flowers. Fruit punch, spiced cookies stuffed with Indian fruits, whole cloves and cashew nuts were served buffet style.

The affair was the regular monthly May social.

Group Two: Mrs. Roy Wesson, leader, presented "India, A Nation of Villages Facing Modern Life," in a group discussion period with a debate at the church.

Group Three: Mrs. Ernest DeLong, leader, gave "The Church Taking Root in Indian Life," in a very interesting session, using story, poetry and drama. Mrs. A. T. Roby impersonated "An Untouchable."

Group Four: Mrs. F. C. Peters, leader, concluded the study with India Challenges the Christian Church, and a resume of the work of the International Council and the Madras Conference.

Opportunity for study, fellowship and worship experiences were evident. Eighteen women enrolled for the study. Twelve others attended one or more sessions. The average attendance was fifteen at each session.

Mrs. G. L. Frye, President, and Mrs. Byron Pugh, Secretary, assisted the Study Leader, Mrs. W. C. McDonald, in the work of the class.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Zone Program, Third Quarter, 1939

Theme: "Christian Citizenship."

Devotional: "For We Are Debtors." (a) To Christ; (b) To early Christians.

Special music.

Topic I. "Our Heritage As a Christian Nation": (a) Our debt to the founders of this nation; (b) Our obligation for Christian citizenship.

Topic II. "What can the Woman's Missionary Society do to promote Christian citizenship." Refer to the recommendations for Christian Social Relations in 1939 Conference Journal, page 80).

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long:
Faint not, fight on—tomorrow comes the song."

Business (to be carefully considered):

1. New Conference Journal (have discussion of the recommendations for education and promotion, page 75).

2. Report of Pastors' School at Biloxi, by zone leader.

3. Check on finances: Life members, Pledge, Wesley House, Scarritt, Rural Worker.

Preparation being made for the observance of Week of Prayer and self-denial.

MRS. D. L. ST. JOHN,
Conference Secretary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Dear Friends: We sincerely wish that each of you could have been with us at Kansas City. It was an experience never to be forgotten. The culmination of this memorable conference came in the evening of May 10, when in the presence of ten thousand people, with solemn and inspiring ceremonies, the Bishops and the nine hundred members of the Uniting Conference with uplifted hands declared: "The Methodist Episcopal Church, The Methodist Episcopal Church, South, and the Methodist Protestant Church are and shall be one United Church." It was a moment of tremendous significance.

The outstanding impression made by that Conference was the genuine unity of spirit that prevailed. There were at times sharp differences, but one never lost the sense of the oneness of purpose undergirding the expressions of divergent opinions. Surely that spirit will tide us over the problems of adjustments to which we must now give attention.

We know you are particularly interested to hear something of the missionary operations outlined for the new church, and we are eager to tell you a bit about the plans.

There is to be a Board of Missions which will conduct its affairs, through three Administrative Divisions and a Joint Division of Education and Cultivation:

1. Division of Foreign Missions.
2. Division of Home Missions and Church Extension.
3. Woman's Division of Christian Service.
4. Joint Division of Education and Cultivation.

The Woman's Division of Christian Service will embrace the work of all the women's organizations of the three former churches. There will be three departments in this Division:

1. The Department of Work in Foreign Fields.
2. The Department of Work in the United States and its dependencies, excepting the Philippines.
3. There will be a department of Christian Social Relations and Local Church Work.

The Woman's Division will be incorporated, will have its own treasurer, trust officer and necessary secretaries. This is equally true of the other administrative Divisions of the Board. You will realize as you study the plan that it is an entirely new structure and yet it more nearly resembles that of our former Southern Methodist Church than of either of the other churches. Some changes made by the Uniting Conference will go into effect soon. Others cannot be effective until after the General Conference and the Jurisdictional Conferences are held. The Plan of Union makes this imperative. The General Conference will be held the last Wednesday in April, 1940, and no doubt the Jurisdictional Conference will be held soon thereafter. The General Boards cannot be set up nor begin to operate until after these Jurisdictional Conferences are held.

Already some congregations are beginning to merge, Conference boundaries will become effective this fall, Jurisdictional boundaries will divide some Conferences. All of these changes may tend to make a difficult and confusing situation for some of our Woman's Missionary Societies, both in the Conference organizations and in the auxiliaries. We are confident our women can and will meet these emergencies in the same fine spirit that has ever characterized our work.

Plans were made at the Uniting Conference for all the Boards and Societies to continue just as they now exist until the new plans can be set up and put in operation. You will hear directly from us

when that takes place. If your Conference Society or any districts or auxiliaries within your Conference are being affected by these changes, we are asking that you go right on with your plan of organization just as if nothing had taken place. The societies of the other branches will be asked to do the same. Even where local churches merge and the women will want to meet together, it will be necessary to keep the treasurers and the other officers of the several societies, and the reports must be sent to the respective Conference and district officers of the former churches to which they are related.

The groups representing the several women's organizations who have been working together for the past year in the plans for the Board will be continued and will turn their attention now to framing Constitutions and By-Laws for Jurisdiction, Conference, District and auxiliary societies. We know you will approve continuing our Committee on Organization and Policy as the group from our Council.

If you have problems with which we can help, we are yours to command. We are thinking of you with grateful hearts and want you to know that our love and prayers abide with you continually.

Most sincerely,
MRS. J. W. PERRY,
President of the Woman's Missionary Council.
MRS. HELEN B. BOURNE,
Organization Secretary.

In Memoriam

CARROLL KEOWEN

On Sunday, May 28, Carroll Keowen, one of the best loved Junior members of the Blackwater church, met instant death. The death of Carroll was deeply felt by all who knew him, for to know Carroll was to love him. It may be said that his loving-kindness and good nature began at home, for he was a most devoted son to his parents and to every one who knew him.

Carroll was a graduate of Central Hi School, being a member of the 1938 graduating class. He was a member of Blackwater church, of the Sunday school and Epworth League, and also a highly esteemed member of the Boy Scouts.

Carroll's passing is not only a loss to his family, but to our church and community, and this is one of the greatest tributes that can be paid to any one.

EPWORTH LEAGUE CLASS
OF BLACKWATER CHURCH.

RESOLUTION OF APPRECIATION

On Friday, June 2nd, in Jackson, Mississippi, the door to peace, rest and more abundant life swung open to receive the waiting spirit of one of our most revered and best loved citizens.

Mr. Albert S. Gant, a native of DeSoto county, came to our town and became a member of our church, teacher of our Sunday school class many years ago. He was one of our most earnest, loyal, devoted members. His influence led others to know and serve the God he loved.

Since God, in His infinite wisdom, has taken unto Himself our friend and teacher, whose Christian influence we appreciate, be it resolved:

That we perpetuate his memory by recalling his loyal service to the church and to our church school;

That we express our sympathy to his loved ones in this great bereavement;

That a copy of these resolutions be sent his family, one to the New Orleans Christian Advocate for publication, and one be spread on the minutes of the Men's Bible Class.

(Signed) B. B. NESMITH,
R. W. BELL,
ROBT. U. WISE,
Men's Bible Class, Hazlehurst Methodist Church.

RESOLUTIONS

The Workers' Council of the Methodist Church School of Yazoo City, Mississippi, which includes all teachers and officers of the church school and Rev. C. W. Crisler, pastor, at a regular meeting held on Wednesday, May 29, 1939, unanimously passed the following resolutions:

Whereas, the Source of all Wisdom, Truth and Love has called our lamented brother, Franklin S. Dickson, and he has passed from mortal sight and touch into the Great Beyond, we accept with humble submission, but with saddened hearts, the will of Him who doeth all things well; therefore be it

Resolved, that in the death of Franklin S. Dickson, the Methodist Church School has lost one of its dearly beloved members, who worked in the various departments of our church with enthusiasm, generosity and deep spirituality, and who at the time of his passing was the highly valued superintendent of the church school; be it also

Resolved, that the Workers' Council is fully conscious of the great loss it has sustained in the passing of a consecrated leader, sympathetic co-worker and true friend, and by these resolutions the Council seeks to honor his memory and express its sincere appreciation; be it further

Resolved, that a copy of these resolutions be sent to the bereaved family of our esteemed brother, a copy given to the local press and to the New Orleans Christian Advocate, and a copy spread upon the minutes of the Workers' Council of the Methodist Church School.

EMMIE HARRIS,
Secretary.
MRS. E. L. BROWN,
ELIZABETH MURPHY,
Committee.

THE YOUTH CRUSADE

(Continued from page 11)

together with God" in building His Kingdom. What a partnership! Youth and adults working together! Youth Crusade Week can be arranged for merely by the young people without the encouragement and assistance of the adults. Nor is it to be provided by the adults for the young people. "Together" is the word; translate it into all of your planning.

The atmosphere and condition of your church and community can be changed when Christian people, young and old, are aroused from within to put forth efforts in that direction. The hope of our world in such a day as this is that we begin at that place in the world where we find ourselves to build a Kingdom of love among the race of men. Youth Crusade Week in your local church this summer is an opportunity for larger groups of people to become more Christian in attitudes and action. Young and old alike are sometimes guilty of talking a great deal but doing very little. Let us harness our energies, roll up our sleeves and go to work. The place to begin building the Kingdom is in your heart, in your home, in your community—begin where you are!

Nashville, Tenn.

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

If there is any doubt of victory

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A twelve-page pamphlet describing each of the nineteen causes represented in the Benevolent Dollar. Our aim to have a copy of this valuable pamphlet in every Methodist Home. Sent free upon request.

Church Bulletins

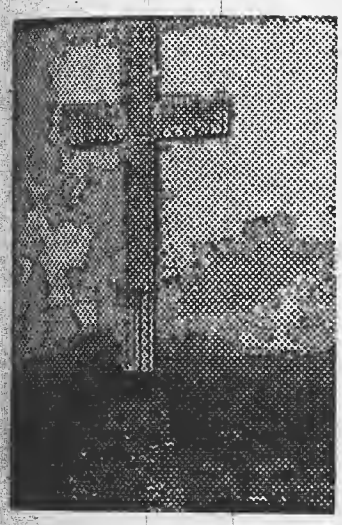
We have prepared four Bulletins for use in church services. These Bulletins give valuable information on the Benevolences. Send for yours.

COMMISSION ON BENEVOLENCES

DR. C. K. VLIET, *Secretary*

810 Broadway **Nashville, Tenn.**

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

It is very necessary to remember where we are surrounded with the forms of democracy that the church is not primarily a democracy, but a theocracy. A true church is a God-ruled group, a fellowship with Jesus in the midst.

—Advance.

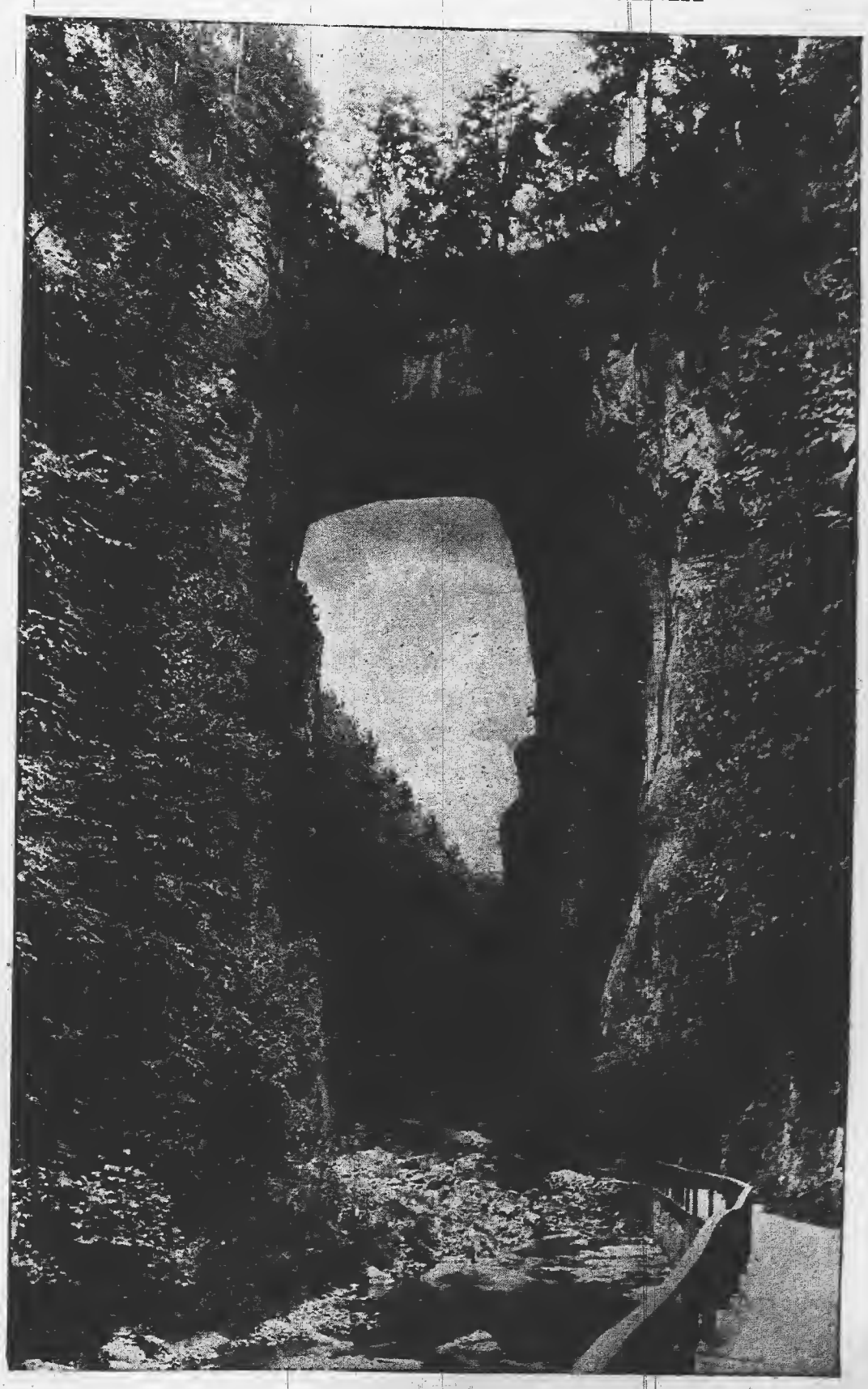
THE PRAYER-ROOM TODAY

O Lord our God, the King of all that is, to Thee we present ourselves anew with all that we have and are. Lord, accept this our offering. Hallow us through Thy Spirit, that we may rightly use our powers and gifts, our time and all that is ours in Thy service. Amen.

Vol. 36. No. 26.

NEW ORLEANS, LA.
THURSDAY, JUNE 29, 1939.

NATURAL BRIDGE OF VIRGINIA



"Natural Bridge of Virginia" (above), one of the seven natural wonders of the world, continues to attract thousands of visitors each year. It is located 14 miles south of the historic town of Lexington, Va., on U. S. Highway 11.

Wallet of the Week

CHORAL CAVALCADE is the descriptive name applied by the pastor of Wesley's Chapel, London, to his **Choralogue,** Methodism Makes Music, which was published recently by Epworth Press. It portrays in a very striking way the influence of hymnology in the development of Methodism. It proceeds in spoken parts alternated with distinctly Methodist song from the early notes of Wesleyan faith and experience to the last half-whispered song sung by the great Methodist leader.

* * *

THE INDIAN PARSIS are people with an interesting history and a remarkable reputation for philanthropy and devotion. To begin with they sprang from Zoroastrian refugees who were driven out of Persia about thirteen hundred years ago. They settled in the vicinity of Bombay where they have preserved the purity of their race and maintained the friendship of both Hindu and Moslem. From the Parsis have come some of India's most scholarly men and many of her greatest professional and commercial leaders.

* * *

GANNETT NEWSPAPERS, nineteen in number, do not accept any advertising of alcoholic beverages, not even beer. According to Frank E. Gannett, President of the Gannett Newspapers, they prefer to produce papers fit for the home, such as they are sure that the great majority of their readers prefer, to increasing their own fortune out of the profits of a business which corrupts and debauches the home life of the nation. It is said that the papers thus deprived themselves of a million dollars which they might have added to their advertising revenue during the past year.

* * *

CURTIS PUBLISHING COMPANY, producers of **Saturday Evening Post, Ladies Home Journal, Country Gentleman,** and **Jack and Jill,** propose to remain true to the American home as respects liquor advertisements. At a meeting of the stockholders recently, a resolution was introduced which proposed the acceptance of "conservative (?) and well-written liquor advertising." The stockholders decided, however, that gross annual revenues of thirty-six million dollars "is doing fairly well"—well enough. The stockholders declined to yield to the seductive power of the **"marc d'argent** which makes so many citizens **passive."**

AN OSTRICH FARM at Oudtshoorn, South Africa, is said to be one of the most remarkable farms in the world. It is operated by a man named Cooper who keeps five hundred ostriches, the largest living bird. Each ostrich produces forty wing feathers every year and these world-famed plumes are sold for use on hats and other decorative purposes. As is well known, the ostrich cannot fly, but is very swift of foot and can kick like a mule. Its egg is very large and has a thick shell.

* * *

THE MAN WITHOUT A COUNTRY never had a more pathetic exhibition of its tragic meaning than when the St. Louis, with its 907 Jewish exiles, having been denied entrance into Cuba, weighed anchor and steamed back toward Hamburg. For several days, tugboats swarmed around the liner to save the lives of those who jumped into the sea to swim ashore or with suicidal intent. Apart from any political or racial interest, this incident will surely be regarded as one of the blackest chapters in the history of civilization.

* * *

DR. CHARLES REYNOLDS BROWN, dean emeritus of Yale Divinity School, says that recently he made with some care a list of twenty preachers who would be quite generally regarded as the leading pastors of this generation in this country. He found that they had all served in their parishes for twenty years or more, they had all grown increasingly useful and influential in the community, and every one of them would be recognized at once as peremnently a Biblical preacher. They drew from the inexhaustible source and did not substitute sociology, psychology and philosophy for Eternal Truth.

* * *

A BRONZE STATUE OF WILL ROGERS, the cowboy humorist and philosopher, was unveiled in the rotunda of the National Capitol on June 6. The statue was unveiled by Mrs. Sally McSpadden, a sister of Will Rogers, and the family and friends, "home folks," witnessed the ceremonies. The statue, the creation of the sculptor, Jo Davidson, was presented by Governor Leon C. Phillips of Oklahoma, and was accepted by Senator Barkley. The other Oklahoma statue, that of the Indian Chief Sequoyah, was contributed to the Hall of Fame in the National Capitol exactly twenty years before.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

MARCH OF EVENTS TOWARD WAR

No man hates war more than we do, but we have felt for a long time that our peace propaganda is negative and impotent. It not only rests upon sentiment but it lacks the means for making itself effective. On the other hand, those whose interests are to be served by war have international connections and control the agencies for news distribution to such an extent as to make them almost irresistible whether it be in efforts to control public sentiment or to direct political agencies in their attitudes toward war. The sentiment which moves upon the leaden feet of individual and local means of propagation and expresses itself in resolutions can have little chance as against opposing forces backed by the economic resources and political will of a country.

An illustration of what we have in mind occurred in England within the past month. On June 3, two hundred thousand young men twenty years of age registered for training under The Military Training Act. These young men are being assembled in military camps and will soon be actually and effectively assimilated as a part of the war machine of their country. Britisn papers say that a very small number refused to register on conscientious or other grounds. So it seems that the peace sentiment is facing a breakdown in the very land where its earliest and staunchest advocates were found. It seems to us that an even greater danger is that this turn may have the effect of driving a wedge between these young men and their church. Certain it is that the freedom and the abandon of life in a military camp will tend to break the moral and religious moorings and to separate them from many of the wholesome restraints of civic life. It is perfectly proper that the churches should do all in their power to minister to this vast army of young men in their new environment, but that is a far cry from the insistent urge to peace which has been so vocal in recent years. Besides all this, every call to the colors, whether it be for preparatory training or for the undramatic experience of actual conflict, is but another step toward the sanguinary sequel, that age-long wrecker of civilizations—war.

CRITICISM AND CYNICISM

For nearly two thousand years, Christianity has withstood the attacks of critics great and small, and in every test it has shown evidences of its undying quality. We do not believe that Christianity has anything to fear from frontal attacks, nor ultimately from any attack which may be made upon it. But while that is true, we feel that the multitudes are greatly influenced by the sneers of cynics—more so even than by the deeper wounds of the critics. Our concern in that connection is for the multitudes rather than for the cause. But our assurance as to the final outcome does not save us from difficulty in the effort to reconcile the more than half-cynical attitude of some who today within the church seem to dismiss the church and Christianity as one of the irrelevancies which we have inherited from the past. We have in mind statements like these: "Not many (people) turn to us for the answers to life and few there are who care about the answers when they are found." "A good part of this acquisitive and selfish world is hell-bent for destruction." "Rotten men will never create an economic order without rot. It makes no difference how fine the organization, this fact would hold."

There is in such statements a clue to the thinking of the man who wrote them and we have no disposition to argue the propositions, certainly none to defend wrong in any individual or system. What we do not like is the disposition to look down an underground gutter-drain and then judge the whole world by the odors which offend the sense of smell. There may be good reason for looking down the gutter-drain, but there can be no justification for a sweeping denunciation of the world because of that unhappy experience. Why ask the world to make a wry face in acceptance of such an unreasoned and unreasonable judgment? It is one thing to know the faults of a system, but it is a very different thing to make those imperfections an occasion for sneering at the rectitude of the entire organization. Jesus knew the faults of the religion to which he was born, but to the end he maintained a sympathetic attitude

toward it. He used it for a foundation, not for a target. Criticism is wholesome, cynicism is fiendish.

INDEPENDENCE DAY

Before another issue of the Advocate comes from the press, our Country will have celebrated another anniversary of its independence. We offer no adverse comment upon the noise and pageantry of our celebrations as such, but in view of the situation now prevailing throughout the world, it behooves all of us to review the facts of the history through which our independence was achieved, to assess anew the values of our freedom, and to meditate seriously upon our worthiness of the priceless inheritance of liberty purchased for us by the heroic sacrifices of our forefathers. If our treasure of freedom be imperiled, it is all the more important that Independence Day shall revive in us the sacrificial spirit of our patriot ancestors, and that it may serve to subdue the gloating and boastfulness of the parade of our prowess and progress. We say fervently, "Long live our Country," but no less devoutly let us say, "Long live the spirit of its immortal founders." Let us, therefore, sing "America" with reverential as well as patriotic fervor.

THE CHURCH PAPER—AN ESTIMATE FROM THE FRONTIER

Not long ago we ran across a letter written by a man who labors on a home mission frontier in Idaho and addressed to the editor of a church paper. He wrote the editor quite frankly about the unrepresentative character of the papers of his church. He said that he regarded it as "most unfortunate that our church does not support some paper big enough and great enough to represent all phases of our church life and all sections of our country, as well as to speak clearly and convincingly on world questions." He complained of a lack of informational coverage of the great missionary areas where the encouragement and inspiration of a strong and interested weekly is needed, and of the tendency to concentrate on great centers of church population and wealth instead of giving a little more intensive cultivation of the "deserts" if, perchance, they might be made to "blossom as the rose." The one thing that we know about this man is that he is **not** a Methodist, but he is certainly firing straight down our alley.

IMPORTANT NOTICE

The Advocate has said many times that currency sent in the open mail is at sender's risk. Please remember this.

Editorial Miscellany

By Dr. H. T. Carley

THINGS I HATE TO DO

I am glad that there are some things—not a great many, perhaps—that I really like to do. But I have some pet aversions—and they are legion. For example:

I hate to put the car up at night. I drive in from the farm about dusk, park the car at the front gate, take a bath, eat a good supper, look over the papers, and then sit on the porch with the family till bedtime. How nice it would be to turn in without any exertion that would disturb or destroy that delicious sleepiness that precedes going to bed! But there's that car at the gate to be put in the garage. So I get in the car, drive to the lot gate, get out and open the gate, get back in and drive through, get out and shut the gate, and drive on to the car house. By that time my sleepy spell has passed, and I have to fool around an hour or so before I feel like going to bed.

I hate to clean fish. Some of my more intimate friends know that I like to catch fish. One of my earliest recollections has to do with my catching a string of trout in a little creek somewhere in the neighborhood of "Old Enon," when I was just about four years old. And from that time to this, I get an inexpressible thrill from landing the fighters of the finny tribe. But cleaning 'em. It's a dirty, disagreeable job. (I can do it, though; and I'd rather do it than to eat the fish that have been half-cleaned by some people who brag that they don't mind it and can do it in a hurry.)

I hate to get up at four o'clock, or thereabouts, in the morning. I can sit up as late as anybody, with no inconvenience. When I was in college I did all my so-called studying at night. Some of my friends would set the alarm clock for an early hour and do their work while their minds were "fresh." I tried it once. When the alarm sounded, I turned it off as quickly as possible, turned over, and went back to sleep. I like a beautiful sunrise—but I wish it came about eight o'clock.

I hate to take up the ashes. One of the pleasures of living in the country is to sit by a good wood fire on a cold night and just be comfortable. But sooner or later the fireplace fills up with ashes and something has to be done about it. (It takes a certain amount of ashes, though, to make a good fire.) So I get the bucket and the shovel, get the stuff in my eyes and hair—thank goodness I haven't much hair—and find some place to dump them in the back lot. It's not much fun.

I hate to have to listen to people who never talk about anything but their troubles.

"INSPIRATIONAL"

By Richard Roberts

The other day, I read the announcement of an "inspirational meeting." But all the king's horses and all the king's men could not have dragged me to it. Not indeed that I never need and would not be grateful for authentic inspiration, but an "inspirational" meeting is the last place where I should expect to receive so rare a grace. There is a world of difference between an inspiring meeting and an inspirational meeting. At the one you are inspired; at the other you are "inspirated," which may mean nothing more than that you have been transiently excited. A man cannot be inspired to order. "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth." The Spirit of God, the sole source of inspiration, does things at his own time and in his own way; and our part is to be ready to receive him whensoever he comes, whether at the cockcrowing, at midday, or in the evening. There is an element of surprise in all authentic inspiration. It takes a man unawares, even though he has prayed for its coming; and its coming cannot be announced beforehand. We know that the Spirit has visited us only when he has left us; and we identify our visitor by what he has left with us, which is inspiration in one form or another. But he does his business without noise and fuss. He does not, I think, attend "inspirational meetings!"

The "inspirational meeting" is, I surmise, the religious first cousin of the pep-talk. On one or two occasions I have listened to pep-talks. I was bored to distraction, and I did not recover my normal stride for some hours. Perhaps I am not perfectly constituted to be moved by the pep-talk. But in any case, I am sure that there is no permanency in deliberately worked-up enthusiasm; and there is no long life for the pep-talker who has not the gift to "go one better" on himself every time he speaks. I know a man who started to give weekly pep-talks to his employees; but very soon the fountain began to dry up. Presently it was observed—not without much private mirth—by his much-tired staff, that when pep-talk day came along, he became increasingly liable to receive sudden calls on business away from home. No man can go on indefinitely pumping up noise and excitement out of his own entrails. The religious pep-talker is in no better case. If there's anything in this world that cannot be "boosted," it is a religious cause; and if that cause is to be served, the will to serve it must be quickened in another fashion. There is such a thing as inspiration; but "inspirationalism" is nothing but froth.

It is undoubtedly true that comparatively few people are living on the level of intelligence, insight and moral energy that is within their reach; and in the most important things of all, most people are living at "a poor dying rate." Yet there is generally in these people a dumb sense that they were meant for better and bigger things than they are actually accomplishing. It is probable that this circumstance has given the pep-talk the vogue it has had. There is in most of us a natural and legitimate craving for some enhancement of personal capacity that will enable us to rise above our present mediocrity, and we, poor fools, in our own ignorance, grasp hungrily at anything, whether true or false, that promises us a lift. We listen eagerly to the gospel of "pep, poise and personality," the vain gospel that a man can rise to better things by tugging at his own shoestraps; or we repair to quack psychologists who offer us a short and easy way to health, wealth and wisdom, at cut rates. At the end of the day, we find ourselves in a blind alley inevitably, for we have taken the wrong turning.

In the New Testament there is a promise of "the revealing of the sons of God." Here and now we are "children of God"; but we are to become "sons of God"; and this becoming is the main business of our life. The "sons of God" appear to be a new race of men, a race of men like gods; and this race is the goal which all creation moves. Neitzsche was not wrong in his doctrine of the superman. For the superman is in the intention of God. But Neitzsche made the blunder of conceiving his superman as a figure of power, whereas in the intention of God he is a figure of grace and wisdom. To this supermanhood we can even now aspire; and it is the intuition of predestined supermanhood in our own bones that makes us restless to transcend our mediocrity. The trouble with us is that we misconceive our destiny and suppose it to lie in some sort of secular bigness. We encourage aspiring youth by telling them that there is "plenty of room on top." But on the top that we are thinking of, there is room only for a few strong men, while the rest of us find out soon or late that we have to be content with relatively humble places on the slope. But there is another greatness that, by the mercy of God, all men may aspire to, and in their measure achieve—the greatness of the saint, the prophet yes, and the martyr. To this kind of supermanhood—and it is the only authentic kind—we are called; but it is not to be achieved without a price, the steep price of self-immolation. In the old Moravian liturgy there is a petition that runs: **From the unhappy desire of being great, good Lord, deliver us.** Yet there is no harm in desiring to be great in the right way; and here the paradox is that to be great is to be little. It is to be great in humility and meekness, and yet never thinking of greatness at all. It is with such things as these that the Christian soul is concerned rather than the manufactured enthusiasms of a day.

When we have reached and accepted these insights for our own, then the Spirit of God comes upon the scene. He inspires us, that is, he breathes himself into our spirits. And with what consequences! First, "the Spirit helpeth our infirmities"; and then, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; and finally, as the occasion requires, power, the power of Pentecost.

—The Presbyterian Tribune.

ADDITIONAL SUBSCRIPTIONS

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Rev. A. M. Martin, Springfield	3
Rev. A. A. McKnight, Amite	2
Rev. Joe Brown Love, Coushatta	8
Rev. C. K. Smith, West Monroe	4
Rev. J. P. Connecarrere, Jackson	2
Rev. W. C. Scott, Monroe	20
Rev. W. D. Kleinschmidt, New Orleans	6
Rev. G. W. Pomeroy, Crowley	3
Rev. O. L. Tucker, Winnsboro	6
Rev. J. F. Dring, Sterlington	5

Mississippi

Rev. L. L. Lane, Magee	8
Rev. Van R. Landrum, Gulfport	2
Rev. J. S. Noblin, Collins	9
Rev. W. W. Bruner, Baldwyn	1½
Rev. O. H. Scott, Vicksburg	2
(By Mrs. N. E. Cunningham)	
Rev. T. O. Prewitt, Meridian	6
(By Mrs. C. M. Martin)	

There are 28 individual subscriptions not listed above.

AFRICAN CHRISTIAN HOME

The Lutheran tells of an inspiring service of home dedication which occurred in Rhodesia, Africa, which might well set an example to Christian home-builders in America. A native Christian of the Nyadri mission in South Rhodesia recently built a home for his family. Before entering it he decided to emphasize its purposes, as he had seen done with churches, schools and hospitals. So, at his request, his home was set apart in a service of dedication in which the following words were used: "We dedicate this home to the deep affections of the family circle, and to all friendly hospitalities. We dedicate this home to the courage, patience and self-control which make life cheerful and serene. We dedicate this home to all beautiful things of heart and mind that lead the soul to wider vision and higher aims." After this dedication the family sang "Lord, I Want to Be a Christian."

—The Rel[illegible]

Conference News and Personals

Louisiana Conference

We note that Mrs. R. L. Jones, of 518 Walnut Street, New Orleans, is now at Box 248, Galena, Missouri, according to request for change of the address of her paper.

The Christian Adventure Camp for Intermediates and the Young Peoples' Camp for the Shreveport District will be held at Camp Lassa, Forbing, La., on June 26 to July 1, July 3-10 respectively.

Laymen's Day was generally observed in the Shreveport District on Sunday, June 11. Among the speakers covering the district were Robert H. Nelson, Jr., and Sam Peters, Jr., who spoke at Flournoy and Greenwood respectively.

A card from Rev. J. A. Alford, Chaplain of the Charity Hospital, New Orleans, written from Columbia, states that he is getting along well and that he expects to be at home soon. This will be good news for his many friends throughout Louisiana.

Rev. W. C. Scott, the efficient pastor of First Church, Monroe, is not more efficient in administration that he is genial in personality. He is now in his eighth year as pastor of that church and no man has been more popular or more uniformly effective than he.

Dr. M. F. Wilson, Lay Leader of the New Orleans District, has issued a letter to his associates in the interests of the lay work and particularly the promotion of the New Orleans Christian Advocate. We do not know a more faithful and conscientious worker than is Dr. Wilson.

It is with sincere joy that we receive the report that Rev. J. D. Fomby, of Rayne, is steadily improving. His ills seem to be gradually subsiding and he has gained twenty pounds in weight. We hope that he may soon be fully restored to health.

Rev. W. F. Roberts, pastor at Mer Rouge, is reported to be gradually improving, following the illness previously reported in these columns. He is able to resume a part of his duties and hopes to undertake a full schedule in the near future.

We regret to learn of the continued affliction of Bro. W. W. Perry, of Mangham, due to an infection following a recent operation. He has been reported to be in a New Orleans hospital, but we have not been able to locate him and cannot therefore give a definite report as to his condition.

The death of Rev. A. G. Shankle, formerly of this Conference, will bring sorrow to many friends throughout Louisiana. Bro. Shankle was seventy years of age, a retired member of the North Georgia Conference, and had served Rayne Memorial Church, New Orleans, First Church, Shreveport, and other appointments in the Louisiana Conference. He died at Oxford, Georgia, his home, on June 21.

Rev. Ted Howes, pastor at Glenmora, reports a great meeting in which he had the assistance of Rev. Alfred Brown, who has just completed his work at Southern Methodist University and who is preparing to enter the Louisiana Conference this fall. Bro. Howes received twenty members, thirteen of whom were on profession of faith. Bro. Howes and his wife, with Bro. Brown, attended the Pastors' School in Dallas following the meeting.

Mississippi Conference

The district superintendents of the Mississippi Conference met Bishop W. T. Watkins at Seashore Camp Ground, Biloxi, on last Thursday. All of them were present and of course were feeling unusually well and looking forward with hope and expectancy.

The death of Dr. J. T. Butler removes from Brookhaven and the Brookhaven Methodist Church a faithful and effective servant whose memory will be revered for many years to come for his service as physician to the bodies and souls of men and women. A suitable memoir will be published later.

Chaplain W. N. Thomas, for the past six years connected with the Military Academy, Annapolis, Maryland, as Chaplain, is spending his vacation at Biloxi. His wife and two sons are with him and he preached to Carrollton Avenue Church last Sunday. Mrs. Thomas and Mrs. H. M. Johnson, wife of the pastor, are sisters.

Gilbert L. Oliver, eldest son of Rev. and Mrs. A. S. Oliver, Pearl River Avenue Church, McComb, was recently licensed to preach and will go to Candler School of Theology for his ministerial training. This is the second son of Bro. and Sister Oliver to enter the ministry, their younger son having been licensed some time ago.

Mrs. C. M. Martin, our unfailing friend and the Advocate representative for East End, Meridian, is forging ahead in the campaign for that church. She has secured already twenty-three subscriptions on a quota of forty-three for that church. One of her faith and energy cannot fail and we should be happy to have her double in every charge of our three Conferences.

A marriage of interest to Mississippi occurred at Rising Star, Texas, recently when Miss Carolyn Chisholm became the bride of Mr. William Cleo Summers, of Sherman, Texas. Miss Chisholm is a daughter of Rev. and Mrs. J. W. Chisholm, once of the Mississippi Conference, and a granddaughter of the late Rev. C. H. Ellis, who was also of the Mississippi Conference.

The Pastors' School at Seashore Camp Ground registered the largest attendance that it has had in a number of years. The class work seemed to be giving general satisfaction. Bishop Watkins' devotional addresses were models of simplicity, directness, and the devotional spirit. Dr. Edwin Lewis delivered some of the most searching and effective addresses which we have heard in many a day.

North Mississippi Conference

We thank Mrs. C. A. Thompson for her gracious and thoughtful words regarding the Advocate, and the pleasure and profit that she finds in its weekly visits.

We learn through friends in Gulfport that Rev. W. C. Newman, pastor at Indianola, has been awarded a Rosenwald scholarship. We are not informed further as to its meaning or the plans of Bro. Newman, except that we understand he expects to continue at Indianola.

The district superintendents of the North Mississippi Conference met Bishop Watkins in joint session with those of the Mississippi Conference on last Thursday. They report progress in the details of the work in their districts.

Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, is spending some time on the Mississippi Coast, resting and enjoying the salubrious breezes. A letter from Bishop Dobbs indicates that Bro. Johnson paid him a visit en route to the Coast.

General

The sympathy of many friends in Mississippi and Louisiana will go out to Bishop U. V. W. Darlington in the sorrow occasioned by the loss of his daughter who died at Cincinnati and was buried at Lexington, Kentucky, on Monday of last week. The Advocate shares with many friends sympathy for Bishop Darlington.

CHRISTIAN ADVENTURE CAMP FOR THE ALEXANDRIA DISTRICT

The Christian Adventure Camp for the Intermediates (ages 12-15), of the Alexandria District, will be held at lovely Camp Brewer, July 19-28. This will be a ten-day camp and the cost is only $8.00.

The courses that will be offered are: "Our Neighbors In India," Mrs. H. V. Dunford, Winnfield, Instructor; "Helping Our Neighbors," Rev. Donald George, Provencal, Instructor; "Choosing Our Heroes," Prof. R. E. Galloway, LeCompte, Instructor; and, "What Prayer and the Bible May Mean To Me," Rev. Jerome Cain, Trout, Instructor.

A number of Interest Groups will be provided for the campers as follows: Woodcraft, Rev. Donald George; Basketry, Mrs. Ted Howes; Puppetry, Miss Maude McFarland; Music, Miss Rushie Mae Butchee; Journalism, Rev. Jack H. Midyett; Metal and Cork Work, Mrs. Jack H. Midyett; Archery, Rev. Ted Howes; and, Spatter Printing, Miss Sybil Wurster.

Leaders in other parts of the program are: Rev. Jack H. Midyett, Director; Rev. Ted Howes, Business Manager; Mrs. S. C. McKee, Nurse; Mrs. E. C. Davis, Dietician; Mrs. M. T. Cappel, Life Guard; Miss Rushie Mae Butchee, Music Director; Miss Lottie Mae Hoyt, Pianist; Miss Sybil Wurster, Worship Leader; and Miss Maude McFarland, Recreation Leader.

The Young People's Camp will be held the week preceding the Intermediate Camp, with Rev. R. M. Bentley as the Director.

REV. JACK H. MIDYETT,
Director.

Oakdale, La.

TRAINING CONFERENCE

An Epworth Training Conference was held at Agricultural High School, Woodville, June 12-16. Officers of the Conference were: President, Miss Grayce Moore, Gloster; Vice-President, Miss Sessions, Woodville; Secretary-Treasurer, Miss La Verne Whittington, Liberty; Corresponding Secretary, Miss Mary Francis Reed, Centreville; Dean, Rev. I. H. Sells; Dean of Women, Mrs. G. I. Neill; Recreational Director, Rev. William Fulgham; Leader of Morning Devotional, Rev. J. A. McRaney; Leader of Vespers, Rev. Aubrey Smith; Platform Speaker, Rev. J. L. Neill.

Courses taught were—(1) "Better Music in the Small Church," Rev. S. F. Harkey; (2) "Administration of the Young People's Work in the Small Church," Mr. Harry C. Ash; (3) "Evangelism and Church Relations in the Young People's Division," Rev. William Fulgham.

Attendance included young people 15 through 24, and workers in the young people's division, with an average attendance of thirty-two.

The full assembly program was carried out. The conference was considered a success. All who attended were greatly inspired by the fellowship and friendship that existed throughout the entire conference.

It is the sincere desire of all that this conference be held again next year.

GRAYCE MOORE.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: You will find below a report on payments made on the benevolences up to May 24th, as received recently from the Conference treasurer. Some payments were made before the close of May that will appear in the next report. This report shows some improvements over payments last year for the same period, but the causes represented deserve a more loyal support. Would it not be possible for the sixty-four charges not represented in this report to make a contribution during the remaining weeks of June? The lives of our people would be greatly enriched by a careful study and consistent practice of stewardship.

It is earnestly hoped that a Laymen's Day service will be held in every church in the Mississippi Conference again this year. On a few circuits it may be necessary to have representatives of one or more congregations assemble with another, but it will be of inspirational value for each church, as well as educational, and the influence will be far more extensive. The excellent pamphlet on "Adequate Support of the Ministry," prepared by Dr. G. L. Morelock, which has been sent into every charge, will make it easy for any official, who has been accustomed to speaking before an audience, to render a great service to the local church on this very important topic. If the service has not been held on the regular day, June 11, pastors and lay leaders are urged to secure speakers as soon as possible, but if you desire a speaker provided by your District or Conference lay leader, please do not delay until the week before the service to make the request.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Brookhaven District—Total, $2,354.91—Adams, $52.50; Bogue Chitto and Pleasant Grove, $10.00; Crystal Springs, $200.00; Gallman, $68.00; Harrisville, $21.92; Hazlehurst, $450.00; Magnolia, $300.00; McComb, Centenary, $300.00; McComb, Pearl River Avenue, $32.15; Meadville and Bude, $238.90; Nebo, $48.00; Osyka and Fernwood, $10.00; Prentiss, $249.06; Scotland, $39.00; Summit and Topisaw, $81.77; Tylertown, $100.00; Utica, $153.61.

Hattiesburg District—Total, $1,832.28—Bonhomie, $6.00; Collins, $50.00; Ellisville, $73,35; Hattiesburg Circuit, $5.56; Hattiesburg, Court Street, $373.37; Hattiesburg, Main Street, $170.00; Heidelberg, $43.65; Laurel, First Church, $500.00; Laurel, Kingston, $75.10; Laurel, West Laurel, $76.50; Magee, $165.00; Matherville, $5.00; Montrose, $8.00; Mt. Olive, $150.00; Seminary, $4.50; Taylorsville, $64.25; Waynesboro Circuit, $20.00; Williamsburg, $42.00.

Jackson District — Total, $6,144.07—Benton, $50.00; Brandon and Pelahatchie, $143.42; Clinton and Ridgeland, $20.00; Fannin, $84.35; Forest, $175.00; Greenfield and Richland, $35.55; Harperville, $20.00; Homewood, $30.00; Jackson, Bessie Shands Mission, $4.00; Jackson, Capitol Street, $3,806.00; Jackson, Galloway Memorial, $1,500.00; Jackson, Glendale, $75.00; Jackson, Grace, $87.50; Shiloh, $50.00; Vaughan, $6.00; Walnut Grove, $57.25.

Meridian District — Total, $2,466.30—Burnside, $4.50; Chunky, $61.24; DeSoto, $28.00; Enterprise and Stonewall, $50.00; Lauderdale-Daleville, $7.00; Meridian, Central, $700.00; Meridian, East End, $400.00; Meridian, Fifth Street, $325.00; Meridian, Hawkins Memorial, $127.00; Meridian, Poplar Springs, $136.21; Phil-



adelphia, $375.00; Quitman, $139.00; Scooba and Electric Mills, $90.20; Vimville, $23.15.

Seashore District—Total, $1,496.40—Bay St. Louis, $50.00; Biloxi, Epworth-Wesley, $58.10; Brooklyn and Bond, $50.-75; Coalville, $5.00; Columbia, $500.00; Gulfport, First Church, $200.00; Handsboro, $20.00; Kreole, $50.00; Logtown, $25.00; Long Beach, 68.75; Lucedale, $55.-00; Lumberton, $20.00; Moss Point, $124.-80; Poplarville, $150.00; Purvis, $60.00; Saucier, $5.00; Vancleave, $54.00.

Vicksburg District—Total, $1,514.00—Anguilla, $100.00; Centerville and Liberty, $112.50; Edwards, $134.35; Fayette, $113.00; Lorman, $50.00; Mayersville, $14.00; Rolling Fork and Cary, $100.00; Roxie, $89.50; Sataria, $35.65; Vicksburg, Crawford Street, $300.00; Vicksburg, Gibson Memorial, $300.00; Yazoo City, $165.-00.

Grand Total, $15,807.96.

J. M. SULLIVAN.

CHANGE OF CONFERENCE DATE

After conference with the district superintendents, Bishop W. T. Watkins authorizes a change in the date for the opening of the Mississippi Conference from November 8 to Wednesday, November 15, at 7:30 p. m.

W. B. ALSWORTH, D. S.

THE METHODIST HOME

Dear Friends: During the summer months our contributions are very small—our needs and demands are great. Just now we need your assistance.

Among the various ways of doing good, I know of no more substantial one than that of ministering to the homeless child.

Won't you help us? Your expression will be remembered in happiness and in prayer.

FRED. J. McDONNELL, Supt.

MISSISSIPPI HISTORICAL SOCIETY

At a meeting of the Historical Society of the Mississippi Conference, during the recent session of the Pastors' School at Biloxi, Miss., the following officers were elected for the year:

H. G. Hawkins, President Emeritus; W. H. Lewis, President; C. W. Crisler, Vice-President; Geo. H. Jones, Secretary; M. M. Black, Treasurer; J. B. Cain, Historian; and W. M. Sullivan, C. H. Gunn, J. L. Carter, O. S. Lewis, and L. E. Alford, Curators.

It was announced that a volume on "Methodism in the Mississippi Conference," by J. B. Cain, was ready for the press and definitely would be ready for distribution by October.

It was recommended that the two hundredth anniversary of the birth of Methodism be observed by the Mississippi Conference in connection with the annual anniversary in August, sponsored by the Lambuth Memorial Association at Pearl River Church in Madison County.

J. B. Cain was requested to confer with the authorities of Centenary College concerning the celebration in 1941 of the one hundredth anniversary of the original founding of Centenary College in Rankin County, Miss., near Brandon.

The treasurer of the Society was authorized to use any funds in hand for procuring display cases and other equipment for a historical record room provided by Millsaps College.

GEO. H. JONES, Secretary.

BRIEF HISTORY, ELIZABETH SULLIVAN MEMORIAL METHODIST CHURCH, BOGALUSA, LOUISIANA

By Rev. Jas. B. Grambling, Pastor

Note: This feature page is repeated this week as a matter of justice to the sponsors. An undelivered air mail letter caused the trouble last week.—Editor.

In the summer of 1906 the Rev. Thomas Buley, then pastor of the Covington and Waldheim Circuits, called on the Rev. J. V. Peters, a local preacher and school teacher in the Isabel community, and told him about the building of the town of Bogalusa and suggested that it would be a good place to start a church. Bro. Peters followed the suggestion and came to Bogalusa and called upon Mr. Sullivan, who was the General Manager of the Great Southern Lumber Company.

At that time the hotel, later known as the Colonial Hotel, was under construction, and Bro. Peters was given permission to conduct services in the lobby of the unfinished building. With the assistance of several interested parties, temporary benches were erected and Bro. Peters held his first service on the fourth Sunday in August, 1906. He continued to preach on the fourth Sunday of each month until November of the same year at which time the Annual Conference appointed Rev. E. N. Evans to the work. The church was immediately organized and a building program launched.

On May the 14, 1907, the first Methodist church building was finished, and was occupied as the house of worship



ELIZABETH SULLIVAN MEMORIAL METHODIST CHURCH, BOGALUSA, LA.

until 1922, when under the leadership of the Rev. Elmer C. Gunn, and the following building committee: B. D. Talley, W. J. Jennings, R. E. Richardson, Mrs. G. F. Poole, A. S. Anderson, George Gates, W. C. Flanders, K. I. Bean, H. H. Lester, Mrs. George W. Wilson, G. F. Poole, C. L. Johnson and W. H. Sullivan the presest church auditorium was constructed.

The old church was remodeled and made to match the new building in architectual design, and was then used as an educational building until damaged by fire in 1936.

Under the ministry of the Rev. W. H. Royal, in 1936, the old building was demolished and a modern 20 room educational building, with all modern equipment, was constructed in its place.

On August 27, 1922, the Third Quarterly Conference changed the name of the church from "The First Methodist Episcopal Church, South," to "The Elizabeth Sullivan Memorial Methodist Episcopal Church, South," in recognition of the outstanding leadership of Mrs. W. H. Sullivan in the development of Methodism in the community and in the building of the church, as Mrs. Sullivan had died only a short time before.

About this same time, 1922, under the ministry of Rev. E. C. Gunn, the parsonage property was purchased and remodeled to match with the other two



REV. JAS. B. GRAMBLING, Pastor

buildings. At the present time the church property consists of three stucco buildings, the main auditorium, the educational building, and the parsonage, all three connected by attractive arches, and being valued at $54,500.00.

The church now has a resident membership of 482, and a non-resident membership of 51, a total of 533 members. The community is constantly growing and new members are being received every month.

The church has a very active group of organizations which carry on the full program of Methodism, among these are four Missionary Society circles, with a membership of 90 women; a well organized and growing church school, two live Epworth Leagues, and a very efficient Board of Trustees and Stewards. Our present officials are as follows: Trustees:—B. D. Talley, E. W. Pope, G. F. Poole, W. C. Smith, W. F. Caldwell, John R. Wood, F. D. Cooper; Stewards—E. L. Corkern, W. F. Caldwell, F. D. Cooper, W. G. Dorsey, F. W. Kentzel, W. M. Kell, G. F. Poole, Mrs. G. F. Poole, R. H. Perrett, E. W. Pope, J. M. Patrick, R. E. Richardson, Otis Rester, R. R. Starnes, Mrs. C. D. Tisdale, R. B. Vaughan, John R. Wood.

Bogalusa has been served since its organization by the following pastors: Revs. E. N. Evans, W. H. Bowman, W. R. Harvell, J. M. Alford, L. I. McCain,, T. J. Warlick, A. I. Townsley, A. J. Gearheard, Elmer C. Gunn, R. W. Tucker, Walter C. Scott, H. M. Johnson, W. H. Royal, and is now being served by Jas. B. Grambling, with Elmer C. Gunn as District Superintendent.

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MRS. VERNA MILLER AYRES DIES IN AFRICA

Mrs. Verna Miller Ayres, wife of the Rev. H. C. Ayres, stationed at Tunda in the Congo Mission, died by accident in Africa, on June 5, according to a cable received at Mission Board headquarters at Nashville, Tenn., on June 11. The cable brought no details of the accident that caused Mrs. Ayres' death.

Mrs. Ayres, as Miss Verna Michaux Miller, went to the Congo as a missionary in 1924. Prior to that time she was Field Secretary of the Virginia Conference Epworth League, of which office she made a marked success. Many of the Leagues of the Virginia Conference owed their organization to her zeal and ability. After serving for one term in the business department of the Congo Mission, she returned to her home in Richmond, Va., for furlough. She was married in 1928 to the Rev. Henry Clay Ayres, of Gabbertville, Ga., and returned to the mission field to take up work with her husband. As a missionary's wife she served well in many capacities, as a teacher in the school, as an active worker in the Sunday school, and in other ways. For some time she served as treasurer of the entire Congo Mission, which position she was filling at the time of her death.

In addition to her husband, Mrs. Ayres is survived by her mother, Mrs. E. H. Miller, of Richmond, Va.

Mrs. Ayres' death will be deplored not only in missionary circles, but among a wide circle of friends in the Virginia Conference, as well as in Georgia, which is her husband's home state.

WINNING A RACE TO CHRIST

A Hurried Glance at History's Greatest Home Mission Enterprise

By R. B. Eleazer

The importation of pagan African slaves into the midst of American Christianity offered perhaps the greatest home mission opportunity in history. Slave traders, indeed, often justified their traffic on that ground, and the early Spanish rulers insisted that all slaves shipped to America must first be "Christianized" by religious instruction. It is safe to assume, of course, that interest in the Africans' spiritual welfare was a very small factor in the slave trade, and that these benevolent decrees were of little or no avail.

Fortunately, however, on their arrival in America many of the poor Africans fell into the hands of humane Christian masters who felt a real sense of responsibility for their religious welfare. As early as 1623, four years after the first slaves were landed, we read of the baptism of three Negroes, the property of Captain William Tucker. In the sale of two Negro children in 1645, one of the recorded conditions of the transfer was that they should be reared "in the fear of God and the knowledge of Christ." "Thus from the very beginning of the Negro's life in America," says Weatherford, "religion was an elemental part of his training."

There were, of course, some masters who were not interested in religion and others who feared any form of education for their slaves; but luckily there were enough who were genuinely interested to bring about the rapid and general diffusion among the slaves of at least a measure of Christian knowledge and faith.

* * *

Strangely enough, however, the first organized missionary effort in behalf of American Negroes was not a home mission enterprise, but foreign. This began with the organization in London in 1701 of the Society for the Propagation of the Gospel in Foreign Parts, with the express purpose of conducting missionary work in America among white people, Indians, and Negroes. Some of the most distinguished British churchmen gave the work their earnest support, able preachers were sent over as missionaries, the interest of the established church on this side was enlisted in some degree, and converts were made in many sections. In 1743 the society established in Charleston and maintained for twenty years a special school for the training of Negro missionary workers.

* * *

The Methodist movement in America, which began in 1737, with the visit of John Wesley, early extended its evangelistic efforts to Negroes as well as to whites. Describing a Methodist revival about 1770, a writer says that "hundreds of Negroes were in the audience with tears streaming down their faces." In 1797 the Methodist Church reported 12,215 Negro members, one-fourth of its total membership. During the next half century Methodist work among Negroes assumed astonishing proportions, so that in 1860 it was employing 335 white missionaries and entailing an expense of $125,000 a year. At that time the Negro membership numbered 207,000, which a little later was set off in the Colored Methodist Church.

The Presbyterians, Quakers and others also did their share. The minutes of the Presbyterian General Assembly of 1825 mention with high commendation "the religious instruction of the unhappy slaves and free people of color," and say, "No more honored name can be conferred on a minister of Jesus Christ than that of apostle to American slaves; and no service can be more pleasing to God or more useful to our country."

* * *

During the great Baptist revival of 1785-1790 large numbers of Negroes were converted and affiliated with that denomination. So rapid was the movement that by 1793 the denomination had 18,000 Negro members, or about one-fourth its total membership. Twenty years later the number reached 40,000, and by 1841 the Baptists, though later in the field than some other denominations, had more Negro members, more places of Negro worship, and more ordained Negro preachers than any other. By 1860 there were 400,000 colored members in the white Baptist churches of the South, more by far than in any other denominational group. This lead the Baptists have steadily maintained, the last census showing a total membership of 3,250,000 in the several Negro Baptist denominations.

* * *

This hurried glimpse of Negro home mission history reveals very clearly the fact that a genuine Christian interest in Negroes, far from being something new and foreign to the spirit of the old South, is in complete harmony with its finest traditions and practices. The master erecting a church for his slaves, or oftener yet, providing space for them in his own; the mistress teaching her servants to read the Bible and pray; Stonewall Jackson teaching a Negro Sunday school class in the aristocratic First Church of Lexington, Virginia—these pictures are typical of the best of the old South, and come down to us of the present day as examples of "pure religion and undefiled." It is a pity, approaching tragedy for both races, that in the meantime we have drifted so far apart, and that the interracial contacts of today are so much closer and more numerous at the level of the bootlegger than at that of Christian fellowship and helpfulness.

MISSISSIPPI CONFERENCE YOUTH CRUSADE CARAVAN ITINERARY

June 24-July 1—Rev. O. S. Lewis, Philadelphia, Miss.

July 1-8—Rev. J. H. Morrow, Forest, Miss.

July 8-15—Rev. F. L. Applewhite, Louise, Miss.

July 15-22—Rev. J. W. Leggett, Crystal Springs, Miss.

July 22-29—Rev. J. T. Weems, Waynesboro, Miss.

July 29-August 5—Rev. D. T. Ridgway, Wiggins, Miss.

PERSONAL SKETCHES OF THE CARAVAN TEAM

Miss Robbie Lee Leggett, Adult Counselor

Miss Leggett is from Allen, Mississippi. She is a graduate of a State Teachers College and holds a M. A. degree from Scarritt College. In addition, she has done graduate work at the George Peabody College and the Duke University. She served for five years on the Mission Field in China. She, at present, is teaching psychology and education at Copiah-Lincoln Junior College. In the Caravan,

she will serve chiefly in the area of Evangelism and Church Relationships.

Miss Mable Manley

Miss Manley is a sophomore in Union University at Jackson, Tennessee, her home town. In school, her main interest is in drama and the religious program on the campus. She is a member of Chi Omega and looks forward to a Caravan as a school teacher. She teaches a Sunday school class of intermediate girls and has served as president of the Young People's Division in her local church, and as treasurer of the Memphis Conference Young People's Assembly. Her special field in the service of the Caravan will be Evangelism and Church Relationships.

Miss Mable Nicks

Miss Nicks is from Wauchula, Florida. She is a graduate of Florida-Southern College, Lakeland, Florida, and in college she majored in Business Administration. She is talented in music and worked extensively in the various campus musical organizations. She sings in the college choir and served as accompanist for the Men's Glee Club, and managed to find time to sing regularly on a radio program originating in Lakeland. She was music chairman of the Young People's Division of her local church and held the same office in the College Y. W. C. A. She was at one time president of the Young People's Department of the local church and also served a term as secretary of the Young People's Union. On the Caravan, her duties will be especially in the field of Recreation and Personal Development.

Wyatt Jones

Wyatt is a native of Cullman, Alabama, a graduate of St. Bernard Junior College, and at present a Junior at the Birmingham-Southern College. He has been active in religious work in his home church and on both campuses where he has been a student. He served as president of the local Young People's Department and vice-president of the Union. More recently, he served as Chairman of the Youth Crusade Rally in his district. His major in college is sociology and on the Caravan he will serve particularly in the area of Citizenship and Community Service.

John Gruver

John is from Hyattsville, Maryland, and is a 1939 graduate of Emory and Henry College, and is a ministerial student and was a member of the Ministerial Club in college. He also served as president of the College Y. W. C. A. In the local church, he has served as chairman of the committee on Citizenship and Community Service, and on the Caravan he will work especially in that area.

Let but patience be in the heart, and neither anger, nor discord, nor hatred, will be able to find a dwelling within it.

—Augustine.

YOUNG PEOPLE, KEEP RELIGION

May I make some suggestions to the sons and daughters who are now taking over the rule of the world? To do your job well you will need a motive of religion and the help of the church. Secularization will not save the world from disaster. Do not think the church is old and outmoded. Put your youth, courage and vision into it and keep it up to date. Beware of marriage weaning you away from the church. Husband and wife should get together on their religion quickly after their marriage and dedicate their oneness to Christ and his church. It is unfortunate for children to be reared in a divided household. "Be not unequally yoked together," is a Scriptural injunction that needs modern application. The younger people should not allow the science and philosophy they learned in college to rob them of their religion. To say that science and religion are in conflict, is a belated word.—Geo. A. Campbell, in Christian-Evangelist.

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WHAT MEMORY CAN DO

I was reading the other day a statement that caused me to ponder quite a while. It was, "a person may encircle the world with mind open only to bodily comfort. Another may live his life on a sixty foot lot and listen to the voices of the universe." And I was thinking of it in connection with memories. We all have memories, but are they of satisfactory constructive personal relationships? Are they memories of service rendered? Are they memories of generous, self sacrificing deeds? Or are they memories of persons that have harmed or offended us? Of slights that we have received? Of grudges we have carried? Memory can give us "flowers in winter," beauty and goodness, or can bind us to an unworthy past.—Thomas M. Pryor.

HOME

The strain and stress of life are so great that there is needed daily a strengthening of the noble elements within us. The coming home of each member of the family affords an opportunity for parents to furnish the home base with Christian fortitude, words of cheer and courage and kindly correction, if necessary, that will give each member a new start for the coming day.

There is no institution that calls for more forethought, more clean living, more wholesome advice, more sympathy and love. No wonder that the home has been treated as a sacred place where the Lord should have the right of way, giving the wisdom and strength from above, absolutely necessary to make an ideal home.—D. Carl Yoder, in Richmond Christian Advocate.

COULDN'T BE MORE EXPENSIVE

They said he was "impractical."

He preached a gospel which men called too idealistic.

He said: "Love your enemies."

Practical men have scoffed at His teaching. They have said: "In a competitive world you must be armed to fight your enemies. That is the safe way, the inexpensive way."

Practical men made and ran the World War.

Do you know how much the World War cost? Its total cost to all participants was equivalent to $20,000 for every hour since Jesus of Nazareth was born.

The next war will be far more costly. It will probably result in the wreck of civilization.

Practical men have had their way for many generations. It would be worth while to try HIS way. It couldn't be more expensive.—Bruce Barton.

Jackson District—Third Round

Camden, at Forest Grove, June 18, 11 a.m. and 1:30 p.m.
Glendale Church, June 18, 7:45 p.m.
Carthage Station, June 25, 11 a.m. and 2 p.m.
Carthage Circuit to be announced later.
Capitol Street Church, June 25 ,7:45 p.m.
Bessie Shands Mission, June 28, 7:45 p.m.
Raleigh, at Trinity, June 29, 11 a.m. and 1:30 p.m.
Lake, at Lawrence, July 2, 11 a.m. and 1:30 p.m.
Millsaps Memorial Church, July 2, 7:45 p.m.
Canton Station, July 5, 7:45 p.m.
Flora, at Dover, July 6, 11 a.m. and 1:30 p.m.
Walnut Grove, at Zion, July 7, 11 a.m. and 1:30 p.m.
Morton, at Independence, July 9, 11 a.m. and 1:30 p.m.
Brandon, at Goulde, July 9, 3:30 p.m.
Clinton, at Ridgeland, July 12, 7:45 p.m.
Vaughan, at Union, July 13, 11 a.m. and 1:30 p.m.
Shiloh, at Puckett, July 16, 11 a.m. and 1:30 p.m.
Grace Church, July 16, 7:45 p.m.
Greenfield, at Richland, July 19, 7:45 p.m.
Lena, at Ulmer's Chappel, July 21, 11 a.m. and 1:30 p.m.
Mendenhall to be announced later.
Madison, at Madison, July 23, 11 a.m. and 2 p.m.
Terry, at Spring Ridge, July 23, 5 and 7:45 p.m.
Fannin, at Drakes Chappel, July 26, 7:30 p.m.
Harperville, at Harperville, August 3, 11 a.m. and 1:30 p.m.
Homewood, at High Hill, August 6, 11 a.m. and 1:30 p.m.
Forest, August 6, 4 and 7:45 p.m.
Florence, at Monterey, August 13, 11 a.m. and 1:30 p.m.
Bolton, at Bolton, August 13, 4 and 7:45 p.m.
Benton, at Midway, August 16, 11 a.m. and 2 p.m.

T. M. BROWNLEE, D. S.

"Do you think the candidate put enough fire into his speech?"

"Oh, yes! The trouble was, he didn't put enough of his speech in the fire."

—Selected.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 2, 1939

By Dr. J. R. Countiss

SOLOMON: A RULER WHO BEGAN WELL

I Kings 3: 5-15

Golden Text.—Give therefore thy servant an understanding heart . . . that I may discern between good and bad.—1 Kings 3:9.

King James Version

1 Kings 3:5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy word: I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and behold it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Dreams are sometimes flashes of insight illuminating the heights to which aspiration urges or the depths to which temptation allures, a sort of preview of what may result from the ambitions and passions that struggle within us. Youthful King Solomon responded to his vision with a noble prayer, humbly beseeching the God of his father David for strength and guidance. Had he followed that gleam with diligence and persistence, history would have had another story to relate as it recorded the doings of this gifted and brilliant son of Israel.

He was off to a good start with God and with men. He had large assets in that he was the favored son of a great king with the resources of an empire at his command. He had the benefit of capital he had not earned and of a position he had not achieved. He could travel far on the momentum of his ancestry and shine for a season in the afterglow of the reign of his illustrious father. However, along with the assets of his inheritance there came also its liabilities. We appreciate the tribute he paid to his father's integrity and righteousness, but we cannot forget that David was not always a "man after God's own heart," and that a great blot smeared his escutcheon. He was among the greatest of kings, but ranked with the poorest of fathers. His interest had centered in building an empire—not in making a home. The story of his family life is sordid and shoddy, the story of an oriental despot with his harem of scheming women and spoiled children. His own sin brought across his life a shadow of lust, of treachery, and of blood that was never lifted. Solomon did not profit by the tragic example of his father, but copied his weakness and fell into the same pit.

In many things Solomon began well. After his dream at Gibeon, he hastened back from that place of licentious pagan worship to the altars at Jerusalem and there made his offerings to Jehovah. He gave himself without stint to the building of a temple of worship whose fame spread throughout the world and across the ages. His shrewd worldly wisdom was embalmed in proverbs that have been woven into the speech of all peoples. He became "Solomon the Magnificent," but magnificence costs heavily, and taxes and tribute money ate the heart out of his empire, leaving but a shell to those who should come after him.

Depths and heights are ever areas fraught with unusual dangers. Fiercest temptations rage about those at the bottom and at the top. The average levels are calmer and safer. David the king was guilty of vice and crime such as David the shepherd lad would have scorned. Solomon, mature, successful, pampered, praised, sophisticated, felt himself strong enough to do wrong and shrewd enough to escape the penalty of his vice. Kings paid him tribute and queens gave him homage. The dazzling riches of his court made a story the half of which could not be crowded into words, for riches and honors may come to men without honor or character. Other blessings depend upon sterling character and upright conduct. The crowning gift of God is always conditioned upon "walking in his ways." The Solomon who had prayed so devoutly, so humbly, so beautifully, and who spoke with such wisdom of the rewards of upright conduct and clean living, failed to live up to his own ideals and fell by the very vices he had so eloquently condemned.

It is well to make a good beginning, to lay a good foundation. Without it, there can be small chance of a worthy or successful life. Many lives are cut off in youth. Great comfort accrues to those left behind if it can be truly said of such: "He made a good beginning."

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The Christian Fireside

WHEN THEY SPARKLE

A diamond is not a thing of beauty until it is cut, polished and mounted. In fact, diamonds were not valued gems until men discovered the "brilliant" method of cutting them. By this process all the sparkling loveliness of the jewel is revealed. It is the reflection and refraction of light in the diamond which give it that sparkling elegance.

People are much like diamonds. They need to be cut, polished, and mounted before they reach a stage of true charm. By "cutting and polishing" is meant the training and development of our Christian character; by "mounting" we mean choosing a setting in which our finest qualities will shine forth with that clearness which characterizes the diamond. If we spend our time in unprofitable living and selfish indulgence, we have not invested in a setting that will enhance our personality. But if, instead, we make a sacrifice to help someone else, then we reflect sweetness and nobleness. If we devote ourselves to helpful service, our lives will be mounted in a setting of dazzling splendor.—Selected.

THE SNAIL ON THE WALL

"Well done, Tommy Brooks," exclaimed the teacher, in pleased surprise when the "dunce" of the school spoke his piece without omitting a single word.

The other boys and girls laughed when he arose to speak, for they expected a bad failure. But when the rest of the class had tried, the teacher said Tommy had done the best of all, and gave him the prize.

"And now tell me," said the teacher, "how you learned the poem so well."

"Please, ma'am, it was the snail on the wall," replied Tommy, timidly.

At this the other pupils laughed aloud, but the teacher said: "You need not laugh, children, for we may learn much from such things as snails. How did the snail teach you, Tommy?"

"I saw it crawl up the wall a little at a time. It did not stop nor turn back to see how far it had gone, but went on and on, and I thought I would do the same with my piece. So I learned it little by little, and did not give up. By the time the snail reached the top of the wall I had learned the whole poem."—Sunshine.

SINGING IN THE RAIN

Wee Marilyn stopped playing with her family of dolls and her china tea set. Breakfast was just over. The rain was falling steadily and beating a heavy tattoo on the roof of the house and porch. In the bay window in the pleasant living room hung two cages of canary birds, and were they singing! Marilyn couldn't help but wonder why they were so enthusiastic.

Just then her daddy came into the room.

"Well, well," he laughed, "our bird family is having a regular chorus. They enjoy the rain evidently if no one else does."

"What makes them sing more than on a sunshiny day, do you s'pose?" questioned Marilyn.

Her daddy shook his head.

"I don't know for sure just why," he smiled, "but I rather think it is because they like the steady beat of the raindrops, and are anxious to make as much happiness for themselves and others as they can, as long as the day is gloomy. And that's rather a good idea for the rest of us to think about.

"Perhaps we could remember when the raindrops fall or the clouds are gray and heavy, to wear something bright and cheerful, and to be merry, and more than usually kind to everybody around us. Then when the sun comes out, we'll be ready to look for rainbows if there are any."

Marilyn nodded. "I'll remember about that, daddy," she promised, "and then we'll not mind the stormy days 'cause we'll be looking for the time when the world will be bright and gay once again."

—Anon.

MEET AT THE TOP

A party of climbers in the Lake District wanted to scale one of the mountains. They were staying in villages on different sides of the peak, and wondered where they could most conveniently meet. After many suggestions, more or less impracticable, they said, "Let us meet at the top." So may we look for the meeting place of our divided Christendom. At lower levels there are denominational differences, separating names and creeds, but when we ascend to our highest religious life in God, we realize our kinship with other aspiring souls. The meeting place is on the mountain top. What is this but a miracle of Pentecost—the Holy Spirit giving men utterance of the one faith in many tongues?—Rev. John Bishop.

GOD'S LOVE

A small favor from some noble personage is a high obligation. If a king from his throne only vouchsafes us a favorable look, we go away delighted; but when we think of the King of kings giving his only Son to die for us, nothing can be imagined in any degree comparable to such love as this. And when we consider that we were then enemies to his Divine Majesty and had deserved eternal death from his justice, well it may be said that God not only declares but commends his love. He makes it appear wonderful and illustrious to us in that, while we were yet sinners, Christ died for us. This is the most matchless instance of love mortal ears ever heard or the thoughts of any heart can conceive. This is the strongest fire we can possibly stand by to have our frozen hearts warmed and inflamed. Oh, come hither, then, and frequently behold the wonderful beneficence of God to us. Let us think properly of the love of God, and surely we shall be overcome, surely we shall be captives of such almighty triumphant love.—Hervey.

A woman friend told me that another woman came up to her the other day and remarked: "I heard this quotation: "Blessed are the pure in heart." It struck me as being rather beautiful. Can you tell me where I can find it?"

—John Masefield.

"It is a mistake to train young people in all lines of knowledge and give them full college equipment for undertaking the big tasks of life without making sure that fundamental principles of right and wrong have become a part of their equipment. There is a control of forces and motives essential to the management of vast affairs which comes only through an educated conscience."—James J. Hill.

NATURAL BRIDGE, VIRGINIA —MIRACLE IN STONE

The Indians worshipped it. Thomas Jefferson bought it and 157 adjacent acres for twenty shillings from King George III, of England. Millions have stood by it in awe and amazement by day, and have had their souls stirred to the very depths by night.

Thus is Natural Bridge, near Lexington, Virginia, one of the seven natural wonders of the world, perhaps the most venerated and most widely known of the natural wonders in America.

Legend, of course, associates the bridge with the Indians, but it is a historical fact that King George III, on July 5, 1774, deeded the bridge and 157 acres of land adjacent to it to Jefferson. It was the first bargain of world significance that Thomas Jefferson drove, but he later proved, in his Louisiana Purchase, that he was no apprentice at the art of driving a bargain for property. History also records that the bridge was visited by George Washington, John Marshall, James Monroe, Henry Clay, Samuel Houston, Daniel Boone, and a host of other celebrities and common men alike.

The inquiring versatile Jefferson, forever interested in the unusual, took his

(Continued on page 16)

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The following telegram which was addressed to Mrs. George Sexton, Jr., President, and to the Louisiana Conference Woman's Missionary Society, was sent while the Conference was in session at Lake Charles, but for some unknown reason was delayed in its delivery and did not reach the president until after the close of the Conference.

"Mrs. Snelling and I wish to greet you and to thank you and the fine group of women who helped make it possible for us to have new beds and equipment in our nurseries this year. The improvement is very pleasing. Total coupons sent in sixty thousand.

"Memorial Mercy Home Hospital, J. G. Snelling, Supt."

While Dr. and Mrs. Snelling (bless their hearts) feel pleased that 60,000 coupons were sent in, we women of Louisiana know better. The Louisiana Conference has a membership of over 7,000 missionary women. This hardly averages eight coupons per person—and in a whole year's time, yet every one of us are housewives buying daily the products in which these coupons come. What is the matter with us as Methodist women of Louisiana? Are we willing to acknowledge our lack of interest in this Methodist Institution that gives such splendid care and protection to unmarried mothers and to innocent babies? If Christian women are not interested in the spiritual and physical welfare of their own sex, then who is? There is no finer piece of Christian Social Relations work for auxiliaries to do than the gathering in of these coupons and mailing them to Mrs. Snelling at 815 Washington Ave., New Orleans. Let us see if we cannot have a better record next year.

And by the way, a new "Improvement Plan" for Memorial Mercy Home has already begun. The mayor of New Orleans has promised to see that the entire place is completely renovated and done over if the "Home" will raise $25,000 for expansion and equipment. The campaign for this fund has already been launched, and prominent women of other faiths and creeds in New Orleans have accepted places of leadership in this movement and are already enthusiastically campaigning for this amount. Women all over the state are being invited to serve as patronesses and are lining up to help make these improvements possible. Let us pray daily for the accomplishment of these plans.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Vacation School Held at Belzoni

A Daily Vacation Church School was held at Belzoni Methodist Church May 28 to June 4. The closing session was held on Sunday night. At that time an informal program was given, in which members from each department shared with their friends the experiences of the past week, some of the boys and girls being in costume. Dolls which had been dressed to represent the nations studied, scrapbooks, posters and other articles were on display.

Certificates were awarded to those who had been in attendance at least three days and had done satisfactory work. During the school 141 children were enrolled, with children from all the churches participating.

At the worship period on the opening day Miss Bettye Brooks told the story of the Life of Christ. On the following days Revs. Stuart, Walker, Crudup and Baker gave interesting and helpful talks. Mr. Thompson, as song leader, added inspiration to the occasion.

The unit studied in each department, and the teacher and assistants were as follows:

Beginner: "Let's Go Out Of Doors," Mrs. Effie Bain, Mrs. Irby Turner and Miss Doris Atkinson.

Primary: "Children of One Father," Miss Sarah Bennett, Mrs. Joe Carr and Miss Edyth Speed.

Junior: "How Nations Share," Mrs. R. L. Edwards, Misses Mary Eloise Selden and Lulu Katherine McCoy.

Intermediate: "How Nations Share," Mrs. V. B. Montgomery, Mrs. John Garner and Miss Eoline Webb.

Miss Carrie Brown directed the school.

Dear Mrs. Moore: We had a very interesting zone meeting at Indianola May 29. Mrs. Williams was present and gave the conference message. She brought to us much of the spirit of Mrs. Lipscomb. Mrs. Williams was married seven years ago at the Indianola church, and was warmly welcomed by the Indianola members. Robert Yarbrough, fourteen, of Indianola, played the organ accompaniments and also a beautiful organ solo. Miss Louise Law, new conference officer, was introduced to the meeting. Rev. A. T. McIlwain, pastor at Greenville, who was a delegate to the Uniting Conference, talked about the new church. He talked about forty minutes, insisting that I stop him if he was talking too long, but I had the feeling that he was daring me to do it, and I didn't dare. He talked very candidly about what happened at Kansas City; what concessions were made to women; now much of the S. M. E. organization was adopted because of merit, rather than as a concession to the South. He brought into the open every question in the minds of the listeners and answered them fully. When he had finished no one asked questions, but dozens came to me after we had adjourned, saying they were so glad to have these questions answered, and felt that they understood the new church much better. As a result of this meeting the same talk was given to the Hollandale church the next week. The spirit of the meeting was very fine, but can scarcely be conveyed in writing.

Yours Sincerely,
MRS. V. A. DENSLOW,
Chairman Zone Six.

SUB ROSA

The groom became very nervous. He shifted from one foot to another, buttoned, unbuttoned, rebuttoned his coat. Something was obviously wrong. "Did you lose the ring?" asked the best man. "No," he replied, "I lost my enthusiasm."
—Advance.

* * *

"Edith," he whispered, "will you marry me?"

"I don't know, Tom," she replied coyly.

"Well, when you find out," he said, rising, "send me word, will you? I shall be at Eva Gordon's until ten o'cock. If I don't hear from you by then, I'm going to ask her."—Montreal Star.

* * *

Rastus had just treated his girl friend to a restaurant dinner and as they departed from the food shop she said: "Rastus, don't you know that it is bad form to sop up your gravy with your bread?"

"Liza," he replied, "it might be bad form, but it sho' am good taste."
—Flex-Set

* * *

Counsel in breach of promise case—Now tell me, please, on the evening of the 16th, when you bade her good-bye, did she suffer you to kiss her.

Rustic Defendant—Well, I reckon now I did give her a kiss or two; but there worn't much sufferin' about it as I could see.—The Collector.

* * *

Mistress: Anna, I forbid you to entertain that soldier here.

Maid: Then all I have to say is that I can get another mistress anywhere, but to get another soldier is not so easy.

* * *

The pupil was asked to paraphrase the sentence, "He was bent on seeing her."

He wrote: "The sight of her doubled him up."

A PRAYER

When my hair is thin and silvered, and my time of toil is through,
When I've many years behind me, and ahead of me a few,
I shall want to sit, I reckon, sort of dreaming in the sun,
And recall the roads I've traveled, and the many things I've done.
I hope there'll be no picture that I'll hate to look upon
When the time to paint it better or to wipe it out, is gone.

I hope there'll be no vision of a hasty word I've said
That has left a trail of sorrow, like a whip welt sore and red.
And I hope my old age dreaming will bring back no bitter scene
Of a time when I was selfish, or a time when I was mean.
When I'm getting old and feeble, and I'm far along life's way,
I don't want to sit regretting any bygone yesterday.

I am painting now the picture that I'll want some day to see.
I am filling in a canvas that will come back soon to me.
Though nothing great is on it, and though nothing there is fine,
I shall want to look it over when I'm old, and call it mine.
So I do not dare to leave it, while the paint is warm and wet,
With a single thing upon it that I will later on regret.

—B. I. Webster, (Born 1852, died Jan., 1939), in Michigan Christian Advocate.

GOD CHOOSES BUSY MEN

When God has work to be done we notice that He almost always goes to those who are already at work. Both history and the Bible attest this truth.

Moses was tending his flocks at Horeb when God called him to deliver the people of Israel from bondage in Egypt.

Gideon was threshing wheat by the wine press when God called him to deliver Israel from the Midianites.

David was caring for his father's sheep when he was called to succeed Saul as king.

Elisha was plowing with twelve yoke of oxen when he was called to succeed Elijah as prophet of God in Israel.

Nehemiah was bearing the king's cup when he was called to go to rebuild Jerusalem.

Matthew was collecting customs when he was called to be a disciple.

Saul was persecuting the church when he was commissioned to be a missionary of Christ.—Michigan Christian Advocate.

CONVERSATION FROM THE FRONT

French priest to Japanese aviation officer: "When you enter new territory, would you be willing to instruct your men not to drop bombs near Christian churches?"

Japanese officer: "Certainly. Glad to cooperate. Let me see your mission maps and I will have our maps marked accordingly. (Moment of silence while officer studies map.) Why, you have churches everywhere. We could not bomb anything without hitting one. How many have you, anyway?"

Priest: "Thirteen hundred, and Protestants have 300 in the same area."

Officer: "'I wish I knew what it is that keeps you Christians working in such places as this."—Richmond Christian Advocate.

In Memoriam

JESSE CADE ARMSTRONG— OCTOBER 13, 1888— JUNE 6, 1939

Vaiden was saddened on June 6th, by the news of the death of Cade Armstrong in Chicago. He was born in Kilmichael, Miss., the son of William Buchanan Armstrong and Nellie Kendred Armstrong. In his early boyhood the family moved to Vaiden, where most of them still live. He was a Christian gentleman and a faithful member of the Methodist Church. He attended Millsaps College after finishing his high school work in Vaiden.

For a number of years he made his home in Chicago, where he was associated in business with Swift and Company. He was a member of the Thobarn Methodist Church, of Chicago, from which his funeral was held.

He is survived by his wife, Mrs. Marguerite Blythe Armstrong, and two small daughters, Marguerite and Carolyn, of Chicago; three sisters, Mrs. P. T. Flowers, Mrs. J. B. Haman, of Vaiden, and Mrs. G. G. Waffard, of Starksville; two brothers, T. C. Armstrong, of Morton, and E. G. Armstrong, of Vaiden.

MRS. ELLA VIRGINIA VEST

Mrs. Ella Virginia Vest, was born in Smith County, Mississippi, on November the 19th, 1858, and died at her home at Lake Cormorant, Mississippi, on April 19, 1939. She was 81 years and five months old. On the 17th day of December, 1884, she was happily married to Rober W. Vest. These servants of the Lord worked consistently together in the church for fifty-one years. To this union there were born ten children, nine of whom still live, and love the church and treasure the memory of their mother. Mrs. Vest lived a remarkable life. For three quarters of a century she gave her life to the work of the church. Her home life was beautiful. Her home was a minister's home. She treasured the memory of a number of ministers that she knew in earlier years of her active church life, such as R. E. Rutlage, F. M. Williams, N. J. Roberts, J. N. Tucker, and a number of others, all of whom brought comfort to this good home and joy in the saving of her household. Mrs. Vest was a strict believer and observer of the doctrine of her faith. She often talked of the joy of salvation and the power of Christ to save. She was a good woman in every sense of the word. She had every characteristic of a Christian. She loved her Bible. It was the book of all books to her. Her favorite Scripture was the one hundred and third Psalm. Mrs. Vest was kind and affectionate, never speaking evil of any one. Both young and old were inspired by her presence. She looked well after her household. Her faith was sufficient to carry her through the valley of death without fear or dread. A good woman has gone. We are glad that we knew her. We know where to find her.

The funeral of Mrs. Vest was held from the Lake Cormorant Church at Lake Cormorant, on April 20th, 1939. It was conducted by the Rev. J. S. Maxey. The beautiful floral offerings and the evident interest of sorrowing friends added impressiveness to this final tribute of love and esteem. After the services at the church her remains were carried to Hinds Chapel cemetery where she was laid to rest by the side of her husband to await the resurrection.

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious [illegible] bowel actions sluggish or

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

SEASHORE PASTORS' SCHOOL

The Seashore Pastors' School started off with a bang, both in attendance and interest. The 1939 session was likely one of the most successful and satisfactory in the history of these schools at Seashore. The courses offered were varied and the instructors seem to have been well chosen. Naturally the Mississippi Conference stood out in attendance as it is the school of that Conference. There was a large attendance of ministers and laymen, which was augumented by the district superintendents and about a dozen ministers and laymen from North Mississippi and about the same number from Louisiana, not counting the Camp Ground habitues. The weather was fine and no mosquitoes spoiled the pleasure of those in attendance. Truly the atmosphere of the good old days seemed to have returned, we hope to stay.

The platform addresses by Dr. Edwin Lewis were sound and searching. Indeed, we feel that they were just such addresses as are needed for our time, and they were presented as the reasoned conviction and the personal experience of the speaker. Bishop Watkins came to the school practically a stranger to most of the people, but he soon made a place for himself, and those who met him will look forward with pleasant anticipations to association with him in the days to come. His devotional addresses were unpretentious and remarkably effective.

Those chosen to guide the destiny of the school will certainly have a good foundation upon which to build for next year and they will probably do all in their power to increase the good feeling and the interest already created. To one and all we say make your arrangements to come to Seashore next year.

WAYFARER.

STANDING OF DISTRICTS

Louisiana Conference

Alexandria—R. H. Harper, D. S.	78
Baton Rouge—J. H. Bowdon, D. S.	85
Lake Charles—B. H. Andrews, D. S.	63
Monroe—W. L. Doss, Jr., D. S.	106
New Orleans—E. C. Gunn, D. S.	43
Ruston—D. B. Raulins, D. S.	69
Shreveport—A. M. Serex, D. S.	49

Mississippi Conference

Brookhaven—R. H. Clegg, D. S.	42
Hattiesburg—W. B. Alsworth, D. S.	31
Jackson—T. M. Brownlee, D. S.	64
Meridian—W. B. Jones, D. S.	63½
Seashore—J. F. Campbell, D. S.	37½
Vicksburg—H. A. Gatlin, D. S.	44

North Mississippi Conference

Aberdeen—N. J. Golding, D. S.	94
Columbus—L. P. Wasson, D. S.	52
Corinth—W. R. Lott, D. S.	25
Greenville—J. W. Ward, D. S.	58
Greenwood—H. F. Brooks, D. S.	79
Sardis-Grenada—C. T. Floyd, D. S.	47

NATURAL BRIDGE, VIRGINIA —MIRACLE IN STONE

(Continued from page 13)

purchase seriously. He visited Natural Bridge often, surveyed and made a map of the land with his own hands. In 1803, two years after he was first inaugurated President, Jefferson built a two-room cabin on the site of the present Jefferson cottage. But the Bridge was just another challenge to the youthful Washington who tossed silver dollars across the Rappahannock. Whether Washington really flung a rock from the bed of Cedar Creek over the towering Bridge, we shall never know. But if initials are any indication he did survey the property for Lord Fairfax. And, while he was dropping a plumb line from the top of the arch to the bed of Cedar Creek below, the agile and well-muscled Washington found time also to scale some twenty-three feet up the southeast wall of the Bridge and to whittle "G. W." into the stone where it may be seen today. In recent years, a large rock was unearthed beneath Natural Bridge. It bore his initials, too, and a surveyor's cross. In a field nearby there is an old marker which is said to be one of Washington's. It bears the inscription "R 40."

How was Natural Bridge built? This is one of the commonest questions asked not only by the school children, but by most everyone who is privileged to view this wonder of nature.

The story is interesting. Cedar Creek is a mountain stream rising in the hills. In the dim past its rushing waters, finding their way down the mountains, dropped into one of the openings so common in a limestone country. A high waterfall must have existed here with its summit approximately at the level of the top of the Bridge. Sinks were drained by subterranean passage-ways which had outlets at lower levels. The creek made its way toward the James River, trenching a valley as it went and gradually wearing away the soft stone underneath the waterfall until it reached the depth of the present bed some 200 feet below. Little by little, the roof of the subterranean channel collapsed. Today, nothing is left but the arch where support was thickest and strongest.

This, in simple terms, is how Natural Bridge was formed. Cliffs, 200 and 300 feet high prove that the stream has been long at work—several million years.

Natural Bridge has enormous proportions. It has been measured by various engineers and is commonly described as being 90 feet long, while the width varies from 150 feet at one end to 50 feet at the other. The span contains 450,000 cubic feet of rock. If man had scales to weight it, the mass would balance about 72,000,000 pounds, or 36,000 tons. This single block of limestone is wide enough to span Broadway and high enough to throw the turrets of Trinity Church in shadow.

The hand of man had no part in sculpturing this mighty bridge, yet in reverent appreciation of Nature's great work, man has done what he could to make the great wonder accessible by night as well as by day. Engineers and artists have combined their talents to develop a new medium of expression. Several years ago, the late Phineas Stephens, celebrated lighting engineer, designed and installed an impressive system of lighting which at night transforms the Bridge and glen into a marvel of living stone. To this, musical accompaniment was added to form a moving drama of creation, interpreted by the greatest symphonic compositions of all times and vocal music of unusual quality and appeal. During the night pageant, mountain sides form a vast stage. Scenes move and change with the mood of gripping music in a spectacle which takes the onlooker back into the eternal ages.

There are other interesting things to see at Natural Bridge, however. From the entrance gate, the visitor proceeds along a footpath which crosses the lawn to the arbor vitae trees on the banks of Cascade Creek. At the edge of the canyon, the creek tumbles down a series of beautiful waterfalls. Here are 15 or 20 arbor vitae trees of remarkable size which have been standing more than a thousand years. Passing the last of the trees, the footpath turns to the right and leads a short distance beyond this shadowed way. Without warning the Bridge appears suddenly in the depths of the dark abyss! The great arch far above is bathed in sunshine.

The visitor—passing beneath Natural Bridge and making his way up the glen beyond—walks beside Cathedral Wall, a bold projection covered with mosses and lichens. Then one comes upon the irregular opening of Saltpeter Cave, where, during the War of 1812, earth from this Cave was converted into saltpeter which, in turn, was employed in making gunpowder and other explosives for the American forces.

Crossing the rustic footbridge over Cedar Creek, one approaches the dense shadows of Hemlock Grove. Arbutus, laurel, rhododendron, wake-robin, bloodroot and hepatica bloom here in the spring. Nearby is the famous underground river. Since neither the source nor the destination of the stream is known—the greater part of the course being hidden away in subterranean channels—it is called "Lost River." Upstream from "Lost River" the trail ends at "Lace Falls" where Cedar Creek leaps down over the rocks from a distance of 50 feet, veiling the boulders with its snowy spray.

Natural Bridge and its environs has been developed into a year-round resort, where a golf course among the Blue Ridge mountains, a swimming pool, tennis courts and hiking trails add to the pleasure of the place.